THE WORKES OF Mr. SAM. HIERON. late Pastor of MODBVRY in Devon.

The Second Volume.

IOHN 5. 33.

Hee was a burning and a shining Light.

LONDON,
Printed by *William Stansby*,
1634.

THE WORKES

OF

M. SAM. HIERON.

late Pastor of M o-

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IOHN 5. 35.

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1614.

TO

THE RIGHT REVEREND FATHER IN GOD,

IOHN,

LORD BISHOP OF CHESTER.



Hauing gathered together (right reuerend, and my singular good Lord) these seuerall Workes of that most learned Gentleman and famous Diuine, Master Samuel Hieron, *and brought them into one whole and entire Volume, in such sort as hee left them dispersed in the world, and vnder the same Titles and Patronage to which hee had formerly bequeathed them; A worke, which (had not death preuented) no doubt, himselfe had done in a more exact and excellent manner: and finding, by his losse, the mayne and entire Booke had*

lost the hope of that honourable support and Patro-
nage, which his greater worth might haue bestowed
vpon it, I thought it my dutie (hauing the care and
charge of so diuine an Infant) to see it supplyed with
all things that might any way giue grace to the per-
fection of the same: Hence I humbly flie to your Lord-
ship, both for grace and protection, that you will bee
pleased to couer it vnder the reuerend wings of your
Iudgement, and to giue it that comfort which belongs
to the monument of so worthy and religious a Person,
both in respect of the goodnesse, which Vertue owes to
the memorie of so good a Man, and in respect of my
humble Petition, which only beggs, that so worthy a
labour as this, may not walke in the world without
those faire glories, which are due to so generall a be-
nefit: which granted, you shall both adorne his
memorie with your pious and religious fa-
uours, and bind mee in my powers and
prayers euer to acknowledge my
selfe at your seruice, and
remayne

Your Lordships in all respective

seruices to be commanded,

W. S.

TO THE READER.

CHRISTIAN READER. That which was once said of, and by the Prophet AMOS; *I am no Prophet, nor the sonne of a Prophet*, it cannot bee said of all the Prophets of God. *Ieremie* was a Prophet, and the sonne of a Prophet, and such were many in the times of the Law: and if that in these times of the Gospell, our *Naioths*, and *Bethels* were not furnished with the sonnes of our Prophets (I meane the children of the Preachers of the Word) there would bee a great want of true propheeying. Indeed, our Vniuersities are greatly repleniſhed: and now men of all sorts send children vnto them. But to the end they might proue seruiceable in the Church, few of good sort fit their sonnes for that seruice. For albeit the Lord say by the Prophet MALACHY, *Cursed bee the deceiuer that hath in his flocke a Male, and voweth and sacrificeth to the Lord a corrupt thing*; yet the halt and the blinde are the sacrifices, which the rich and great ones of the World, offer to God. With how many worthy and admirable Pastors this Church of ours is furnished at this day, who haue beene the sonnes of excellent Diuines, I needs not to relate; onely now, that this is the honour of our married Clergie, that whilst the Popes by their Nephewes, or rather their base children,

Cap. 7. 14.

Cap. 1. 14.

children, doe furniſh the high places of their idolatrous Temples, we (bleſſed be God for holy Matrimonie) labour to bring vp our children in ſuch ſort, as that they being ſucceſſors of their fathers vertues, may alſo (as many ancient Biſhops did) ſucceed them in their parents either Places or Callings.

Amongſt many worthy of euerlaſting memorie, the Author of this worke is not the leaſt worthy. Hee was the ſonne of a moſt worthy Paſtor, who being much reſpected by that true Saint of God, Maſter *Fox*, was perſwaded to leaue teaching of children, in which art hee was one of the worthies of his time, to take vpon him the teaching of men. And being placed at *Epping* in the Countie of *Eſſex*, did for many yeares together ſo labour in his Calling, that it pleaſed God by his Miniſterie to adde vnto the Church many that ſhould bee ſaued. I know not how many children hee left behind him, this one, was inſtead of, and about many. And as though, that good *Elkanah* would euen from the Cradle dedicate him to God, hee called his name *Samuel*, that is, heard or appointed of God, and, as if God himſelfe would aſſigne him for the ſacrifice of his people, hee appointed hee ſhould bee ſurnamed *Hieron*, that is, one fit for this ſpirituall ſacrifice. To the end hee might proue a profitable Teacher, hee was firſt educated by his learned Father, and from him conueyed to the Kings Schoole neare *Windſore*, from whence hee was choſen to Kings Colledge in *Cambridge*, where hee made ſuch progreſſe in few yeares, that at his firſt ſhewing of himſelfe in that Colledge, hee preached with ſuch approbation and applauſe, that to mee, who heard him often in his young yeares, hee ſeemed rather a Batchelor in Diuinitie, then a Batchelor of Artes, and rather a Diuine of fortie, then foure and twentie yeares of age: yea, hee was ſo much admired, that hee became of ſuch note, whilſt hee ſtayed in *London*, that many Congregations, yea and the Innes of Court greatly deſired to enioy his Miniſterie. But being by that moſt learned and worthy Prouoſt, Sir *Henrie Sauil*, called to a charge in the gift of *Eaton* Colledge, hee following that Call, did ſo demeane himſelfe in

that

that place till hee dyed, that not only the people of *Modburie* in *Dewon*, but many other places of that Countie and Countrie were much comforted by his paines in Preaching. Hee was reuerenced of the poore, admired of the rich, countenanced of the great ones, and respected of all. Hee was not so vaine glorious, as to publish Bookes for his owne glorie, but being importuned by such as heard him, was constrayned to offer that to thine eye, which was Preached to their eares. In which hee had so behaued himselfe, that whosoeuer acquainted with the language of *Canaan*, shall reade his Workes, may easily see that it was not hee that spake, but the holy Ghost speaking in him. And howsoeuer, finding many friends in this place, he was able onely to repay their loue with Dedications of his labours, yet made hee such choyce of Patrons for his paynes, that hee would choose none but some worthy *Theophilus*, which is a thing much neglected of the Writers of our age. It pleased God to take him away in his best time to doe good to the Church, and blessed bee those worthy ones of that Countrie that take care for his children, now that hee is dead. Is hee now with the Lord? canst thou not (especially you of his charge) heare him speaking in the name of the Lord? now then, conferre with him in these Printed papers: in the which you shall find such varietie of good Doctrine, as will build you vp further in the course of godlinesse, and cause you to blesse God for these learned labours.

(***)

LONDON,

Saint BARTH. *Exchange*; *March* 29. 1620.

Thine in the Lord,

ROBERT HILL.

THE TITLES, TEXTS, AND DOCTRINES, OF THE SEVERALL SERMONS,

The Doctrines Triall

In one Sermon, vpon 1 *Thessal.* 5. 21.

DOCTRINES.

1. *That it is the dutie of those which honour Preaching, as the meanes ordeined for saluation, to trie things taught, before they giue their full and absolute yeelding thereunto.* pag. 2.

2. *That that, which diligence of tryall hath discouered to vs to bee good, must with all faithfulnesse and perseuerance bee kept and retayned to the end.* pag. 14

The Christians Liue-Lood,

1. Sermon, vpon *Matth.* 9. 33.

DOCTRINES.

1. *That the things which concerne the Soule, both for the present and future good thereof, must bee enquired after and sought for with especiall care.* pag. 25.

2. *That the matters of God, appertayning to his glorie and the saluation of our owne Soules, ought in all things to haue the preeminence.* pag. 33.

3. *That they which labour and seeke for heauenly things, shall not bee left vnsupplied of earthly things.* pag. 37.

Penance for sinne,

Diuided into 30. Lectures, vpon the 51. Psalme.

LECTVRE. I.

THE DOCTRINES.

1. *The singing of Psalmes, is of verie ancient and commendable vse in Gods publike worship.*

2. *It*

2. *It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.* pag.63

LECTVRE. II.

DOCTRINES.

1. *Where there is any true remorse for sinne, there is a readinesse (as farre foorth as is meete) both before God, and the World, to make confession of sinne.* pag.69

2. *Not the greatest amongst men, ought to bee so borne and spared in their sinnes.* pag.73

3. *There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister* pag.76

4. *Words of reproofe are neuer in vaine to a religious heart.* pag.79

LECTVRE. III.

DOCTRINES.

1. *To flie vnto God, is the onely true way to find comfort in the time of spirituall distresse.* pag.83

2. *The mercie of God, in the pardon of sinne, is a blessing of exceeding worth.* pag.86

3. *In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.* pag.90

4. *Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.* pag.93

LECTVRE. IIII.

DOCTRINES.

1. *The goodnesse and mercie of God, in every respect, and which way soeuer we consider it, is exceeding great.* pag.98

2. *Sinne, of all things else, is one of the most foule and the most dangerous.* pag.102

LECTVRE. V.

DOCTRINES.

1. *By how much the more fully any man vnderstands his owne estate in regard of sinne, by so much the more will hee bee earnest and importunate to find grace and mercy with the Lord.* pag.106

2. *It is a great blessing of God, to haue a tender and a wakefull conscience.* pag.112

LECTVRE. VI.

DOCTRINES.

1. *To the children of God in the day of their repentance, sinne in respect that it is an offence against God, is the greatest burthen.* pag.118

2. *To sinne, without due respect to the sight of God in sinning, is so much*

the greater sinne, and ought to be a cause of greater sorrow. pag 121.
3. In the confession of sinne, it is necessarie, as much as possibly one may, to descend into particulars, pap. 124.
4. Sinne rightly considered, is to be termed Euill. pag.127.

LECTVRE. VII.

DOCTRINES.

1. The children of God, thorowly conuicted of sinne, are forward to submit themselues, euen to Gods seuerest courses towards them, without repining. pag.129.
2. That which Gods Ministers speake by vertue of their Office, is to bee taken as the Word and speech of God himselfe. pag.134.
3. What soeuer the meanes is, or instrument of any manner of affliction, or bitternesse befalling, it is best for Gods Children to acknowledge all to be wholly from the Lord. pag.138.

LECTVRE. VIII.

DOCTRINES.

1. Where there is true Repentance, there is also a disposition to lay to mans owne charge as much as it is possible. pag.140.
2. The whole nature of man is, from the very first beginning and being therof, infected with corruption. pag.142.

LECTVRE. IX.

DOCTRINE.

1. Vprightnesse and sincerities of the heart, is a matter very pleasing vnto God, and without which, all outward conformitie is abominable. pag. 152.

LECTVRE. X.

DOCTRINES.

1. The knowledge of heauenly things appertayning to the right way of liuing to God, and of saving our owne soules, is the true wisedome pag.165.
2. The Lord himselfe is the proper Teacher of that spirituall and heauenly wisedome, which is accompanied with saluation. pag.167.
3. When God bestoweth vpon any man spirituall wisedome and religious knowledge, he giues such a blessing as deserues acknowledgement. pag.172.
4. By how much the more any man knoweth, in matters of Religon and Godlinesse, by so much the fouler is his sinne, when he falleth into any great offence. pag.173.

LECTVRE. XI.

DOCTRINES.

1. Such outward things as God hath ordained as helpes, in matters of Religion, as they are not to be neglected, so neither so to be rested in, as if any good could come from them simply, without a speciall blessing from the Lord. pag.178.

2. *The bloud of Iesus Christ, is the thing ordained by God, for the purging and washing of our sinne.* pag.184.

3. *The purging of a sinner, by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne.* pag.188.

LECTVRE. XII.

DOCTRINES.

1. *That contentment which the soule doth feele in the assurance of Gods fauour in the pardon of sinne, is that which deserues indeed to bee termed ioy.* pag.190.

2. *It is no vnpossible thing for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* pag.193.

3. *Hearing is the meanes which God hath sanctified, for the begetting of that ioy, which proceeds from the assurance of Gods fauour in the forgiuenesse of sinnes.* pag.195.

4. *Though hearing bee the meanes of spirituall Ioy: yet it can neuer worke it, vnlesse the Lord shall giue a blessing thereunto.* pag.198.

5. *Albeit sinne, while it is in act and in performance, pleaseth: yet when the conscience is awakened, it will proue exceeding terrible.* pag.200.

LECTVRE XIII.

DOCTRINES.

1. *Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certaine signe of a desperate and forsaken estate* pag.202.

2. *Albeit the committing of a great sinne bee a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.* pag.208.

3. *The anger and displeasure of Almightie God, is exceeding terrible.* pag.210.

4. *The children of God being truly touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues thorowout.* pag.212.

LECTVRE. XIIII.

DOCTRINES.

1. *The true and sincere desire of the soule to haue sinne pardoned, is, and must bee accompanied with crauing and caring, to bee preserued from the power and seruice of corruption.* pag.214.

2. *The falling of a child of God into some great and speciall sinne, doth rob him, in his owne feeling, of all former graces whatsoeuer* pag.218.

3. *A cleane heart is a Iewell of great price, and especially to bee desired and sought by euery Christian.* pag.222.

LECTVRE XV.

DOCTRINES.

1. *The graces of God, euen in the best are subiect to such a kind of abatement and decrease, that they stand in need of oft renewing.* pag.226.

2. A constant purpose in the heart, and a steadie indeuour in the life and course to walke so as may please God, is a matter much to bee desired by euery one that would be saued. pag.235.

LECTVRE. XVI.

DOCTRINES.

1. It is a grieuous thing to bee debarred the liberty of Gods house, and the freedome of worshipping him there with the rest of his seruants. pag.239

2. It is a great Iudgement of God, when a man is not followed with the fauour and blessing of God, in that calling and place which he doth sustaine. pag.244.

3. Gods Iudgements vpon others, ought to be matter of feare to vs, lest we offending God, should also so be punished. pag 247.

LECTVRE. XVII.

DOCTRINES.

1. To be depriued of spirituall gifts and graces, hauing once receiued them, is a grieuous Iudgement, pag.250.

LECTVRE. XVIII.

DOCTRINES.

1. It is the nature and propertie of sinne, to rob a mans soule of all true comfort. pag.261.

2. It is not vnpossible, but that the ioy and comfort which some great sinne hath taken away, may againe by true repentance be restored. pag.265.

3. Without Gods vpholding, man hath of himselfe no power to withstand any the least occasion or temptation tending vnto sinne, pag.268

LECTVRE. XIX.

DOCTRINES.

1. To be freely, willingly, and cheerefully disposed in the wayes of holy obedience towards God, is a speciall blessing, and such as we ought all earnestly to desire. pag.273

2. True repentance and conuersion vnto God, breeds in a mans heart a feruent desire of being an instrument of the like good, by all meanes possible, vnto others. pag.277,

3. The act of teaching others, in the things which doe concerne saluation, is no vile or vnworthy seruice. pag.281.

LECTVRE. XX.

DOCTRINES.

1. The mayne and principall matter of all teaching, by those that intend the good of others soules, must bee the things of God, reuealed in his Word pag.284.

2. It is not vnpossible, but that by the meanes of Teaching, euen they which are most vngodly, may be reclaimed. pag.291.

3. *He is most fit to teach the way of ſaluation vnto others, who hath had experience of the mercie of God therein for his owne particular.* pag. 293.

LECTVRE XXI.

DOCTRINES.

1. *The turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, and ſuch as may comfortably be expected where that is vſed,* p. 295.

2. *No man can aſſure himſelfe that he hath truly profited by dependance vpon Teaching, vnleſſe he be indeed converted vnto God.* pag. 301.

LECTVRE. XXII.

DOCTRINE.

1. *It is a wofull thing to ſtand guiltie of bloud before the Lord.* pag. 308

LECTVRE XXIII.

DOCTRINES.

1. *Great ſinnes are not wont to goe alone but one being yelded vnto, makes way for another, as bad or worſe then it ſelfe.* pag. 319.

2. *It is poſſible for a man to be guiltie of a ſinne before God, though hee himſelfe hath no apparant hand therein.* pag. 322.

3. *The whole matter of mans ſaluation is to bee aſcribed onely vnto God.* pag. 327.

4. *The generall acknowledgement of Gods grace and goodneſſe, can neuer afford to a mans ſoule any true comfort, till hee is able vpon ſome good ground to apply the ſame to his owne particular.* pag. 330.

LECTVRE. XXIIII.

DOCTRINES.

1. *Who ſo receiues or expects any mercy or fauour from God, muſt know himſelfe bound to returne ſomething backe by way of thankfulneſſe vnto God.* pag. 331.

2. *The exerciſe and act of ſinging, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe.* pag. 334.

3. *The tongue and voyce of man ought to be vſed by him for the declaring of Gods prayſes.* pag. 339.

4. *It is a matter agreeable euen to iuſtice with God, that hee ſhould be gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.* pag. 340.

5. *All ſeruices tending to the teſtification of our dutie and thankfulneſſe vnto God, ought to be performed with cheerefulneſſe.* pag. 342.

LECTVRE. XXV.

DOCTRINES.

1. *No man can performe the ſeruice of prayſing God, except God doe by his grace ſtrengthen him thereunto.* pag. 348.

2. *When*

2. When God is pleased to enable them, no wants sufficiencie. pag.347.
3. The praysing of God is no easie seruice. pag.253.

LECTVRE. XXVII.

DOCTRINES.

1. It is possible for a man to doe the verie thing which God commands, and yet therein not please God. pag.357.
2. God requires no such seruice in Religion, as hath no more in it then an outward forme. pag.359.
3. An outward dutie pertaining to the worship of God, may sometimes be omitted without sinne. pag.363.
4. In worshipping God, we must not so much looke what kind of worship is pleasing to vs, as what it is which the Lord delighteth in. pag.366.

LECTVRE. XXVII.

DOCTRINE.

Of all other seruices to bee presented vnto God, a broken heart and a contrite spirit, is in his account the principall. pag.368.

LECTVRE. XXVIII.

DOCTRINES.

1. The prosperitie and happinesse of Gods Church, is a matter very deare and precious vnto those that are Gods children. pag.382.
2. True repentance makes a man desirous and carefull to repaire such more speciall hurts and wrongs as hee hath done, either by his generall euill course before his calling, or by falling into some great offence after his calling. pag.386.
3. Wee must not expect or crane any good thing from God, either for our selues or others, but onely out of the freedome of his grace. pag.389.
4. In all our prayers wee must referre the successe of our petitions vnto Gods [illegible]. pag.391.

LECTVRE. XXIX.

DOCTRINES.

1. Euen outward things appertayning to this life, and to our state and welfare in this present world, are to bee reputed the guifts of God and his goodnesse for them is to be depended on. pag.393.
2. [illegible] is a good meane to [illegible] carefully affected to the common good. pag.398.
3. That among [illegible] there must be mutuall [illegible]. pag.402.

LECTVRE. XXX.

DOCTRINES.

1. It is a great blessing, when the seruices which men present and tender vnto God, doe finde acceptance with him, and are approued by him. pag.406.
4. It is a great mercie of God, when there is a generall freedome and forwardnesse in the people, in respect of the publike acts and exercises of deuotion. pag.415

A Present for Cæsar.

In two Sermons, vpon LVKE. 20. 25.

The first Sermon.

DOCTRINE.

1. *That Kings and Princes haue a certaine right and due pertayning to them by Gods appointment, which is not lawfull for any man to keepe from them.* pag. 429.

The second Sermon.

DOCTRINE.

1. *That it is not lawfull for any man to deprive Almightie God of that which is his due.* pag. 446.

A bargaine of Salt.

In two Sermons, vpon MARK. 9. 50.

The first Sermon.

DOCTRINES.

1. *That a preaching Ministerie is a thing in it selfe of very great and necessarie vse in the Church of God.* pag. 463.
2. *That there is nothing either worse, or more vnprofitable, than such a Ministery from whom the Church and people of God can receiue no fruit and seasoning.* pag. 472.

The second Sermon.

DOCTRINES.

1. *That whatsoeuer disagreeing with Religion and Grace is such a thing as all the Disciples of Christ Iesus must endeuour for.* pag. 488.
2. *That amongst the Disciples of Christ, there must bee mutuall peace.* pag. 495.

THE DOCTRINES TRIALL:

Shewing both the neceſſitie and the way of trying what is taught.

In a Sermon vpon 1. Theſſ. 5. 21.

By SAM. HIERON.

1. COR. 10. 15.
Iudge yee what I ſay.

LONDON,
Printed by *William Stansby.*

1634.

TO

MY REVEREND

FRIEND,

Master Doctor *Chadderton*,

MASTER OF EMANVELL

COLLEDGE IN

CAMBRIDGE.

SIR, as a pledge of the respect I owe you, I haue made my selfe bold, vnder your name, to set forth this Sermon. The old Prouerbe, which forbiddeth to send Owles to *Athens*, hath taught mee not to send this to you, as a matter of supply: you (now) liue at the Well-head (from whence I confesse, & reioyce, my selfe to haue drawne that little, by which it hath since pleased God to enable mee to the doing of some seruice in his Church) and were (long since) one of those iudicious and painfull Diuines, at whose feete I sate (with many others) in the dayes of my preparation to that worke, wherein I now (by the assignement of the

Lord

Lord of the Vine-yard) am imployed. In this therefore, I desire rather to bee thought to present you with an account of mine owne courses, then with any direction for yours: The two Verses before this, I haue preached on, and the Sermons are abroad. As I held it necessarie to treate on this also, so I thought it fitting to publish that, which concerning it was giuen mee to deliuer. There is no one thing (I thinke) in which our ordinarie hearers, are either more vnskilfull or more backward, then this dutie of trying Doctrines: what vnsetledneſse in opinion, what vnsoundneſse in iudgement, this hath caused, I doubt not, your selfe in your long experience haue obserued. If I shall preuaile ought to the curing of this Epidemicall Disease, I shall glorifie God in that behalfe. My endeuour that way I haue shewed in this small Sermon which (here) from your hand, I commend to the common vse of Gods *Israel*:

From *Modburie* in *Deuon*.

Yours respectiuely,

SAM. HIERON.

TITLES AND TEXTS OF SCRIPTVRE HANDLED IN THIS BOOKE.

The Doctrines Triall.

1. THES. 5. 21.

Trie all things: and keepe that which is good.

The Christians Liue-Lood.

MATTH. 6. 33.

But seeke yee first the Kingdome of God, and his righteousnesse, and all these things shall bee ministred vnto you.

Penance for Sinne.

PSALME. LI.

The Argument.

To him that excelleth. A Psalme of Dauid, *when the Prophet* Nathan *came vnto him, after hee had gone in to* Bath-sheba.

1. *Haue mercie vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*

2. *Wash me thorowly from mine iniquities, and clense me from my sinne*

3. *For I know mine iniquities and my sinne is euer before me.*

4. *Against thee, against thee onely haue I sinned, and done euill in thy sight: that thou mayest be iust when thou speakest, & pure when thou iudgest.*

5. *Behold I was borne in iniquitie, and in sinne hath my Mother conceiued me.*

6. *Behold, thou louest truth in the inward affections: therefore hast thou taught me wisedome in the secret of mine heart.*

7. *Purge mee with Hyssope, and I shall bee cleane: wash me, and I shall be whiter then Snow.*

8. *Marke mee to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

9. *Hide*

9. *Hide thy face from my ſinnes, and put away all mine iniquities.*

10. *Create in me a cleane heart, O God, and renew a right ſpirit within mee.*

11. *Caſt mee not away from thy preſence, and take not thine holy Spirit from mee.*

12. *Reſtore to me the ioy of thy ſaluation: and ſtabliſh me with thy free Spirit.*

13. *Then ſhall I teach thy wayes vnto the wicked, and Sinners ſhall be conuerted vnto thee.*

14 *Deliuer mee from blood, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.*

15. *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16. *For thou deſireſt no Sacrifice, though I would giue it: thou deligheteſt not in burnt Offering.*

17. *The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.*

18. *Be fauourable vnto Sion for thy good pleaſure: build the walls of Ieruſalem.*

19. *Then ſhalt thou accept the Sacrifices of Righteouſneſſe, euen the burnt Offering and Oblation: then ſhall they offer Calues vpon thine Altar.*

A Preſent for Cæſar.

In two Sermons.

LVKE. 20. 25.

Then he ſaid vnto them, Giue vnto Cæſar the things which are Cæſars, and vnto God, &c.

The ſecond Sermon.

VERSE. 25.

And to God thoſe which are Gods.

A Bargaine of Salt.

In two Sermons.

MARKE. 9. 50.

Salt is good: but if Salt haue loſt his ſaltneſſe, wherewith will you ſeaſon it? Haue Salt in your ſelues, and haue peace one with another.

The ſecond Sermon.

Haue Salt in your ſelues, and haue peace one with another.

THE DOCTRINES TRIALL.

1. THES. 5. 21.

Trie all things: and keepe that which is good.

WIll not enter into any course of repeating that which I taught in my former Sermon, This in briefe, to manifest the connexion and order of both, both my two Texts, and Lectures. In the former we were taught the necessity of diligent and respective dependance vpon the preaching of the word, vnlesse we will presumptuously and vnwarrantably aduenture our selues vpon the neglect of the ordinarie [illegible] by which God is pleased to collect and gather his, vnto himselfe. [illegible] are now to be informed, with what wisedome it becommeth vs [illegible] our selues in awaiting vpon this Ordinance of God, that so we [illegible] hope that good by it, which in the purpose of God is intended in it. [illegible]ture, in it selfe, and in its owne nature, wholesome and profitable, [illegible] yet in the manner of vsing it be depraued. Hearing is a very necessa- [illegible] and important dutie: and yet, a man through his owne default may [illegible] constant and continuall in it to his hurt, rather then to his benefit. To [illegible] end therefore we may attend vpon this exercise of Propheſying, as [illegible] thereby we may be edified in our holy Faith, *Paul* commendeth here [illegible] vs, two necessarie Vertues: First *Discretion*: Secondly *Constancy*. [illegible]scretion, to trie all things. Constancy, to hold fast that, which is found [illegible] tryall to be good. To retaine ought in Religion stiffly, before a man [illegible] tryed it thorowly, what greater folly? This is wilfulnesse rather and [illegible]nacy, then true Constancy. Againe, to examine points diligently, and then

The order of the place.

The generall scope thereof.

The diuision of it.

then to neglect them carelesly, what greater vanitie? It is a great deale of labour to no vse. But to sift and scanne that which is heard, exactly, and to maintaine that which is found to hold at the touch, resolutely, this is the glory and credit of Christianity. Of these two points I am now in order to intreate.

The first Doctrine.

Concerning the first, this is the doctrine: *That it is the dutie of those which honour Preaching as the meanes appointed for salvation, To trie things taught, before they giue their full and absolute yeelding thereunto.* Who that lookes vpon the place, but he will forthwith conceiue this to be the Doctrine? The aduice of the spirit of God is, that our honouring of Prophesying, should be accompanyed with trying it. So respect it, as that you binde not your selues to a receiuing without enquirie, hand ouer head, whatsoeuer is commended by it. Heereto is that charge to be referred, of * *trying the Spirits*, that is *Of examining their Persons and Doctrines, who professe to speake vnto vs by the Spirit.* It remaineth vpon Record, as an honour to the Nobles of *Berea*, and it is a rule for vs, that hearing *Paul* and *Silas* preach, [a] *They were diligent in searching, whether the things they spake were so.*

The course of seeking holy Knowledge, at the mouthes of those, whose lips by their calling ought to preserue it, is termed by *Salomon*, [c] *A buying of the Truth.* As therefore in buying, it is euery mans wisdome to consider the Wares which are tendred to him, how they are conditioned, and (as *Chrysostome* saith pithily to this purpose) *To goe from Shop to shop, and from Chapman to Chapman*, to looke where he may haue the best, before he make a thorough bargain: so it ought to be the care of a prudent Christian, to consider of particulars, which are taught, before he giue them entertaynement. [d] *Take heed how you heare saith our Sauiour.* Doth not this Take heed in hearing, intend a tryall of things heard? Consider two things with me; and the Truth, Equitie, and Necessitie of this Doctrine will soone bee yeelded to. The one is, *The possibilitie of being deceiued in our dependance vpon Prophecying.* The other is, *The danger of deceiuing.* The possibility of being deceiued, proceeds from two things. First, Somewhat in them, which propheste: Secondly, Somewhat in our selues, who listen thereunto. Touching them which Propheste, there are two sorts by whom there is danger of deceit. First, Some purpose to deceiue: Secondly, Some casually may deceiue. Some purpose to deceiue, whom the Apostle termeth, [e] *Lyers in wait to deceiue*, and whom he compares according to the nature of the Greeke word vsed) *to Cheaters and false Gamesters*, who haue deuices by cogging Dice, to deceiue the vnskilfull. These [f] *speake peruerse things*, and [g] *priuily bring in damnable Heresies.* It hath been an ancient practice of the Deuil, [h] *To be a lying spirit in the mouthes of some Prophets*: There haue beene euer some [i] *misse-leading Leaders*; [k] *causers of the people to erre by their lyes*; and Saint *Peter* hath assured vs, that in this particular, the latter times wil hold proportion with the former: Still there will be some seedsmen of Tares amongst them that sow the purer Wheate; some temperers of Leauen, with the sweet lumpe of

Gods

* 1. *Iohn* 4. 1.

a *Act.* 17. 11.

b *Mat.* 2. 7.
c *Pro.* 23. 23.

Gyrare negotiatorem vnum & alterum, Chrys. Hom. 44. in opere imperfect.

d *Luk.* 8. 18.

e *Eph.* 4. 14.
ἐν τῇ πανουργίᾳ.

f *Act.* 20. 30.
g 2. *Pet.* 2. 1.
h 1. *King.* 22. 23.
i *Isa.* 3. 12.
k *Ier.* 23. 32.
l 2. *Pet.* 2. 1.

Gods sacred Truth. Others there are again, which may casually deceiue: and they are also of two sorts. The one sort are such as may leade the people into errour (though perhaps it bee not their purpose) through their insufficiencie, their rawnes, their vnskilfulnes, their negligence, for, and in the discharge of this great seruice of instructing. Too many such there be, who wanting [m] *the tongue of the Learned*, who lacking [n] Iudgement and skill of [o] *right diuiding the word of Truth*; and being no [p] *well taught Scribes to the kingdom of Heauen*, and then withall being careles of that charge, touching [q] *taking heed to Doctrine*, do vent many things vnsound and vnsauoury, sometimes *things vaine and foolish*, as the Scripture termeth them [r] ordinarily, [s] *such as God neuer commanded, nor spake, neither euer came into his minde*, whereby [t] *the minds of the simple are deceiued*, and [u] *the hearts of the Righteous made sad*. These bee such as *Paul* calleth, [x] *deceiued Deceiuers*. They are beguiled themselues, and so beguile others. I will not be so vncharitable as to range such among purposed Deceiuers: yet this I say, they themselues being through vnskilfulnes & negligence mistaken, doing the Lords worke more remisly then is meet, they become an occasion of erring vnto others. When men come to the handling of holy things, not well instructed themselues, and then doe that which they doe, without any great conscience (it may be they doe it in zeale, and bind themselues to speak according to the Times) it cannot be auoided (though it may bee, their hearts are not so naught as to meane deceit) but sometimes others by them shall bee in danger to bee misled. The second sort of such as casually may deceiue, are euen the best, and most sufficient and faithfull Teachers. It is possible, that euen such, notwithstanding all their care, may at a time deliuer that which is not so certaine. None since Christ, neither companies of Men, nor particular persons, haue had the infallible assistance of the Holy Ghost, except the Apostles, [y] *Our knowledge here is but in part*. In sundry things (as in these) we are many times much mistaken. And it falleth out many times, through Gods wise dispensing, *that somewhat is reuealed to him which sitteth* by, which he, who occupieth the roome of the Teacher doth not vnderstand, as is gatherable out of that saying of the Apostle, 1. *Cor.* 14. 30. Now the first thing out of which there springs a possibilitie of being deceiued, is the second is from out of our selues which come to heare. We are naturally in matters of Religion easily miscarried, by reason *of the error of mind, and darknesse of cogitation*, which we haue brought with vs [a] from the *wombe*: [b] *We are vnwise, disobedient and deceiued*. And then what through presumption, trusting too much to our selues, what through sloth and nature lothnesse to endure the paines of Trying, what through the temptation of Nouelrie, we are very liable to deceit, apt to drinke in errour as water, and to bee [c] *carried vp and downe with euery winde of Doctrine*. As it is said of vs in the generall, that wee are Clay to God, and Waxe to the Deuill: so may it be applied to vs in this particular, that wee are hard to be wrought to an entertainment of a truth, but soone wonne to the embracing of an errour. The *Iewes*, in regard of their vntowardnesse

m *Esay* 50.8.
n *Micah.*3.8.
o 2.*Tim.*2.15.
p *Matth.*13.52
q 1.*Tim.*4.16.
r *Lam.*2.14.
s *Ier.*19.5.
t *Rom.*16.18.
u *Ezek.*13.22.
x 2.*Tim.*3.13. πλανῶντες πλανώμενοι.
y 1.*Cor.*13.9.
a *Ephes.*4.18.
b *Tim*3.3.
c *Ephes.*4.14.

to good, were tearmed [d] *stiffe-necked*, and [e] *a gainesaying people*, and [f] *soone turned out of the way which God commanded them*; and the [g] *Galathians were soone removed to another Gospell*, and the paines [h] *of forming Christ in them, was as a trauailing in birth.* Euer since the razing out of vs the Image of the God of Truth, there hath been in our nature such an affinitie with falshood, that that which Saint *Paul* cals [i] *the deceiuablenesse of vnrighteousnesse*, is very preuailing, speedily to entangle vs. *That same Canker or Gangreene* of vntruth doth so seize vpon vs, and [k] *it fretteth* apace when it hath once begun: Hereupon, the Bringers in of Heresies haue *many to follow their damnable wayes:* and Antichrist [l] *hath small and great, rich, and poore, to receiue his marke.* Now for *the danger of erring* in matters of this kinde, it is not hard to discouer it. Religion is a matter which concernes the soule; and the euerlasting happines thereof. A mistaking therfore must needs be followed, with a more then ordinary hurt. I know there are differences & degrees of errors in matters of Religion, Some doe strike more directly to the heart of Pietie, and weaken the very maine foundation of Faith. Some are not altogether of so dangerous a nature; being in points of lesse importance. The former are as mortall diseases in the body: the other are but as superfluous humours within, or swelling tumours without. But yet as in the body, smaller griefes, when they are multiplyed and continued, become preiudiciall to the life of the whole: so these [m] kinds of mistakings, when they are ordinary and increased, grow dangerous to the Mayne. [n] *A little leauen doth leauen the whole lumpe:* It is applyed by the Apostle, to shew what inconuenience followes the entertainment of (as it may seeme) a petty errour in the things of God. Then withall in the day of temptation, when a man is either before the World called into question for that which hee doth professe, or else sifted and winnowed by Satan, about that which he beleeues; how wofull and hazzardous shall his case be, if he haue taken vp his Religion only (as I may so speake) vpon trust, or raised it vp out of his owne surmise! There is neither of these, but will be a poore ground for him to relie vpon, in the time of Triall. Small courage shall one haue, to engage his life for that, for which his best proofe is the authoritie of him from whom he receiued it: and it will not be easie to answere the Deuill, by alleaging the name of a Man, vnlesse he be able to iustifie his Tenent by diuine authoritie. So then, if either we consider the easinesse of erring in matters of Religion, or the perill of mistaking therein, we must needs acknowledge this Doctrine, touching the Triall of Doctrines, to bee true. How shall this easinesse to erre be preuented? How shall this danger of not going aright be auoided? But by this one course of considering all things, and of examining each point, before we build vpon it as a certaintie.

The Deuill labours to poyson the Fountaine of Truth (the publike Ministerie) so that oft-times there streame euen from it very dangerous conceits: and that old saying may be well applyed to our Profession, *Many good inches, but few good Ploughmen:* So, many Aduenture to speake from

d *Acts* 7.51.
e *Rom.*10.21.
f *Exod.*32.8.
g *Gal.*1.8.
h *Gal.*4.19.
i 2.*Thes.*2.10.
k 2.*Tim.*2.17.
l *Reuel.*13.16.
m Inferiour.
n *Gal.*5.9.

Πολλοὶ βακτηται, παῦροι δὲ τεκτονες ἀρετῆς.

from the Pulpit; not so many who obserue the Rule, of speaking ◦ *as the word of God*, & then the best sometimes are ouer-shot. I remember what we learned when we were Boyes; How one *Cannius* was coozened in the buying of a Garden in an Iland. The Seller first inuited him to it, and for that day hired diuers Fisher-men, to attend the Banks with Boates and Nets, and to bring in plenty of Fish, and to lay it at his feet, making *Cannius* beleeue (who wondered at it) that it was the Royaltie of that place, and that that seruice was due to him, as Lord of the Garden, whensoeuer he came thither. *Cannius* beleeuing him, & being much in loue with such commoditie, would needs haue the Garden, and paid for it to the purpose. Shortly after, hee had a disposition, to let some of his friends see what a purchase hee had made, and brought them to the Garden to bee merry, making full account that the Fisher-men would be there, both to shew him pastime, and to present him with a tribute of Fish. When hee saw neither Boate, nor Fisher-man, nor Net, he asked his Neighbours whether it were Holy-day with Fisher-men? They answered, None that they knew of, and added withall, that they wondred at the late resort of Fisher-men there, as a thing vnusual in that place. Vpon this, *Cannius* perceiued he was coozened: but it was too late, he could not helpe it. And thus may an heedlesse person be deceiued in his dependance vpon Gods Ordinance; He may meet with some craftie *Pythius* (for so was he called that deceiued *Cannius*) who may commend a Doctrine to him, and set it out with many plausible resmes, as if it were of such & such excellent vse for a mans soule; which yet, when it is brought to triall, shall be found to yield but no such matter as was promised. Thus still may this point of Faith touching the possibilitie to receiue infection, euen by preaching which when we shall ioyne our owne apprehension to be misse-led with the perill of going awry, the generall point, must needs bee yeelded vnto, only that in receiuing of Doctrines, Trying ought to go before Receiuing; we must labour to be sure that that which we intend to keepe is good, before wee set vpon the keeping of it as good.

◦ 1. Pet. 4. 11.

Cicero Offic. l. 3.

The Vse.

This point of Doctrine makes to the discouery (I wish also it may so proue, to the recouery) of three great euils, which are very preuailing, and very vniuersall in these our Times. First, *Wilfulnesse*. Secondly, *Carelesnesse*. Thirdly, *Vnchilfulnesse*. The first of these is a froward humour. The second, a negligent humour. The third a sottish humour. They are ouercome with the first, who plead for their excuse, in either not hearing, or not crediting any whom they heare, the varietie of opinions to be found among Preachers, and the possibility of being deceiued in dependance on them; (scarcely two of them of a mind (say some) and therefore my resolution is, I will beleeue none. How doth this agree with the Rule of Trying all things? It is not the counsel of the holy Ghost, because there is a spirit of errour in the mouthes of many, and the best learned may mistake, therefore cease to heare, but because it is thus, be sure to hear. This binds to iudiciall hearing, it giues no warrant to desist from hearing. Will thou rather starue, because of a possibilitie to bee poysoned?

or goe naked and nere the winde, because in the shops of them that sell thou mayst be coozened? or lye dowtie in the street, or by the hedge, because (perhaps) thou maist either goe wrong, or stumble on the way? Our Sauiour would haue his Disciples learne and inquire, and seeke to be sure p *what he was, though some said one thing, some another, touching him.* That I may be deceiued, must increase my care, not ouerthrow my diligence.

p *Matt.* 16. 13 15.

Now touching the second euill, of *Carelesnesse*, it is to be seene in those, who are apt to take all for sound & good, which is deliuered. If they can countenance that which they seeme to maintaine, with the name of a Teacher, or say, it was deliuered at a Sermon, they thinke it is enough. Especially there is euen a kinde of Idolatrie committed by some, in selling themselues so to some mens iudgements, that they do in a manner repute euery word an Oracle which they speake. It is sufficient for them, if such or such a man hath said it. This is euen a spice of that which Saint *Paul* termes q *a being seruants to men.* It is r *to haue ones faith more in the wisdome of man, then in the power of God.* *Let a man esteeme of vs, as the Ministers of God,* but yet, not as men, in whom, but t *by whom, you beleeue.* u *Were hee an Angell from heauen,* yet his Gospell must bee looked into. Harken to a matter because wee say it, so much wee may challenge by our place: but doe not beleeue it, vntill you know vpon what ground we haue spoken it. Could we once worke a Conscience of this duty in our Hearers, many who doe now despise our Doctrine, would then approoue it, and they which doe approoue it, would finde yet euery more sweetnesse in it then they doe.

q 1. *Cor.* 7. 23.
r 1. *Cor.* 2. 5.
s 1. *Cor.* 4. 1.
t 1. *Cor.* 3. 5.
u *Gal.* 1. 8.

But now commeth the third euill, the least as bad as the two former, and that is, *vnskilfulnesse.* This reacheth farre. For besides, that they who are guilty of the two before named, are also chargeable with this, euen they who are better disposed, and haue a kind of inclination to the duty of Triall, yet want the skill, & dexteritie for it, which is necessarie. It is not easie, no not among the best Professors, to find a man x *that hath an exercised wit, to discerne both good and euill.* A witty and ingenious man, well spoken, and able to carry a matter handsomely, and to set it out with a smooth and pleasing phrase, would soone deceiue euen a great many of those which meane well.

x *Heb.* 5. 14.

Quickly might a man of Arts & Parts, make many of vs to stagger, euen touching those very things which hitherto haue gone with vs for currant, & wherein we haue seemed very confident. A man might so lap vp the poysonous drugs of Poperie, & so guild them ouer with the seeming allowance of Scripture, & of more-headed Antiquitie, that euen the greatest part would soone swallow them downe without suspition. This is a truth, but a lamentable truth. What obiect is it, that after this long Sunshine of the Gospell in this Land, there should be so many, who but (as Saint *Peters* terme is) see *dimmely*, and vnderstand, like one y *that cannot see a farre off*, in matters of Religion, and like *Zebul* in the holy Storie, either take Men to bee but the shadowes of Mountaynes, z or the shadowes of Mountaines to bee Men? They know not what to make of

y 2. *Pet.* 1. 9. μυωπάζων.
z *Judg.* 9. 36.

many things, what to conceiue, or how to determine. And as *Absolon* and the Elders of Israel, at the first gaue a generall approbation to *Achitophels* aduice, and were ready to follow it, but by and by said, *The counsell of* HVSHAI *the Archite was a great deale better*, and so did accordingly: so they who now say; Surely, this is the truth which we must liue by, within a while are apt to cry out; Nay, but this is the better; and like the *Assyrians* in the Storie, be ready *to cast him out*, whom in the beginning they did magnifie. Must I not here say with the Apostle, *Shall I praysse you in this? in this I praysse you not.*

Now happy might I accounte my selfe, if the Doctrine which I haue framed out of this Text, might become a purgatiue receit, for the remouing of these three malignant Humours; then the which, I professe I know none, which doe more preiudice the good concoction of that healthy & wholsome Doctrine which is taught vs. If we can say, this Text is not the Word of God, or that it hath no Authority to binde vs, or that it doth not directly make against these three corruptions, I see no cause but we may cherish them, and maintaine our selues in them, but otherwise, it becommeth vs, vpon the paine of the most High his displeasure, to laide all ether frowardnesse, or neglect in this matter, and labour to haue skill in the performance of this Trying duetie. *Wee disclaime all confidence in your Faith*, we are set on worke *for the seruice of your faith*, as the Commanding it. We leaue it to Papists, to tyrannize ouer mens consciences in matters of Religion, and to require the people to lay their vnderstanding at the feete of the Church. We desire you not, nor, if we did, you to enquire, we would haue bring you *to stand in the wisedome of men*, we know, you can neuer thinke haue *established hearts*, you can neuer attaine to that of being *fully perswaded euery man in his minde*: and when you shall doe this you will say to vs, who haue preached vnto you, as the *Samaritans* said to the Woman, *now we beleeue, not because of your saying*, for we haue heard it our selues, and know that this is indeede: or after some such sort, as the Queene of the South said to *Solomon*; The sweetnesse which wee now feele in Religion, *we neuer felt before*.

But because, if I should leaue you all to a resolution, of Trying Doctrines, and then leaue you doubtfull, how & which way to performe it, my course would be vnprofitable: therefore you shall giue me leaue to follow mine owne paines that way, and to giue some necessarie directions in this behalfe. That there is a meanes to attaine to sufficiency for the discharge of this office, why should I goe about to proue? God would not haue vs Trie, if it were not possible for vs to be able to Trie. Now all Trying of Doctrine must be by some Rule. The Greeke word here translated, betokeneth such a tryall as Gold-smiths vse touching mettall; for the discerning whereof they haue a touch-stone, or other thing which will shew it selfe and the drosse by as counterfeit. A touch-stone there must be for this purpose. And when we haue found it, we must vnderstand how to make vse of it, to that end. The maine Touch by which all

Doctrine

a 2. Sam. 17. 4. 14.

b Act. 14. 19.
c 1. Cor. 11. 22.

d 2. Cor. 1. 24.

e Phil. 2. 17.

f Ierem. 10.
g Hebr. 13. 9.
h Rom. 14. 5.

i Ibid. 4. 42.

k 1. King. 10. 7.

Doctrine must be tryed, & by which it must either ſtand or fall, is the will of God reuealed in the Scriptures. l *Bring them to the Law, and to the Teſtimonie* (ſaid the Oracle of God of old) *and conſider whether they ſpeake according to that Word.* By this our Sauiour himſelfe was content to be m tryed; By this the preaching of *Paul* and *Silas* at Theſſalonica was n tryed. Religious Doctrines are Gods matters: and ſhall we haue a better then God to be tryed by, in the things of God? & how ſhall we know what is Gods minde in a matter of Doctrine, but by the Scripture? Excellently ſpake he, who called the Scripture *the heart & ſoule of God*: and he who affirmed that God hath left for vs in the Scriptures, *A fortreſſe againſt errours.* Let Papiſts (if they will needs) perſiſt in their blaſphemous diſclayming the trial of the Scripture, accounting Traditions to be *the Touch-ſtone of Doctrine*, and the *Foundation of Faith*, and reputing the Scriptures to be rather a kind of *Stone-houſe for aduice* in matters of Religion; yet we will euer account them the *Diuine Beame*, and the moſt exact Ballance, & approue that courſe of that great *Conſtantine*, exhorting the Fathers aſſembled in the Nicene Councell, *to take the reſolution of things in queſtion, out the diuinely inſpired Writings.* And let men learne here by the way, how neceſſarie it is for them, if they would be rightly grounded in Religion, to be well acquainted with the Scriptures. Our Sauiours rule can neuer faile: o *You are deceiued, not knowing the Scriptures.* God forbid, wee ſhould vnder any pretext diſhearten you in your care to theme ouer Gods Bookes. Let profaneneſſe and Popiſh caſt reproches vpon diligende and tractablenesſe herein wee the Miniſters of Chriſt, ſhall rather call vpon you, as *Chryſoſtome* of old did vpon his Hearers, *Heare, O you that are of the World, get you Bibles. It is* ſaith another of the Ancients, *of all temptations, the greateſt to the Deuill, if they ſee a man giuen to the reading of the Scriptures.* We would reioyce to ſee thoſe dayes ſpoken of in Storie, *wherein the ſecrets of the Scripture ſhould be familiarly known to Taylours, Smithes, Weauers, Shoomakers, Delvers, Neat-herds*, &c. and of which *Hierome* ſpeakes. *Why ſhould not euen ſilly Women learne to confute, who ſhould learne without booke moſt Scriptures.*

Neuer will we hold with that blaſphemous Papiſt, *That it was the inuention of the Deuill, to permit the people to reade the Bible*: but we will ſtill preſſe you with that of the Apoſtle, *Let the Word of Chriſt dwell plentifully in you.*

Thus haue wee found the Touch-ſtone: let vs now enquire how it muſt be vſed. A little Child, or a Foole may eaſily finde a Touch-ſtone, and yet when he hath it, not know what to doe with it, more then with another ordinarie pibble. Though the Scripture be not ſo common as ſhould, yet it is conuerſed with by more, then can tell how to turne it vnto good. This then ſhall be the next part of my taske, to ſhow how the Scriptures may be made vſe of, for the Triall of Doctrines.

And here there are two things conſiderable. Firſt, *How a man muſt be qualified, who aduenturs to meddle with the Scripture.* Secondly, *How being ſo qualified as it neceſſarie, he may be able to apply it to his vſe.* Firſt whereof

puts

l *Iſa.8.20.*

m *Iob.5.39.*

n *Act.17.11.*

Cor & Animam Dei, Gr. in Reg.3. *Firmamentum contra errores*, Aug.in Ioh.1. tract.2. *Lindanus Panop. l.1.c 9*, calleth them *Lidium lapidem.* *l.1.c.2. Fundamentum Fidei. Cõmenitorium Bellar. Diuina ſtatera.* Aug. l.2. Bap.c.6. *Exactiſſima trutina*, Chr.hom. 13.in 2. Cor. τὸν ζητημένον λόγον ἐν τῇ θείᾳ γραφῇ. *Theo. l.1.inſtit.9.*

o *Matt.22.29. Audite ſeculares comparate vobis Biblia*, Hom.9. in ep.ad.eoloſ. *Super omnia tormentorum genera, ſi quem videant verbo Dei operã dare*, Orig.in Num. Hom.27. Theod.de Corrig.Græcorum affect. lib.5. *Hier.in Pſ.133. Mart.Pereſ.de Trad.l 44.*

p *Col.3.16.*

puts his hand to the Scripture in desire to get skill by it, so, as that by th[c] helpe hereof, he may be able to examine Doctrines, it is meete especially that hee be a man of an humble spirit. [q] *They be the humble, to whom the Lord giueth grace*; [r] *He dwelleth with such*; [s] *Hee teacheth his way to such*; *to them he reuealeth his secrets*: [t] *A man must humble himselfe, that he may walke with his God.* It is a good speech of *Augustines*, *The Doctrine of the Scripture is so tempered, that there is no man but may draw thence sufficient for himselfe, prouided that hee come vnto it with Deuotion.* Now that which the Scripture meaneth by *humblenesse of Spirit* in this case, & *Augustine* by *Deuotion*, is this; *A yeelding of a mans selfe ouer to be taught of God, out of a resolued and strong opinion, that hee is of himselfe but a Foole in the things of God.* This is that which the Apostle calleth a *being a foole*, [u] *to the end that he may be wise.* [x] *They be the simple, to whom the Word of the Lord giues sharpnesse of wit.* The summe is this in a word (that I may not dwell vpon this particular;) Except a man be sensible in himselfe of his owne dulnesse in the matters of God, of the vnfitnes of his reason, to iudge and determine in points of that nature, and so resolue to submit himselfe wholy to be taught of God, and to conforme himselfe, and to frame his thoughts, and to frame them to that which he shall reueale, it is impossible that hee should euer bee by the Scriptures made wise vnto saluation. Now, the best euidence of ones being furnished with this worthy qualitie, is his binding himselfe not to looke into the Scripture without Prayer. Thus did *Dauid* bewray the meeknesse of his Spirit, by begging of God *to open his eyes*, to [y] *see the wonders of the law*, by praying him [z] *to giue him vnderstanding*, to [a] *teach him good iudgement and knowledge.* This shewed *Dauid* to haue renounced all opinion of his owne sufficiency, and to haue resigned himselfe ouer wholy vnto the Lords guidance. He would not trust himselfe in wading into these depths: but in more then a iealousie ouer himselfe, he cast himselfe altogether vpon God. It is that *Paul* calleth it, [b] *vaine iangling*, and [c] *science falsly so called*, a kind of earthy knowledge, whatsoeuer men get out of the Scripture, aduenturing on it, without this qualitie. Determine if thou wouldest get ought out of Gods Booke, by which thy soule may be satisfied as with marrow and fatnesse, neuer to betake thy selfe to the vse of it, but to vrge that vpon thy selfe, which the Woman of *Samaria* scoffingly said to Christ, [d] *Thou hast nothing to draw with, and the Well is deepe*: Without thee, *O, Lord, I shall depart emptie away. God must be prayed vnto, and wee must say with the Apostles, Lord, shew vs this Parable.*

Now, when a man is thus addressed & prepared with an humble, yeelding, & resigned Spirit, his next care must be, to be furnished out of the Scripture with some matter of Rule, by which he may still in his hearing himselfe, make that triall which is necessary. This matter of Rule, I may thus distinguish; It is either more generall, or more speciall & particular. The more generall matter of Rule, is the Doctrine of Catechisme. I will shew you what I meane hereby. There is a thing, which *Paul* in one place calleth [e] *the forme of Doctrine*; in another, [f] *the Patterne of wholsome words*;

q 1. Pet. 5. 5.
r Esay 57. 15.
s Psal. 25. 9, 14
t Mich. 6. 8.
Atqui ad hauriendum accedat deuotè, Aug. de Vtilitate credend. c. 6.
u 1. Cor. 3. 18.
x Prou. 1, 4.
y Psal. 119. 18.
z Psal. 119. 34.
a Psal. 119. 66.
b 1. Tim. 1. 6.
c 1. Tim. 6. 20.
d Iohn 4. 11. Orandus est Deus & dicendum cum Apostolis, Edisce nobis hanc parabolam Hier. Epist. ad Pamach.
e τυπὸν τῆς διδαχῆς, Rom. 6. 17.
f ὑποτύπωσιν τῶν ὑγιαινόντων λόγων. 2. Tim. 1. 13.

words; elsewhere, g *The Doctrine of the beginning of Christ.* It is a certaine frame of sacred Truth, raised out of plaine, direct, and unquestioned Texts of holy Scripture, manifesting by the way of abridgement, the order and course of mans saluation, to whom he must looke vp for it, and by what way and means he must come to it. He which doth not begin at this, shal neuer come vnto that in Religion, which is called h *The Certaintie.* There was a course of teaching this in the Apostles dayes, as may be gathered out of *Heb.6.1.* and hath beene continued in all wel-gouerned Churches euer since. And I am verily perswaded, that one special reason, why both many, who are for profession Diuines, are staggering and vncertaine, and various in points of Diuinitie, and subiect to drawing this way, and that way, either by the times, or by such Authors as they meet with; and diuers also of our people, of all rankes, are so vnsetled, and so by and by puzzled, vpon the raising vp of a new or strange point of Doctrine, is, they were neuer well brought vp in the grounds of Catechisme. And it is a great errour both amongst vs Ministers, that the kind of teaching is so little in our practice, & amongst the people that where it is vsed, it is so little in esteeme. Neuer shall a man be other then raw in Religion, that was not well seasoned with the first rudiments. They must be to him like the Patternes which some Craftsmen haue, by which they proportion out their worke: That which they beare, if it hold not agreement with these Principles, is to be reiected as vnsound. These our dayes afford many helps in this kind, and our neglect herein is the more without excuse. If you shall giue this point but a little time and roome in your thoughts, to be here considered of, I make no doubt, but you will all confesse it to be true.

Now, the more special and particular Rule, is either for the deciding of the great Question betwixt vs and Papists, or for our direction and settlement in that ordinary Preaching which is amongst our selues. Touching Popery, we shall find that course which *Salomon* tooke for the trying of the two Harlots which came before him, whether was the true Mother, when both were therein very i confident, to be of very special vse for the triall thereof, and for the confirming of a mans determination touching it, that it is but counterfeit. Shee, who could be content the liuing Child should be diuided, *Salomon* gaue his verdict vpon her, that surely she was not the Mother. Vnity is a matter much boasted of by Papists, yet there is nothing so pregnant against them as this point of Diuision. For whereas God will haue all reserued to himselfe, & will admit no Copartenarie (k *I will not giue my glory to another*) we shall find Popery, in the points of Christian Religion, to admit (cleane contrary to the fundamentall Lawes of Heauen) as it were a Gauel-kind custome, and to allow sharers with God, in the things wherein he will endure no Partners; as for example. Adoration is diuided betwixt God and Images. The Seruice of Prayer betwixt God and Creatures. Mediation to the diuine Maiestie, betwixt Christ and Saints. The Headship of the Church, betwixt Christ and the Pope. The conuersion of a Sinner, betwixt the freedom of

Gods

g Heb.6.1.

h Luke 1.4.

i 1. King. 3.

k Esay 42.8.

Gods Grace, and the free donne of mans will: Iustification betwixt Faith and Workes: The ground of a Christian mans faith, betwixt Scriptures and Traditions. Absolute obedience betwixt Gods Commandements, and the precepts of the Church. And so in other things: for I giue you but a taste. Take we this for a certaine Rule, by which to iudge of the Doctrine of Popery. It is comen, like the precedent Mother, to diuide those things betwixt two, or more, which ought of right to be reserued vnto one. Whatsoeuer vndertake, that in the maine points of that Religion, there is a making more, or lesse, from God to some what else, all that glory, that feare, that dependence vpon, that reuerence, that acknowledgement, which by vertue of the first Commandement is his peculiar. I would faine see how the doctrine of the Church of Rome can be freed from alienating those affections and powers of the Heart vnto sundry particulars, which the Lord requireth to be giuen wholy vnto him. Let the matter be throughly examined, and if the seuerall points of that Religion which we professe & preach in the church of England at this day, be not the lines in a Circumference, which all meete in this one Center of Gods glory, and of that mayne ayme of God in all his proceedings, *He that reioyceth, let him reioyce in the Lord*, we may freely allow you to dissent. We will neuer feare to ioyne issue with Papists in this: we will maintain it this day, we will increase and sue for this Triall. l 1. Cor. 1. 31.

For direction in dependance vpon our ordinary preaching, I commend this specially to the obseruation and vse of common men. For I am not minded so much to giue Precepts for those that be learned, and practised in Arts and Tongues and Reading, to scan the things which are offered to them, but I endeuour to guide those, who haue no more helpe in this seruice, then common education hath afforded them. Now then a saying of *Pauls*, *I iudge you* (saith he) *what I say*. Me thinks m 1. Cor. 10. 15. this should conclude, that there is somewhat within the Soule and Conscience of the Hearer, by which he must determine touching that which is deliuered him, whether it be meet to giue it entertayment, yea or no. There is a *secret and hidden man of the heart*; which must be Iudge in this n 1. Pet. 3. 4. case. Thou must trie that which thou heares, by the worke which it hath vpon thy soule. There be three speciall things which I may terme the ayme of the whole Scripture. That Doctrine which tends to the furtherance of all, or either of these three, a man may safely build vpon it, that it is true: That which is a let or an impediment to any of these three, it must be reiected as vnsound. The three things are; First, *Humilitie*. Secondly, *Comfort*. Thirdly, *Conscience of obedience*. The whole Scripture driues to these three: First, To abase man in his owne eyes, and to lay him in the dust. Secondly, To refresh his soule, and to bring his bones which haue been broken, to reioyce. Thirdly, To frame his heart to a constant desire and care of pleasing God. These be three things simply necessary to the composition of a right Christian. Hereupon the Scripture is so exact in laying open the corruption of mans naturall estate, in setting out the vnpleneesse, and haynousneesse of sinne, in describing the rigour of Gods

iustice, in declaring the terrour of that which is the best of mans desert. Hereupon (secondly) it is, that it so graciously discouereth the mystery of Christ, the fulnes of the Grace which is in him, the riches of Gods mercy through him, euery way answering a mans spirituall necessity. Hereupon (thirdly) it is, that it so precisely and straightly presseth the duties of holinesse, giuing no manner of liberty to mans owne naturall inclination, but binding him to a finishing his saluation with feare and trembling, and to a causing his heart to be in the feare of God continually. Marke thou this then: Examine thine owne soule, how that which thou hearest, helpeth thee onwards in either of these three; how it beates downe the naturall pride and presumption of thy heart, striuing to make thee vile in thine owne eyes; how it acquaints thee with the Fulnesse of Christ, and dirests thee for the setling of thine abased and trembling soule vpon him; how it hedgeth thee in, in those excesses thou art inclinable to; how it limits and stints thee in the things wherein thou wouldest fayne haue liberty; how it cheeres thee vp, and vrgeth thee to a kinde of feare and circumspect walking. If thou find it thus to work, embrace it, rest vpon it, lay it vp, hide it in the midst of thy heart, it shall be health to thy nauill, and marrow to thy Bones. If thou heare a Doctrine taught, which thou findest to extenuate the corruption of mans nature, or to darken & obscure the abundant mercy which is in Christ, weakning that assurance which an humbled soule desireth by him, or to hearten the euill inclination of the heart, to giue some liberty to the flesh, & to seeme to make some of those bosses tolerable, which thou (as a man) art ready to affect, be ware there is poyson to thy soule. It is not that truth which thou must hearken to, I haue set you downe a rule, which if you please to obserue & practise, you shall finde to be exceeding vsefull. That which thou heares, if thou perceiue that it humbleth & checketh thee in thy security, comforts thee in thy perplexity curbs thee in, in thy desired liberty, thou maist be bold to say, It is the Truth of God. All the falshood which in these dayes generally we are in danger of, faileth in one of these three particulars. If I shew you an experiment of this Rule, it will be the better vnderstood, & the better credited. I pray be pleased to ioyne a little with me in the trying of the Doctrine which my selfe haue here taught in my former Sermon vpon the precedent Verse, and vpon this, thus farre. I taught in that, the necessity of dependance vpon preaching, If we would be saued: I vrged the seeking to enioy this meanes, especially on the Sabbath day, though it were with some charge or hazzard. I haue perswaded (in this) diligence to try the Doctrines which are taught, and care to be furnished with skil to that end. Now it may be, all are not in these particulars of the same opinion; perhaps, you may heare that taught sometime, which is somewhat differing: as, that other meanes may serue without preaching, that there needeth not be such labouring & seeking after it, now and then may suffice; and that it is not for ordinary persons, to seeke to be so skilful and busie, as to fall to the examining of Doctrines. It may be (I say) such things as these may bee deliuered plausibly, and with some shew of truth.

To

To resolue vs therefore herein, let vs make vse of our Rule: you shall find that this doctrine which so presseth an attendance vpon preaching, makes most for mans humbling, most for his comfort, most for his restraint. First most for his humbling. For, what can put a man downe more than the binding of him (whatsoeuer he be, Noble, Wise, Learned, and howsoeuer else outwardly qualified) to sit him downe as a Disciple in the Learners forme? Hee shall not thinke to worke out a path to Heauen by his owne industry: but he must seeke sauing knowledge at the mouth of another, and goe as he is led by anothers hand. This cuts the very heart of mans naturall pride, according as indeed it is only out of the haughtines of their spirits, and their lothnesse to stoop, and the good opinion of their owne sufficiencie, which maketh a great many to gainsay this Doctrine. What is the reason that *Paul* of old called it [x] *the foolishnesse of preaching*, but because men in their seeming wisdome scorned it, and esteemed it for little better than euen a very ridiculous & childish course? Oh, if man by the course of his owne inuenting, might bee permitted to seeke out Heauen, it would please him a great deale better: but, to require him to giue attendance vpon a Teacher, to sit at the foot of a poore Minister, and to learne what he shall say, and to suffer him to controll and check him in his courses, and with meeknesse and silence, yea, euen with thankfulnesse to endure it; what a very death is this? what a base thing in the eyes of flesh and bloud? You see plainly this makes most for a mans humbling: I am much deceiued, if it doe not also make most for his comfort. First, I am sure, that the mysterie of Christ (the ground of comfort) can neuer so worke vpon a mans affections any way, as when it is effectually powered by a liuely voice. *There is a certaine efficacie in the voice of man to life into the inward parts.* But this is not all: Here is the chiefe; A mans comfort in Christ is then such as hee may haue best assurance of, when he can say, he hath not therein beene his own caruer, but the same is to him applied to him by the hand of Gods Minister, who is the Steward of the Lords House, to giue to euery one his portion of meat in season. The faithfull Pastor in the Congregation, [y] *is in Christs stead*, and hath [z] *power to bind and loose*. I say vnto thee plainly, thou canst neuer take sure, sound and solid comfort in Christ, which is fit, till thou hast the warrant of Gods Minister to seale it vp vnto thee. That which hee putteth to thee, and applieth to thee, (thy heart being rightly prepared before hand) that same is it whereupon thou mayst rest. [a] *He is that one man of a thousand, which must declare thy righteousnesse vnto thee, that God may be mercifull to thee.* Loth would I bee to preiudice any mans or womans comfort. Let euery one looke to himselfe vpon what ground hee stands: but I am sure, that he stands vpon the best and safest termes, who can say touching his hope and comfort in Christ Iesus, *This I haue gotten by way of vpon Gods Ordinance; The Minister who hath authoritie from God, he and thus hath he spoken to my soule.*

Let vs now see in the third place, whether this course be not also (as I said) most for mans restraint. What man is there, but if he were left vnto,

x 1. *Cor.* 1. 21.

Habet nescio quid latentis energiæ viua vox, Hier.

y 2. *Cor.* 5. 21.
z *Matth.* 18. 18

a *Iob* 33. 23, 24

himselfe, to take his owne choice, would not rather sit still warme & quiet at home, and keepe his mony in his purse for his owne priuate occasions, and take his ease on the Sabbath day, and satisfie himselfe with a reading Minister, then paine his body, straine his purse, hazzard his peace, tie vp himselfe short from those Sundry delights which the men of these times are accustomed to, and all this for preaching sake? Certainely, there is more content to the flesh by the other still course, then by that kinde of dependance vpon preaching, which I haue laboured to perswade. A man must resolue to cut himself short in many things, or else he shal neuer profit by it as is meet. I may thus discouer the truth of this Rule, in that other point also touching triall. How doth this make to a mans humbling, when he is not permitted to trust his owne first apprehensions, but is required (in a kind of iealousie ouer himselfe, and in the disclayming of his owne iudgement) to seeke a Rule out of himselfe, by which to examine that which he must make vse of for himselfe? How doth it againe adde to a mans comfort? By this meanes hee attaines to that sweetnesse in Religion, & to that vnderstanding, which without this, he should neuer haue perceiued. This will enable him to say, [b] *Thy Word is proued to be pure, and thy seruant loueth it.* How (lastly) doth this curbe a man in his owne naturall desire? For, whereas of himselfe he would gladly end his taske with the act of hearing, and so betake himselfe to some freer course, this cals him to an after-reckoning, and binds him to a second labour of recounting and viewing all particulars, and making diligent inquirie into them for their certainty. And thus haue I giuen an instance or two for the application of this Rule: and therein I end this first part of my Text touching the first vertue therein required, which I called *Discretion.*

b *Psal.* 119. 140.

The second Doctrine.

The next now followeth, which is concerning constancie (*Keepe that which is good.*) The Doctrine is, *That that, which diligence of triall hath discouered vnto vs to be sound, must with all faithfulnesse and perseuerance be kept and retained to the end.* The very first view of the words will acquit me from straining this Collection: *Keepe that which is good*: Neuer leaue sifting of Doctrines, till you haue found the good: when you haue found it, be sure to preserue it; a shame to haue taken such a deale of paines for it, and then to forsake it. The truth of this point will be the more probably discouered, if wee shall be pleased to vnderstand and consider, that there is a three-fold keeping, which may very well be thought to be here intended. First, *A keeping in Memorie.* Secondly, *A keeping in Affection.* Thirdly, *A keeping in Practice.* The first of these makes way for the second; the second for the third. Good must be remembred, that it may be loued: and it must be loued that it may bee practised. Touching keeping of good and holy things in memorie, these Texts are plaine. [c] *Binde my Commandements within thee*; [d] *Keepe them in the midst of thy heart*; [e] *Take heed, keepe thy soule diligently that thou forget not.* [f] *These words shall be in thy heart.* [g] *Remember the words which I said vnto you* (said our Sauiour.) [h] *Remember the words which were spoken of the Apostles.* [i] *Giue heed to the things which we haue heard, lest at any time we should let them slip.* The me-

c *Prou.* 3. 1.
d *Prou.* 4. 21.
e *Deut.* 4. 9.
f *Deut.* 6. 6.
g *John* 15. 20.
h *Iude* 17.
i *Heb.* 2. 1.

morie

mory is as it were the Treasurie of the Soule: what more worthy to bee layd vp in it then that wherewith the things of the greatest worth are not once to be compared? Holy Doctrine is (as I may call it) the food of the soule. *It is the portion of meate* spoken of in the Gospell. Now what good will a mans meat do him if he void it vp through weaknesse of stomacke as fast as it is eaten? the body thereby can receiue no nourishment. Elsewhere that which is commended to vs by preaching, is compared to a *seed*. Now when the seed is cast into the ground, if the Birds doe by and pick it vp, or the Swine straiway deuour it vp, is there any hope of Haruest? It is so in this. Be that which we haue gotten by hearing neuer so excellent, if it tarry not with vs it cannot auaile vs. It may bring a man some smell of Religion: neuer to any truth or power of godlines. Well, it must be kept in Memorie, so an Affection too, my meaning is, a man must persist in the earnest loue & zealous profession thereof. There must be no declining nor going backe, no slaking of that first eagernesse with which he seemed in the beginning to embrace it. This is that *holding fast* commended by Christ to the Church of [n] *Philadelphia*, and the want thereof was the blemish of *Ephesus*; it is taxed in her by the termes [o] *of leauing her first Loue*. There may be an entertayning of good things with ioy, which yet vanisheth like a morning cloud: and as it commeth to nothing, so it is worth nothing. [p] *It is good to loue alwayes earnestly a good thing*. Where the beginnings be hot, and the proceedings but warme, the conclusion generally is cold, & the end of such is [q] fearefull. The children of God must rather [r] *increase* and [s] *grow*, and [t] *goe from strength to strength*, [u] *shine more and more*, and [x] *follow hard toward the marke*. Then (fourthly) there must bee also a keeping in practice. That good which is heard must be obeyed. This is *that keeping*, to which Christ promiseth a blessing, which Saint *James* [z] commends, and which *Dauid* aymeth at in that affectionate speech, [a] *Oh that my waies were directed, that I may keepe thy Statutes!* There is no such keeping here meant, as that of the greedy men of the world, in hording vp their treasure euen vntil the canker and rusting [b] thereof be ready to witnesse against them, and as a fire eat their flesh: but this is a keeping for vse. Such a keeping *Dauid* speaks of, [c] *I haue hid thy promise in my heart, that I might not sinne against thee*: he so kept the knowledge of holy things in his mind, that he might produce them into practice. The truth is, if a man doe hold fast the truth of God in his affection, he cannot but shew forth the fruits of obedience also in his practice: The abundance which is in his heart, cannot but breake forth into his outward man. This is like that [d] *oyle in a mans right hand which vttereth it selfe*. It is as the wine, which will sooner breake the vessell in which it is, then it will want [e] vent. The sweetnesse which a man finds and feeles in it, by giuing it louing entertaynment in his heart, will so ravish him, that he cannot but bewray the contentment which he finds therein, by his outward carriage. His whole life & course will proclaime and testifie the zealous affection of his soule. Can a man loue the truth in his heart, and not tender the credit thereof? And is it possible to bring

k *Pro.*3.14.
l *Luk.* 12.42.
m *Luk.* 8.11.
n *Reuel.*3.11.
o *Reuel.*2.4.
p *Gal.*4.18.
q *Luke* 11.26.
r 1. *Thes.*4.1.
s 2 *Pet.*3.18.
t *Psal.*84.4.
u *Prou.*4.18.
x *Phil.*3.14.
y *Luk.* 11.28.
z *Iames* 1.25.
a *Psal.*119. 11.
b *Iames* 5.3.
c *Psal.*119.11.
d *Prou.*27.16.
e *Iob.*32.19.

more credit to it, then to be bold and resolute in obeying it? to be careleſſe of credit, peace, profit & whatſoeuer elſe by nature man affects, ſo that hee may walke therein? It is in vaine for a man to profeſſe to loue Religion in his heart, if he diſclaime the rule, & authority, & power of it in his life. As if a man ſhould proteſt he loues me, but when I come to try him, he will do nothing for me, will I beleeue his proteſtations? So then, this may ſatisfie vs for this point; If I would keepe life in the graces of Gods Spirit which I haue receiued, I muſt honour prophecying. My honouring of prophecying muſt be tempered with trying that which is deliuered by it: when by tryall I haue found out that which I am ſure is good, I muſt reſolue vpon keeping it, I muſt keepe it in memory, & take not to forget it. I muſt keepe it in affection, and labour not to loſe my firſt loue to it. I muſt keepe it in practice, that all my whole life and carriage may adorne it. To labour to find out good, and when it is found, not to remember it, is ridiculous; to remember it, and yet to make no account of it, is vaine: to ſay, I make account of it, and yet doe not practice it, is abſurd: I ſtriue to remember it, I labour to affect it, I make conſcience to obey it, this is excellent.

The Vſe.

I thinke you whether this be not a very neceſſarie point to be remembred of vs, conſidering what ill keepers generally we be in matters of this nature. For, touching the firſt kind of keeping, which is Memorie, beſides that naturall debilitie which is in vs in things of this kind, how ruſtly are wee chargeable with a kind of willing forgetfulneſſe? It is not our purpoſe nor our care to remember: we are euen very well content to loſe theſe particulars. We, who can whine and fret for other loſſes, and be angrie with our ſelues, and ſay, What a Beaſt was I to forget this, and not to remember that? are yet neuer troubled, though multitudes of good points of Doctrine runne thorow vs, as thorow a Pipe, or fall from vs, as water from a Swans backe, leauing behind within vs no impreſſion. Doe but ſpeake ſoothly (I pray you) betwixt God and your Soules, and ſay. When did you ſolemnely in prayer lament your forgetfulneſſe, and intreate the Lord to pardon it? This ſheweth we are guiltie of a kind of affected forgetfulneſſe. I would this were all our fayling (though this be bad enough) but, behold, yet more abominations; Alas, how looſe are we in our affections to holy things? There is (I confeſſe) a kind of ſodaine heate, which ariſeth in ſome, ſomewhat violent at the firſt, like the flaſhings in the face of a man, who is inwardly diſtempered. Oh, what will not they doe? they march as furiouſly as *Iehu*, in their firſt onſet; They will heare, they will reade, they will ſanctifie the Sabbath, they will reforme their Families, they will ſweare no more, &c. but (woe is mee) what is more ordinarie then to ſee euery day many ſuch † *paſſe away as the riſing of Riuers?* their great heat is ſoone aſſwaged, they are quickly weary of that ſeruice, which they ſeemed to vndertake with a great deale of feruency. How ful are our dayes, of ſuch, vpon whom when a man lookes, hee may with a kind of mournfull indignation ſay, Are all their great ſhewes come to this? Nay let the beſt Profeſſors (if they be wiſe) conſider themſelues touching this,

† Iob 6. 15.

and

and compare together their present course with their first beginnings, & see whether they haue not let goe a great deale of their first hold, and are not come the very next step to a Laodicean temper. I know nothing wherein a wise Christian hath more cause to feare himselfe then this, that his loue is not so earnest, nor his zeale so fervent as it hath beene. This secret decaying in affection is like a consumption, it steales vpon a man, and is farre growne vpon him many times, yea, euen well neere to an incurable pitch before it be perceiued. Fearing it, will be a meanes to prevent it. We liue in a cooling Climate, and we shall find it as hard to keepe the heate in vs, as it was to maintaine *Dauids* naturall heate when he was old. I haue shewed our defect in the two first kinds of keeping: let vs see what may be found in vs touching the third, *Keeping in practice*. And here (me seemeth) I am sodainly stricken with astonishment, and know not what to say: not for lacke of matter, but for lacke of skill to draw in fit words, such a world of matter as this particularitie doth afoord. One man might fill euen *a roll of a Booke written and without*, with complaints, censures, complaints, threatnings, against all degrees, ages, conditions, sexes. Somewhat haply we remember, somewhat we seeme to know and to professe: but what is our practice? I speake not now of those, which are at a kind of enmitie with all Religion, and care not though they be noted and knowne to be of none: but let vs looke to our selues, who would be thought to haue a regard to goodnes, and some affect to the best things, who come to heare and will needs be thought to allow that course, to approue it, to vphold it, and see how poore and slender is our practice. Alas, that we should not only giue cause to Papists to speake euill of our Religion and Faith, through our barrennesse, but (which is worse) should open the mouthes of profane wretches amongst our selues, to tax Profession and Hearing, as the Nursery of Licentiousnesse. The truth is, the lines and courses of many, [i] *who yet will come and be, as Gods people vseth to come*, are very scandalous. For my owne part, though I will not ioyne with those, who vrge this to the dis-reputation of all that are affected well, yet I will neuer seeke to excuse their euils, but say rather with the Apostle, [k] *They shall beare their iudgement whosoeuer they be*. I haue almost done: I will now draw to an exhortation, and I beseech you that I may preuaile with you for this keeping duty. It is such a keeping, as by which your selues shall be kept vnto saluation. I perswade entertainment for such a Guest, at whose entrance into thy soule, thou mayst say, as Christ did at his comming to *Zachem* his house, This day is saluation come to [l] thee. It shall be to thy soule, as the presence of the Arke to *Obed-edoms* [m] house. Lose not all your labour (I pray you) in repayring hither; you cannot bestow an houre worse, then by going to a Sermon and get nothing. Harken what we say: we may say with an humble boldnes, we are the Embassadours of Christ, wee are the Messengers of the Lord of Hosts, we speak words vnto you, by which you and yours may bee saued: Yet, heare vs as men subiect to infirmities, heare vs with discretion: bring vs to touch. Oh, that you would once doe vs that

g 1. King. 1.1.

h 2. Esay. 2.10.

i Ezek. 33.31.

k Gals. 1.10.

l Luke 16.9.

m 2. Sam. 7.12.

honour to trie our Doctrine. If you finde any thing to be good (as no doubt you shall) what will you doe to it? looke vpon it a while, and (as it were) play with it, as little children with a new-bought toy, which within a while they cast away? God forbid. God will not be so answered. Labour to locke it vp in your memories; resolue with *Dauid*, [n] *I will not forget thy words*, pray the God of Peace to write his Law in your hearts, striue to loue it, and that will be a good helpe to remember it. [o] *Can a Maid forget her ornaments, and a Bride her attire?* Her loue to it, makes her not to forget it. I neuer heard (saith the Orator) of any man so old, as that he forgot where hee laid his treasure. When you remember it, striue to worke your affections to embrace it more and more. [p] *Be constant to the death, and you shall receiue the Crowne of life.* Resolue touching that which you haue found to be true, and so accordingly haue begun to professe, as that worthy *Theban* Souldier did touching his Buckler, I will either defend thee, or die vpon thee. Say to the Truth, when thou hast once met with it, as *Ruth* did to *Naomi*, [q] *The Lord doe so to me and more also, if ought but death depart thee and me.* And when you haue thus fastned your affections to it, then let me say to you, as *Iehosaphat* did to his Officers, when he sent them on the Circuit, [r] *Be of courage and doe it, and the Lord shall be with the good.* Let your vertue and your knowledge go [s] together. Thus doe, and the God of Peace shall be with you. Especially remember to bee practitioners of good in your particular places. Magistrates in yours, Ministers in yours, Masters of Families in yours, in your ranks and standings make your care of obedience to appeare. This is the course which shall bring you peace and comfort at the last. God [t] *will be good vnto those that are good: such as turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie.* [u] *Woe vnto their soules, for they haue rewarded euill to themselues.*

n *Psal.*119.16.

o *Ier.*2.32.

p *Reuel.*2.10.

q *Ruth* 1.17.

r 2. *Chro.*19.11

s 2. *Pet.*1.5.

t *Psal.*125.4,5.

u *Esay* 3.9.

FINIS.

THE CHRISTIANS *Liue-Loode.*

Laid forth in a Sermon vpon

MATTH. 6. 33.

By SAM. HIERON.

PROV. 10. 3.

The Lord will not famish the soule of the Righteous.

LONDON,
Printed by *William Stansby.*

1634.

THE CHRISTIANS

Line Coode.

Laudandus a Se-

non vpon

M ...

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PROV. 10.3.

The Lord will not famish the soule

of the Righteous.

TO

MY WORSHIPFVLL GOOD FRIEND, HENRY CHAMPERNOWNE, of Modbury Esquire.

SIR, *that which of late I commended in a Sermon as a gift, to a couple of my friends, vpon their Marriage day, as the best thing I had to bestow on them, for their then (as we call it) entring vpon the world, the same (being ouercome by intreaties to put it into print) doe I here present to you, as a meete Implement for you at your now first beginning to keepe house. If God shall mone your heart (as I trust he hath begun to doe, and will more) to the entertainment of that Lesson, which is the principall subiect of this Sermon, it will bring that vpon you, which is onely able to make you rich (*[a] *the* blessing of God) *and bee better to you then all that outward estate, which either you alreadie haue, or are in possibilitie hereafter to enioy. Whatsoeuer of the worlds is now yours, either in possession or in expectation,*

[a] Pro. 10.22

en, may bee either wasted greatly, or lost wholly; but
b 2.Tim.3.5 *that which* Paul *calleth* b *the power of godlinesse,*
c Pro.8.18. *is that* durable riches *which the* c *Wise man speaks*
d Luk.10.42 *of, and that* d *good part which can neuer bee with-*
drawne. As therefore in your childhood (in the
seasoning whereof with the rudiments of Religion and
Learning, my selfe by Gods prouidence bare a part) by
the ingenuitie of your disposition, and tractablenesse in
the best things, you gaue much hope, and haue since
both answered and confirmed it, by shunning the A-
theisticall profanenesse of these godlesse times: so goe on,
I pray you, and increase, and whatsoeuer the guise of
others be, who thinke Religion is to be made shew of no
where but at Church, yet lay you the foundation of your
Family with the noble resolution of Iosuah,
e Iosh.24.15. e *I and my house will serue the Lord.* *That*
Sermon may be vnto you, when you shall make vse
thereon, a very fit Remembrancer of Hierons
you, that it may remaine with you, as a
pledge and testimonie of his sincere
loue, who intendeth no o-
ther but to bee
euer.

Modbury
24. Nou.
1616.

Yours in his best affections,

SAM. HIERON.

THE CHRISTIANS LIVE-LOODE.

MATTH. 6.33.

But seeke yee first the Kingdome of God and his Righteousnesse, and all these things shall be ministred vnto you.



IT is a common guise at Marriages, that the friends of the married, do present them with gifts, to hansell (as they call it) their entrance into that estate, and to furnish them with some necessaries towards house. Being therefore inuited as a friend to these Nuptials, and withall intreated as a Minister, to season the businesse with some word of exhortation, I thought it best to conforme my selfe (in this) to custome; and to come in with my gift also, not of siluer and gold, but of such matter and metall (as *Salomon* speakes of) *which is more precious than Pearles, and with which all that can be desired, doth not deserue to be compared*. And whereas the best things which men vse commonly bellow, be such as perish with the vse, as subiect to Moths and Canker and Theeues and are not able to protect a man from that necessitie which is wont to [b] *surprize like an armed man*; I shall recommend vnto you who are now entring vpon the World (if you please to entertain it) such an implement, which shall (like the Arke to [c] *Obed-edom*) bring a blessing vpon you and all yours, and assure you of that which all the wealth in the World cannot ascertaine, namely, that although you should double the age of [c] *Methuselah*, yet you should neuer want a competencie to maintaine you. *Seeke yee first the Kingdome of God and his righteousnesse, and all these things shall be ministred vnto you.* This choice for the reason inducing mee to choose this Text. Out of which I shall deliuer that which will bee most for your good, and the surest locke for you to begin vpon, so I shall also teach that which shall be for the best behoofe of euery one in this Assembly, that so none may goe away vnspoken to. For the Verse it selfe (as it stands here in this Chapter.

The preaching of this Sermon at a Marriage, gaue occasion to this Preamble.

a *Prou.3.15.*

b *Prou.24.34.*

c *2.Sam.6.11.*

The state of the Text.

ter, and is to bee viewed as a limbe thereof) it is a Direction following vpon a Correction. The Correction, was for the abatement of a distracting and heart-dividing care for outward things. The Direction, is for the ordering of euery mans ayme and endeuour towards that, which is the maine of all. The thoughts of a man will be euer working, and they will bee alwayes actiue vpon some subiect. It was not enough therefore for our Sauiour to take them off, and (as it were) to vnhang them from the World, vnlesse he did also fixe them otherwhere; Therefore lifting them from the World and the things thereof, hee sets them to worke vpon the Kingdome of God and his righteousnesse; as honorable a remoue as was that of *Ioseph*, from seruing in a Prison, to command as the second in a Kingdome. Thus in teachings, Inhibitions and Iniunctions must be coupled: Inhibitions, to pull backe from euill: Iniunctions, to quicken to a better course. There were two voices to *Paul*, the one, *Saul, Saul*, [d] *why persecutest thou mee?* the other; [e] *Goe into the Citie, and it shall be told thee what thou shalt doe*; not this but this: to these two heads may a man refer all preaching. This for the Connexion. Now for the Text: in euery mans eye and apprehension it diuides it selfe into two parts: The first I may call a Charge, binding vs to an heauenly care. The second a Discharge, because it tends to the freeing of vs from a worldly care. In the Charge we are first to take notice of the substance of the duty which is pressed, and then next, of a maine Circumstance in performing it. The substance of the duty is; to *seeke the Kingdome of God and his Righteousnesse*. Here touching the action required, I shall not need to say much; I suppose wee are none of vs to seeke, what it is to seeke: Who doth not apprehend it, to be a very diligent and inquisitiue enquirie; such as was his in the Parable for his *Sheepe*, or hers for her [f] *Groat*? Concerning the matter to bee sought, it requires more opening, it is *Gods Kingdome, and his Righteousnesse*. For *Gods Kingdome*, it is a terme in Scripture: sometimes more largely taken, sometimes more straitly: more largely it is that ample authoritie, and vnlimited Soueraignitie, which God hath and exerciseth ouer all his Creatures, both in Heauen and in Earth; whereof is mention, *Psal.* 103. 19. *The Lord hath prepared his Throne in the Heauens: and his Kingdome ruleth ouer all*: more straitly, it is that command ouer his Church, ouer his chosen Generation, his peculiar People; which is so often ascribed to Christ, as he is the Mediator betwixt God and vs: of this spake the Angell, bringing tydings of Christs birth, [g] *Hee shall raigne ouer the House of Iacob for euer, and of his Kingdome there shall bee no end*: of this did *Dauid* prophecie, in terming Christ [h] *the King set vp by God, vpon his holy Mountaine Zion*. God, according to the election of grace, hath called out some from the rest of Mankind, whom hee will saue: all that is done for the good of these, is the Kingdome of Christ. This Kingdome is considerable, either as it is in gathering and setting in this life, (and is termed the Kingdome of Grace) or as it is in accomplishment in the life to come, (and is so called the Kingdome of Glorie.) And this is *the Kingdome of*

The diuision of it.

f *Luke* 15. 8.

What is the Kingdome of God.

d *Acts* 9. 4.
e *Verse* 6.

g *Luke* 1. 33.

h *Psal.* 2. 6.

God

and properly intended here; so that to *seeke the Kingdome of God*, is, to endeuour by an entrance into grace, to gather assurance of an interest in glory. Now concerning that which is called *the Righteousnesse of God*, which is here annexed as a thing to bee sought for with this Kingdome; know we this briefely, that by it here, is not meant that essentiall righteousnesse, whereby God is in himselfe righteous, which righteousnesse sometimes betokeneth his Truth and Fidelitie in the performance of his promises (as 2. *Tim.* 4. 8. 1. *Ioh.* 1. 9.) sometimes his Iustnesse and Vprightnesse in the administration of the World, which is that doing right which *Abraham* i spake of, but here the *Righteousnesse of God* is taken much after the same sense, as it is *Rom.* 1. 17. and *Phil.* 3 9. namely, for that righteousnesse, by which man, who is a base, vile, and polluted sinner in himselfe, is accepted righteous before God, and is iustified in his sight. This is called *Gods Righteousnesse*, because as it is acceptable to God, so it is wholly wrought in man by God through Christ, man conferring nothing thereunto. Now out of this righteousnesse, by which a man is iustified before God, streameth another which discouereth it selfe by the fruits of righteousnesse before men. For those whom the Lord by the righteousnesse of Faith dischargeth from the damnation of sinne, the same he sets at liberty by his Spirit from the dominion of sinne, so that they bring their fruit in holinesse, so many as are in the end to haue eternall life. This phrase then touching the *Righteousnesse* of this *Kingdome*, is taken as an illustration of the former. For, to *seeke the Kingdome of God* is to *seeke the Righteousnesse of God*, that is, *to seeke a passage and entrance into Glorie, is to endeuour to be accepted as righteous before God in Christ, and to shine as a light in the way of Righteousnesse among men*. And this interpretation wipeth away that base calumny, which *Bellarmine* the Iesuit, in his Comment vpon this place, vseth against *Caluin*, who said, that *Righteousnesse* may indifferently be referred either to God or to *Kingdome*; whereupon the Iesuites triumph because (*his*) in the Greeke is of the Masculine Gender, whereas *Kingdome* is the Feminine, whereof *Caluin* could not be ignorant; and therefore went not about to make a Grammaticall agreement betwixt the words, but to declare the accord of sense; and to shew (that which is true) that the *Righteousnesse of Gods Kingdome*, and *Gods Righteousnesse* are all one; as indeede they are. For, that *Righteousnesse* which becomes a Subiect of this *Kingdome* is such, as by which there is iustification before God, and fruit of iustification before men. *God*, and *the Kingdome of God* require one and the same *Righteousnesse*. And now hauing (as it were) paued a way by which I am to deliuer, by giuing the sense of the words, I come to that which is the Doctrine of this place, which is:

The things which concerne the soule, both for the present and future state thereof, must be enquired after and sought for with especiall care. This is the very pith and marrow of this charge. Wee may suppose that wee heare our Sauiour saying thus: *You are full of care and thoughtfulnesse about many things, your plots and proiects are spred, and stretched, and enlarged*

What it is to seeke the Kingdome of God. What is the Righteousnes of God.

i Gen. 18. 25.

Doctr. 1.

larged many wayes, what you shall eate, what you shall drinke, wherewith you shall be clothed, you extend your desires like Hell which cannot be satisfied, and so that you might haue your full lading of the things of this present world, it seemes as if you would no more; one thing is truely and simply necessarie, and in it you be pittifully negligent: Behold, Gods offers you a Kingdome, the glorie whereof (if you had eyes to see it) is able to dimme and to obscure all the glittering pompe of all earthly Kingdomes, to the meanest Subiect thereof: not SALOMON *in all his Royaltie is meete to be compared the appurtenances whereto, and the priuiledges whereof are such as passe vnderstanding, and do exceede all that you can aske or thinke, there is righteousnesse and peace, and ioy in the holy Ghost; pull away your ouer-eager and too violent indeuour from these baser things, and fixe them vpon this, this is that onely thing which is worth the seeking for.* Thus is the purpose of the Place, thus is the Doctrine. Now for the Point it selfe it shall be no hard taske for mee, to confirme it by the Scripture; what else, but this endeuour and care for heauenly things, can be intended in these termes of seeking for [k] *wisdome and knowledge, as siluer; of searching for it as for treasure;* [l] *Of taking the Kingdome of heauen by force;* [m] *of pressing into it;* [n] *Of labouring for the meate which endureth to euerlasting life;* [o] *Of striuing to enter in at the straight gate;* [p] *Of running to obtaine;* [q] *Of following hard toward the marke, for the prize of the high calling of God, &c.* [r] *Of giuing all diligence?* what is here meant in all these, but that *seeking for the Kingdome of God and his Righteousnesse*, which is here perswaded? Is not this that [s] *Treasure hid in the field, that Pearle of great price, for the purchase whereof all is solde?* was not this it which *Moses* valued more [t] *then the treasures of Egypt*, and which *Dauid* chose rather [u] *then the abundance of Wheat and Wine, which the men of the World so much affected*, and which PAVL [x] *did account as dost, and iudge as dung, that he might winne?* And why are the Elect of God called [y] *Generation of seekers*, but in respect of their inquiries after this, according as it is the brand of the vngodly that they [z] *seeke not?* And lastly, if either the excellencie of a matter, or the necessity thereof, may be of force to perswade inquiry, and to stirre vp care; neither of them is wanting, in the things which Christ here commends vnto our seeking. For excellency; The very name of a Kingdome argueth worth: the Deuill had hope to preuaile euen with Christ with the offer of [a] *Kingdomes*, the addition of God, (*the Kingdome of God*) addeth to the dignitie: what thoughts are able to reach to the excellencie of such a Kingdome, to which God is entitled? The Kingdomes of the earth will endure no partners, there is one onely King, all the rest be Subiects. The limmes of this Kingdome are Kings all. Christ Iesus [b] *hath made vs Kings vnto God, euen his Father*; euen in this life they are all through him [c] *more then Conquerors*, and they shall each haue a [d] *Crowne of Righteousnesse at the day of his appearing*. Let vs looke a little vpon the particular excellencie of each degree of this Kingdome. The Kingdome of Grace, which is his Church here on earth, gathered by the preaching of the Gospell, [e] *Glorious things are spoken of*

k *Pro.* 2. 4.
l *Matth.* 11. 12.
n *Iob.* 6. 27.
o *Luk.* 13. 24.
p 1. *Cor.* 9. 2.
q *Phil.* 3. 34.
r 2. *Pet.* 1. 15.
s *Mat.* 13. 44, 46.
t *Heb.* 11. 26.
u *Psal.* 4. 6. 7.
x *Phil.* 3. 8.
y *Psal.* 24. 6.
z *Psal.* 10. 4.
a *Luke* 4. 5.
b *Reuel.* 1. 6.
c *Rom.* 8. 37.
d 2. *Tim.* 4. 8.
e *Psal.* 87. 3.

ther (saith DAVID) *thou Citie of God*; [f] *It is the ioy of the whole earth, the Citie of the great King, in the Palaces whereof God is knowne for a refuge*: the members of it, [g] *are an holy Nation, a selected companie*, the people that dwell therein shall [h] *haue their iniquitie forgiuen*, they are [i] *the first fruits of his Creatures*, they which wrong them, [k] *euill shall come vpon them*, saith the Lord, [l] *God giueth his Angels charge ouer them, and is vnto them as a wall of fire round about*; It is the honour of *Kings* [m] *nourcing Fathers*, and of Queenes [n] *to be nourcing Mothers vnto it*. This and more then thus, is the Kingdome of Grace. Now for the Kingdome of Glorie, which way shall I begin to declare the excellencie of it, when as [o] *the things which neither eye hath seene, nor eare heard, neither hath entred into the heart of man, God hath prepared for them that loue him*? This I may say in a word, that, looke what difference there is in proportion betwixt the Cope of heauen and the Earth, which respectiuely to it, is but as a Pricke in the midst of a Centre, the same and much more there is betwixt the glory of all the Kingdomes of the world ioyned together (if it were possible) into one, and that which the Apostle calleth [p] *the glory which shall be shewed hereafter*. Better with a kind of astonishment to admire it, then to take on vs either to describe it, or to comprehend it in particular. Now, shall not such a thing as this be counted worthy of our best care? What doe men many times to obtaine a [q] *corruptible crowne*? Strange things are done out of the desire and hope of Kingdomes. It is said in Storie, that when *Nero* his Mother [r] *went with child with him*; asked of the Astrologers what her Sonne should come vnto, and was told that hee should reigne, but kill his Mother; said she, *Let him kill me so hee may bee King*: thus ambitious was she of a Kingdome for her Sonne. This for the excellencie of the Kingdome. Now, the Righteousnesse here spoken of, it is excellent too, else why doth the holy Ghost call it a *Robe of righteousnesse, and a Garment of saluation*, with which who so is clad, [s] *is decked like a Bridegroome, and like a Bride with Iewels*: and how can that be other then excellent, by which an vgly sinner [t] *is made holy and vnblameable, and without fault in his sight*? I haue briefly pointed you to the excellencie of the thing commended to our seeking; Now let mee shew you the necessitie too. The necessity in a word is such, that without admittance into this Kingdome, without partaking of this *Righteousnesse*, there is no possibility for a mans soule to be saued in the day of Christ. For vpon all those that are without the pale of this *Kingdome*, shall bee executed that sentence, [u] *bring them hither and slay them before mee*: and, *Know yee not* (saith the Apostle) *that the vnrighteous*, such as haue no righteousnesse, [x] *shall not inherit the Kingdome of God*? And now, what saith Christ? [y] *What shall it profit a man, though he should win the whole world, and lose his owne soule*? were it not better for a man that he had neuer beene borne, then to haue his portion in the Lake which burneth with [z] *fire and brimstone, which is the second death*? Looke then, of what necessity saluation, and happinesse, and life eternall is, of the same is this *Kingdome of God*, and this

f Psal. 48. 2. 3.
g 1. Pet. 2. 9.
h Isa. 33. 24.
i Iam. 1. 18.
k Ier. 2. 3.
l Psal. 91. 11.
m Zach. 1. 5.
n Isa. 49. 23.
o 1. Cor. 2. 9.
p Rom. 8. 18.
q 1. Cor. 9. 25.
r Interimat modo imperii.
s Isa. 61. 10.
t Col. 1. 22.
u Luk. 19. 27.
x 1. Cor. 6. 9.
y Matth. 16. 26.
z Reuel. 21. 8.

Righteousnesse here spoken of. If it be necessary for a man to seeke to be saued, it is necessary to seeke the present and future good of his soule, by laying the foundation of his hope of Glory, vpon his now being in the state of Grace. What can deserue the very best, and as it were the very quintessence of a mans care, if not this? Thus is the Doctrine. I come now to the Vse.

The Vse. The Vse of this Doctrine, I will begin with a Reproofe; goe on with an Exhortation, and perfit with a Direction. The Reproofe is of the generall, yea and the intolerable neglect of that, in which (according as hath beene shewed) there ought to be such an especiall care. Mens ordinarie carriage in and about the matters of the soule, in and about this *Kingdome of God, and his Righteousnesse*, sauoureth of an opinion, that either it is one of the most needlesse, or one of the most easie things that is, to be saued. If it were indeed the most superfluous businesse, and such as did aske the least labour for performance, I doe not see how there could be lesse diligence and more cold endeuours bestowed about it then there is. Truth is, these are seeking Times: euery man is busie in seeking something or other; Here is one seekes for Profit, another for Delight, another for Reuenge, another for a new Fashion; but how may a man runne (with *Ieremie*) to and fro by our streets and inquire, before hee can meete with one, who thorowly and to the purpose seekes *the Kingdome of God*, and the appurtenances thereunto? For one serious and deepe thought, about matters of an heauenly Nature, wee haue euen thousands about these three worldly specialties, mentioned by Saint IOHN, [z] *The lust of the flesh, the lust of the eyes, and the pride of life.* Not a man among many, but would rather omit an opportunitie for his soule, then not embrace an occasion falling in at the same time, for the improuement of his commoditie, for the tickling and feeding of his delight, for the vpholding of that which he termes his reputation among men. It is a rare thing when an earthly businesse, especially when it carrieth an appearance and a probable shew of some quicke and sensible aduantage, is made to giue place, that so a meanes of good and edifying to the soule, may be entertained: but it is an ordinary thing to see spirituall occurrences in which God offereth *his Kingdome and his Righteousnesse* vnto vs, iustled aside, and made to stand by, for the sake of a present contentment to the outward man; In one word, matters of the soule are so followed with that sleightnesse, with that seldomnesse, with that remissenesse, as if they were onely of the By; and matters of the world are plyed with that eagernesse, with that industrie, with that intention both of minde and body, as if they were the maine, or as if God had made man onely to that end to haue a portion in this life, and to graspe in as much of the World as it is possible. Doth not this deserue reproofe? If in any thing a Preacher should make [a] *his words like goads*, it may well be in this; Folly is too gentle a terme to call it by, madnesse in the highest degree, is not so foule a name as it deserues: a man to bestirre himselfe with the strength of his whole endeuours, for that which

z 1. Epist. 2. 16.

a Eccl. 12. 11.

cannot

either adde so much as a dramme to his happinesse, nay, which may quickly hazzard him in the principall; and in the meane time to put that vp in aduenture which concernes the eternall good of his soule and body? vp deuise what one name to giue it, which may serue to expresse the grossenesse of it as it is? vnderstand yee vnwise among the people, and ye fooles, when will you be wise? with what chatme might a man deuise to conioure out this wretchlesse and vnworthy spirit, which makes Hell to enlarge it selfe, by daily carrying headlong into it such a world of soules? Let me entreat you, to doe your selues euery one that right, as to consider you selues concerning this, to see whether this bee not your owne fault, that you faile in care for the things that concerne the *kingdom of God*, and that in you a base hungry care for terrene commodities, hath euen eate vp and deuour the care of heauenly things, euen as *the leane kine* in *Pharaohs* dreame [b] *swallowed vp the fat*: and if it bee so, b Gen.41.20.
then say not to me, as AHAB to ELIAH, *Hast thou found mee, O mine enemie?* but rather as DAVID did to ABIGAIL, [c] *Blessed bee the Lord God of Israel, which hath sent thee this day to reproue me.* Behold, I am here present before God, to heare whatsoeuer thou hast to say vnto me from God, for the speedy reforming of this great neglect. And so I come c 1.Sam.25.32.
to the second thing in my Vse; the Exhortation. And here, I could wish that I had some speciall gift and power to perswade, and that there were such a law of grace were in my lips, that I might be among you this day as was *Barnabas* at [d] *Antioch*, vpon whose words of exhortation d Act.11.23.
much people ioyned themselues vnto the Lord. And yet is it not strange and wonderfull, that in such a case as this is, a man should so much neede a perswasiue faculty? It were wonderfull, if there needeth much Rhetorique to worke a sicke man to be willing to haue health, a poore man to be willing to bee made rich, a condemned man to be willing to receiue pardon; And yet such an auersenesse is in our nature vnto good, and such senselesse are we of the best things, that a Preacher in his meditations is no one thing driuen to so great a straight, as to find out arguments and motiues, such as may be forcible enough to worke vs to this, that we would be saued; and that wee would embrace the offer of a Kingdome. If thou *knewest* (said Christ to the woman at the Well) [e] *the gift of God*, and so if wee were aware of the worth of that which is tendred vs, and how much the happinesse of the soule exceedeth all things else; a few words should perswade vs; Preachers should haue small need to importune vs and call to vs as *Paul* to them at *Lystra*, [f] *O men why doe yee these things?* [g] *O ye house of Israel, why will yee die?* Nay, we would neuer leaue pressing and vrging the Ministers of God with that question of the perplexed Iaylor, Sirs [h] *what must wee doe to bee saued?* Let vs therefore be stirred vp, I beseech you, on all hands concerning this; you that haue beene vtterly carelesse herein, and haue scarce bestowed one earnest thought vpon the things that concerne your soules, beginne now at the last to be more aduised, do not any longer leaue this businesse to an hazzard, as if it were a matter of nothing to be damned;

e Ioh.4.10.
f Act.14.15.
g Ezek.18.31.
h Act.16.30.

Betwixt the not finding of this Kingdome, and the falling irrecouerably into the Kingdome of eternall darkneſſe, with the Deuill and his Angels, there is no third. And you that haue beſtowed ſome care this way, but perſwaded to be iealous ouer your care, that it hath not beene ſo earneſt, ſo conſtant, ſo intentiue as it ought to be, learne now from hencefoorth to double your care; and know, that vnleſſe you be well acquainted with this, what a deale of buſineſſe, what inquirie, what ſtriuing doth accompanie Religion, you are yet far from the Kingdome of God. He that cannot ſay out of perſonall experience, what an hard and laborious taske it is to be a Chriſtian, he ſhal neuer make me beleeue that he hath any thing in him, ſaue a forme of godlineſſe. Seeking, requires a care and an endeuour more then ordinary. Redeeme wee as much time as poſſibly wee may for this one thing, let vs abridge our ſelues rather in our outward profits and the purſuit of them, let vs rather want opportunities for our ſports, let all other things goe to wracke, rather then this one buſineſſe ſhould not bee forwarded. Fie vpon it that ſo baſe a ſpirit ſhould poſſeſſe men, that they ſhould haue more mind to bee ſlaues to the world and ſeruants to vile affections, then to bee Heires of a Kingdome. And thus is the ſecond thing in my Vſe, the Exhortation; of which becauſe I conceiue ſome hope in the mercie of God, that it ſhall not vtterly be in vaine, therefore I now come to the third thing, the Direction. To exhort to ſeeking, and not to inſtruct how to ſeeke, were vnprofitable. My direction therefore ſhall be reached out to two things, firſt, Where to ſeeke his Kingdome, this Righteouſneſſe. Secondly, How to know and be aſſured that wee haue found it. Theſe two things I muſt of your ſelues and out of your owne reaſon you will conceiue to be very vſefull, and of great neceſſity, ſo that I ſhall not neede to perſwade you to attention touching them. If you are affected with the loue of the commoditie ſpoken of hitherto, you will bee glad to vnderſtand where to inquire it, and how to be reſolued that you haue attained it. Concerning the firſt, where this *Kingdome*, *this Righteouſneſſe* muſt be ſought: both the one and the other muſt bee fought in the preaching of the Goſpell, which is proued by this, that the Goſpel is called i *the Goſpell of the Kingdome*, becauſe it declares both the nature of this *Kingdome* and the way leading to it; and then *Paul* giues this as a reaſon, why he was not aſhamed of the Goſpell of Chriſt, becauſe by k *it the Righteouſneſſe of God is reuealed*, which two Texts (not to inſiſt vpon any more) ſhew plainely that he who aymes at the *Kingdom of God*, and at the *Righteouſneſſe of God*, muſt ſeeke it in the Goſpell. The diſpenſation of this Goſpell, God hath committed to his Miniſters; it is their office, like IOHN BAPTIST, l *to prepare by repentance to a Kingdome*, and m *to declare to a man his Righteouſneſſe*, viz. *how being vile in himſelfe, he may ſtand and be preſented righteous before God.* Theſe things are plaine: God intending to call his Elect out of the power of darkneſſe, into the Kingdome of his deare Sonne n *hath appointed Paſtors and Preachers for their gathering*, and meaning to make them to become *the righteouſneſſe of God through Chriſt*, hath ſent

Where to ſeek the Kingdome of God and his Righteouſneſſe.

i *Matth.4.23.*

k *Rom.1.16,17.*

l *Mat.3.2.*

m *Iob 33.23.*

n *Ephe.4.11,12*

Ambassadours to beseech you, to treat with them in this
matter. Behold then, and thou perswaded to *seek the Kingdome of*
God in Christ first, either for the joint preaching of the Word
where there is no hope of the other to obtaine it, when I mention this
I would not prejudice some account those that are so much
for preaching, to have enough of prayer, do not cut the Sacrament,
or neglect of Reading, nay, I intend as directly as these
do, the helping of good hearts comfort in a Preacher, and he the tongue
and Angels, if there be not joyned Prayer to prepare to receiv-
ing, also to pray the showers upon the mowne grasse after preaching,
Sacraments to fasten that comfort, which is got by Preaching, Read-
ing, Meditation to confound and digest that knowledge, which is ge-
nerally through Preaching: these things must not be severed: God hath
joyned them, and Man may not sunder them. But whosoever hath it, that
hath may well enough find out the *Kingdome of God and his Right-*
eousnesse in the neglect or disregard of the Word preached, accounting
it no more than necessary to that end, and so never studies to enjoy it,
or wants it, not cares to make the best use of it when he enjoyeth
it, to make what shew he will of Devotion, of respect to Prayer,
or the Sacrament, of reverence to Reading, he doth meer-
ly hinder his owne soule, and shall be but as SALOMONS *Sluggard*,
but his soule loathes aught, or as the Prophets hungry Dreamer
is indeed in nothing but is empty when he awakes, it was truely
of him, who said, *that it is impossible to find out that which is*
lost, and sure the mouth of the Lord hath spoken
this no way: but of this I may boldly say, This is the way,
walk in it, and you shall finde rest to your soules, and against the fatal
path, I may as boldly denounce that of the Psalme, *Such as*
turne aside by their crooked wayes, them shall the Lord lead with the
workers of iniquitie; *They do but wait upon lying vanities, and forsake*
their owne mercy. And this for the first thing in the Direction, where to
look for the next, how wee may know that wee have found, and
that our labour in seeking hath not been in vaine. Touching the *King-*
dome of God first, this is a sure testimonie and a certaine evidence, that
we have found it. A Kingdome erected in a mans owne breast, I taught
before how all that are admitted into this Kingdome, are Kings them-
selves: that Oyle of gladnesse which was powred upon Christ, by which
he was made the King over Gods Elect, is like the Oyle powred upon
Aaron, which streamed thence to his Beard, and to the skirts of his Gar-
ments: so is that dispersed from him (the Head) unto all his Members,
and they are partakers with him of his Royall dignity: and are Kings,
not only in respect of triumphing with him over Satan, but in respect
of the Conquest they have over themselves, their flesh, with the affections
and lusts being crucified, and they having by the power of Gods Spirit
gotten some command and masterie over their owne hearts. Every man
naturally is a *servant unto sinne*, and yeilding obedience unto sinne in
the

o 2. Cor. 5. 20, 21

p Prov. 13. 4.

q Isa. 29. 8.

Eccl. 1. 3. c. 28.

r Psal. 125. 5.

s Jon. 2. 8.

How a man may know hee hath found the Kingdome of God, and his Righteousnes.

t Tit. 3. 3.

the concupiscence thereof, and a slaue vnto vilo affections. Hee that is brought within the compasse of this Kingdome by the power of the Gospell, is in some measure discharged from this seruitude: *for, where the Spirit of God is, there is liberty*, and though he be not straightway come to that absolute estate of soueraignty ouer himselfe, that there is in him no rebellion of the law of his flesh against God; yet he maintaineth a continuall and an implacable warre against his owne corruptions, so that by that meanes, as it is said of the house of SAVL and DAVID, *there was a long warre betweene the house of* DAVID *waxed stronger and stronger, and the house of* SAVL *waxed weaker and weaker*: for the old man continually decayeth, and the new man becommeth more potent. Hast thou then, hath thine heart been a long and a diligent seeker of *the Kingdome of God*, by deepe search vpon the Gospell of the Kingdome? and wouldest thou know whether thou hast found that which thou inendest? and so mayst with comfort say with *Debarah*, to thy soule, *O my soule, thou hast marched valiantly*; see and inquire into thy selfe, how thou canst rule thy thoughts, thy will, thy affections, by the Word of God, and by the Spirit of God. It may be, in many things thou fallest: but here is the question; Art thou dragged and drawne into sinne as a captiue, or doest thou follow as a willing seruant? Canst thou truely say before God, with whom there is no dissembling, that the euill thou doest is that which thou wouldest not doe, and which thy heart is displeased with, and for which thou carriest a kind of indignation against thy selfe, and art therefore still wrestling and combating with thine owne vnruly motions, desiring (by any meanes that might be able to ouer-master them) to say to thee, *The Kingdome of God is within thee*, and thou hast found the thing which thou hast sought for. Otherwise, if thou bee a seruant vnto thine owne lusts and art willingly and desirously taking thought for the flesh to content it, so that thine owne corruption is no burthen to thee; thou maintainest no quarrell against it, thou contendest not with it: I say to thee, Thou art a stranger from this Kingdome: thou art a vassall of Satan: and all thy profession of Religion is but meere hypocrisie. I haue giuen thee a marke, one of many, by which thou mayest know whether thou hast found that Kingdome. Let me deliuer thee another, by which thou mayst vnderstand whether thou hast found *the Righteousnesse of God*, yea or no. I could heere insist vpon that perpetuall Companion of being accepted righteous before God through Christ, which is called *peace towards God*, by which is meant inward comfort in the assurance of reconciliation with God through Iesus Christ. But I commend this rather now for breuities sake, viz. that *the Kingdome of God* lookes two wayes; to God and to Man: to God, so as there it presents a man faultlesse in his sight; to men, so as it makes a man like *Zacharias* and *Elizabeth* in the eye of the world, to liue *without reproofe*: what is that? to liue without iust challenge; I say iust challenge, for the most blamelesse are lyable to vniust exceptions: Cruel witnesses rise vp, who lay to their charge, things which they neuer knew but, yet he which hath found the Righteousnesse of *God* (such is the inseparable

u 2. Cor. 3. 17.

x 2. Sam. 3. 1.

y Rom. 5. 1.

z Luk. 1. 6.

Vnion betwixt Iustification and Sanctification liues so, and by the Grace of God, so hath his conuersation in the world, that he is not found to liue in the ordinarie practice of any one knowne speciall sinne. Let euery one therefore that would know touching himselfe, whether hee hath obtained to that Righteousnesse by which a Sinner is acquitted before the Tribunall seate of God; inquire into himselfe for this, whether hee be of conscience towards God, and in desire to adorne the Doctrine of God, and to saue it from being ill spoken of; hee careth to walke in the wayes of *Righteousnesse* before men; He who binds himselfe to such a circumspect walking, as that hee may keepe himselfe vnspotted of the world, and may shine like a light in these naughtie times, that man hath found the *Righteousnesse of God*. Hee that is altogether dissolute, walking in the wayes of his owne heart, or else contents himselfe with a formall carriage, thinking (as the most doe) that it is not good to bee too precise, and so vnder a colour thereof takes ordinary liberty to himselfe in some things, which are not iustifiable; that man is yet in his sinnes, and he is no other then a lothsome sinner in the sight of God. And thus I haue at last ended this vse, and so the first point touching the substance of the dutie giuen in charge, *Seeke yee first the Kingdome of God and his Righteousnesse.*

The next is touching the manner or order of seeking: *Seeke it first.* Concerning which, this is the Doctrine:

That the matters of God, appertaining to his Glorie and the Saluation of our owne soules, ought in all things to haue the prehemineuce. Doct. 2.

Seeke first; This *before all things*, this *aboue all things*. The truth hereof will best appeare, if wee take view of it on this fashion, *viz. That* [illegible] *things ought to be first in each mans life, first in each day, and first in every businesse. First, in each mans life. Remember* [a] *thy Creator in the dayes of thy youth.* [b] *It is good for a man to haue borne the yoke in his youth, euen a childe must be taught the trade of his way.* Was it not commendable in *Iosiah*, that *his heart was vpright before the Lord*, when he was but eight yeeres [d] old? was it not well that *Timothy* was [e] *trained vp in the knowledge of the Scripture from a Child?* If the fruits *bee holy*, is there not hope, that [f] *the whole lumpe will be so?* Haue you neuer heard of that obseruation touching *Aarons Rod*, that it was of an Almond Tree? and an Almond Tree as appeares, by *Ier.* 1. 11. 12. is *of the Trees which doe first put out*. He that will be for Gods purposes, must begin to blow and bud betimes. A base thing to reserue the yeeres for the Lord, in which a man shall say, I haue no pleasure in them. The putting off till then, is ordinarily punished either with a not caring to seeke, or with a not prevailing to finde.

a *Eccl.* 12. 1.
b *Lam.* 3. 27.
c *Prou.* 22. 6.
d 2. *King.* 22. 1, 2.
e 2. *Tim.* 3. 15.
f *Rom.* 11. 16.

Secondly, It must be *first in each day.* [g] *In the morning I will direct me vnto thee.* [h] *I preuented the morning light, and cryed, for I waited on thy Word.* It is good to consecrate a mans first awaking vnto God. Religious thoughts first let into the heart of a Christian in the morning, will keepe it in the better tune all the day. Drunkards [i] *rise early to follow drun-*

g *Psal.* 5. 3.
h *Psa.* 119. 147.
i *Isa.* 5. 11.

k *Mic.*2. 1. *drunkennesse*, and euill men imagine k *wickednesse on their beds, that as soone as the morning light is come, they may practise it.* As they giue their first endeuours to the Deuill, so should Gods seruants deuote and diuert their first and their freshest Meditations to his glory.

Thirdly, it must be *first in each businesse.* Our Sauiour would none of him, that would doe something else before he would giue attendance vpon his l seruice. The Magistrate must make this the first in his function: so *Dauid* comming to the crowne, resolued to m *destroy all the wicked of the Land, and to cut off the Workers of iniquitie from the Citie of the Lord betimes:* and he was ashamed of himselfe, that he had beene so carefull of a conuenient house for his owne estate, before he had prouided a better place for the n *Arke of God to rest in.* The Minister must make this first in his calling, preferring Gods matters and his Businesse, before the aduancement of his owne personall o affaires, nay, before his owne p *life.* The seruing of his owne turne must not be his maine end in entring into that seruice; but that which the Apostle speakes of, euen that q *by all meanes hee may saue some.* He that sets on with the Mastership and gouernment of a Family, by entring into the state of Wedlocke, must make this first in his proceeding. His first ayme must be, as Gods in the first institution of Marriage, the increasing of Gods Kingdome, the aduancement of Gods glory, r *by a godly seede*, and that s *hee may keepe his vessell in holinesse and in honour.* When Lust and Couetousnesse be the Leaders, a Marriage is like an t *heritage hastily gotten, the end whereof shall not be blessed.* In a word, it must be thus in all things; for, u *whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glory of God.* And is there not reason why it should be thus? who by so good right may challenge the precedence, as God may? x *In him we liue, moue, and haue our being*, is it not of him that we are able to seeke; and to whom is all due, if not to him from whom all comes? Shall not he haue the prime of our dayes, the flower of our wit, the best and strength of all that is within vs, out of whose bountie wee haue all that wee enioy? Well is it said, that God being the *Ancient of dayes*, may plead a kinde of Seniorite, and by it require to be first serued. Then besides, the things that concerne the eternall good and happinesse of the soule, are our chiefest businesse, and the following and procuring of them, is the maine errand for which wee are come into this world. God sent no man into this world, properly to make himselfe rich, to come to honour, or to sate himselfe with the vanishing contentments of this life, but the end of euery mans comming into the world is, that by glorifying of God here, he may lay vp in store a good foundation for the time to come. Now, what man of ordinary vnderstanding, but if hee iourney into any place, he will be sure to doe that first which is of most moment? Suppose a man were occasioned to trauell vp to *London* to the Terme vpon some tryal of his estate, haply he is requested being there, to performe some kindnesses for others, and it may bee he hath a meaning to buy some such commodities as the place affords; but what doth hee doe first? whereunto doth he principally set himselfe

l *Luk* 9.61,62.
m *Psal.*101.8.
n 2.*Sam.*7.2.
o 2.*Tim.*2.4.
p *Act.*20.24.
q 1.*Cor.*9.22.
r *Mal.*2. 13.
s 1.*Thes.*4.4.
t *Pro.*20.21.
u 1.*Cor.*10.31.
x *Act.*17.28.

himselfe? will he not first attend that, for which he vndertooke the iourney, resoluing to set that in some forwardnesse, before he stirreth so much as a foot about ought else? when that is once done, then if any leisure time fall out, he will bestow that vpon his by-occasions. Is there not the like reason in this? A man is come here into the world, where in a small scantling of time he hath many things to accomplish, but yet such as are not all of like importance; some are but like seeing of friends, or deliuerie of letters, or buying of trifles, or the like, falling into such a iourney, as before I spake of; there is one maine imployment, and that concernes the soule, it is like a grand Triall at Law, whereon hangs a mans whole estate: Is it not now agreeing to wisedome, that this should be first followed, and applyed with the first endeuour, that so, if a man be ouertaken by time, if any of his errands be left vnfinished, it may not be that, the not doing whereof many turne to his vndoing, and to his casting away for euer and euer? What should I labour to say more concerning this? surely if matters of this kind must bee sought and cared for at all, they must be sought and cared for, and intended first of all: and therefore forbeare to make any further discourse in so manifest a point, I will hasten to the Vse.

The Vse.

Here is matter inough for a large discourse; it is euen inough to vexe the righteous soule of a *Lot*, to see what indignitie is offered to the things of God, and what folly committed in reiourning these important businesses into the hindermost place. To equall *Hagar* with *Sarah*, is iniurie: but to giue *Hagar* the place, and to make *Sarah* to come behinde her attendant, is intolerable. What saith our Sauiour? Is the seruant that hath beene abroad all day at worke, bid sit downe, and waited on vntill he is come home? Is he not commanded to attend first vpon his Master, and so to tarry till his turne comes? How angry was God with his people, who tooke their owne contentment first, in seeling their owne soules, before they tooke in hand the repairing of his [z] House? and how was the *Prophet* to exclaime vpon those, who were wont to offer the blinde and the sicke among their cattell [a] for a sacrifice, as if any thing had beene good enough for God? These things are types and shadowes of that base vsage, which is to bee seene in men towards God, who seeme to account the very dregs and refuse of all, to be good enough for him, to whom the best and the principall is not worthy. Instead of *seeking the Kingdome of God and his Righteousnesse* in the first part of life, more vsuall then to prorogue and to put off this dutie vntill the euening. That to which the dawning of a mans age is due, is posted off to the euening, men not considering how that *Folly*, which (as *Salomon* speaketh, 22. 15.) *is bound in the heart of a childe*, will, if it bee suffered to gather strength by continuance prooue such a huge and vnruly euill, as will not soone be ouer-mastered: hard it is to plucke vp that roote of corruption, which hath taken roote downewards. Me thinks I espie an old man, that hath spent his youngest dayes in seeking of nothing rather then the things belonging to his soule, to be to seeke

y Luk. 17. 7.

z Hag. 1. 4.

a Mal. 1. 8.

how

how and which way to serue God aright and to be saued, he is like one, who hauing run out his youth in iollitie, is in the end put to his shifts, and glad to begge for his liuing when he is old. What a miserie, when one shall bring his hoare head in such extremity to the graue? and farre greater it is when one (through the iust hand of God) shall, as he hath liued in vanitie, so conclude in impenitencie, and go out of the world as blindly, as hee hath gone on in the world aduenturously. This is the issue mostly of shuffling the things of God and of our soules from the right place. Well; next, for *seeking the Kingdome of God in euery day*, I omit to vrge that which is best knowne to each mans own soule, touching priuate communing with the Lord, and lifting vp the heart constantly towards him euery morning; I doe note onely the things that are obuious and apparent. Let the most Houses and Families be a testimonie, how rare a thing it is to begin the day with a seeking of the Lord by prayer. Surely, if the Lord should send an Angell of his wrath into so many houses, as where this euidence of seeking the Kingdome of God first, doth want, I beleeue it would fare with many Townes as it did with *Egypt*, in the night that *Israel* did depart, *not an house* (saith the Text) *in which there was not one* [b] *dead*. Thinke on it, all you Masters of Families for your parts, and if you be faultie, thinke whether to neglect this, can bee to *seeke Gods Kingdome first*, and so resolue that there shall not a day passe more before you doe reforme it. Gods curse attends you in whatsoeuer you put your hands vnto, if you leaue out this. Well, what say wee to *seeking this Kingdome, first in euery businesse*? Let mee begine with you Magistrates; where doe you principally and mainely leuell your authoritie? I cannot accuse you in particular, but this is the generall guise, vpholding of credit, aduancing of profit, pleasuring of friends, spiting of opposits, such things as those march in the formost ranke, it is well if any thing, that concernes God and his seruice, come in dropping at the latter end; haply for forme and custome, or to get a name, or to satisfie the importunitie of a Preacher, some little matter is done that way: but where is he that makes this his first and chiefe businesse, For one such Magistrate as *Nehemiah*, that will lay all at the stake, that God may be glorified by his gouernement, an hundred such as *Gallio*, that doe not care for *such things*. There is as much iniurie offered to God, in our businesse of the Ministerie. Many an one there is amongst vs, who if he were demanded, Friend, why camest thou hither? What first moued thee to become a Minister? I beleeue if hee should tell (as we say) Gods Truth, he much confesse, it was more to liue then to labour, rather to gather Sheaues into his owne Barne, then to fill vp the Lords Garner. Surely, that which hath the chiefe in a mans desire, will preuaile most in his endeuour: hee that is more busie to feather his owne nest, then to draw the people of Christ, as so many Chickens vnder his Wings, it cannot be thought that in his putting his hand to the Lords Plough, hee sought for his Righteousnesse and his Kingdome first of all. What should I say of other callings of other businesses? what thinke wee

[b] *Exod.* 12. 30.

because

(because of the present occasion, of Mariage businesse) what if a man should presse vpon all here that are married, and in particular vpon the most newly married, what was the first sought for matter in our seuerall choyces? what was the first question? what was the first inquirie? was it goods, or goodnesse, was it with what Religion is the woman indowed, or with what portion is shee endowed? Surely, that which most mooues both Parents in their direction, and parties to be married in their election, is rather portion & proportion, then sinceritie of heart & wel grounded pietie towards God. Hence comes that roote of bitternesse which groweth vp betwixt the most couples; where Religion was not the first motiue, the issue of the marriage without great repentance can neuer be comfortable. A wofull thing, a Woman to haue a Husband, that cannot dwell with her as a man of knowledge: a lamentable thing, a man to haue a Wife, whom he cannot comfortably loue not onely as a woman, but as an heire together with him of the grace of life. I will conclude this vse. It is not enough (you see) that we take care for heauen, but we must giue it our first, our best, our strongest care. I wish this to you all that heare me, but especially let mee commend it to those whose Nuptials we are here met together to solemnize; you are both young, and as your education hath beene, I trust, in the feare of God, so bee sure still to consecrate these your first and flourishing dayes to Gods glory, and to those things which concerne your soules. Bee not now first for profit and gaine, meaning to reserue your grauer yeeres for grauer matters: You know not what a day may bring foorth; euen child-hood and youth are vanity, and for euery particular day, remember to begin it priuately with the Lord; and if God giue you a Family; let all your businesses take beginning at some such ioynt-seruice, as may witnesse for you, that the seeking of God and the pleasing of him is your chiefest ayme. If euer God shall raise you to some higher place, in which to gouerne publikely, call to mind the Precept giuen you on your Marriage day, & binde your selfe to bee more for Gods glorie and for the vpholding of his honour, then for any other respect whatsoeuer; and if you haue failed in your proceedings hitherto, not being so carefull, touching the Religion and seruice of God as was fit, desire God that it may not bee layd to your charge, and stirre vp your selues to make a kinde of recompence therein by more constant care, more to seeke & more to esteeme a dramme of grace and a mite of sinceritie, then all that euer else the world is able to afford you. And the more to encourage you to this; I come from the first part of my Text, the Charge: to the second, the Discharge; *All these things shall be added vnto you.*

The plaine poynt of Doctrine thus stands: *That they which labour and seeke for heauenly things, shall not bee left vnsupplyed of earthly things. Here is* (saith our Sauiour) *for the things of the World, and you lay about you as if the dust of the earth should not suffice for euery man to take an handfull, and all your drift is, that you may haue enough for present maintenance; Behold, I will shew you a more excellent way, I preach ordinarily to*

The third Doctrine.

you of a Kingdome, I tell you of the Righteousnesse of God, seeke you that in such sort and manner as you ought; Loe, all these things will come in of themselues, it may be, not in the measure you would, but in such a proportion, as your heauenly Father knowes to bee conuenient. Looke as the shaddow followeth a man still, which turneth his face toward the Sunne, so these things neuer but attend vpon those that set their thoughts vpon heauenly things. What a world is there for this in holy Scripture? God long agoe made a promise vnto *Abraham*, that if hee would walke with him *and bee vpright* (which is all one with that *seeking* here made mention of,) [d] *hee would bee a God to him, and to his seede after him.* Now, how can a man bee left destitute, whose God the Lord is? Who both knowes ones needs (for, [e] *all things are naked and open vnto his eyes*) and is all-sufficient; [f] *The earth is his and all that therein is*, and whose loue passeth the loue of naturall Parents. It is possible for a Woman *to forget her child, and not to haue compassion on the sonne of her wombe, but hee cannot forget*, [h] *his compassions faile not.* The like promise was after renued vnto [i] *Iosua*, and the Apostle teacheth euery beleeuer to account himselfe to haue an interest in it, [k] *I will not faile thee, nor forsake thee.* How often doe wee reade such things as these? *The eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie, to deliuer their soules from death, and to preserue them in famine.* [m] *The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* [n] *No good thing shall bee withholden from them that walke vprightly.* [o] *The Lord will not famish the Soule of the Righteous.* [p] *The good man shall giue inheritance vnto his childrens children.* This speech of the Prophet *Habackkuk*, three times repeated in the New Testament, *The iust shall liue by his faith*, hath reference as well to the life of the body in this world, as well as to the spirituall life of the soule. Faith is as it were the liuely-hood of a Christian; it is the stocke whereon hee liues, in asmuch as it giueth him an assurance not to bee cast off. Christ had a meaning to teach this, euen in the course and order of the Lords Prayer, in setting that of *Hallowed bee thy Name, Thy Kingdome come, &c.* before that concerning *dayly bread*, that wee might build our expectation of being heard in the latter, vpon the truth of our desire for the former. And indeede if we enter into a due consideration of the poynt, we must needs acknowledge it to be a truth. He that *seekes the Kingdome of God and his righteousnesse*, shall not misse of the end of his desire in that heauenly benefit. For, [q] *God will fill the desires of them that feare him.* If God will giue the more excellent, will hee deny the things of lesser value? [r] *Feare not*, sayth Christ, *your Father will is to giue you a Kingdome:* will he who will bestow a Kingdome, not bestow necessary comforts for the outward man? Will hee who [s] *giues Christ, not giue with him all things also?* Whom thinke we to be respected by God, hee that *seekes his Kingdome*, or the Foules of the ayre, the Beasts of the Forrest, the Lillies of the field, to day fresh, to morrow in the Furnace? surely, the Seekers of his *Kingdome* [t] *are his chiefe treasure.* [u] *Hee delights in them.* [x] *Hee dwels*

d *Gen.*17.7.
e *Heb.*4.13.
f *Heb.*24.1.
g *Isa.*49.15.
h *Lam.*3.22.
i *chap.*1.5.
k *Heb.*13.5.6.
l *Psa.*33.18.19
m *Psal.*34.10
n *Psal.*84.11.
o *Prou.*10.13.
p *Pro.*13.22.
*chap.*2.4.
q *Psal.*145.19
r *Luk.*12.32.
s *Rom.*8.32.
t *Psal.*135.4.
u *Psal.*147.11.
x *Iob.*14.23.

dwels with them. y Hee keepes their bones, z their hayres, a their feete. Considering then b Hee giues Beasts food, and the young Rauens that cry, c Hee lookes after the sparrowes, d Hee takes care for Oxen, e Hee clotheth the grasse: how is it possible that hee should neglect those whom his soule loueth, yea for whose sakes euen f Kings are reproued, and which are to him as the apple of his eye? Strange, but yet comfortable are the euidences and examples, which the Scripture affords, of Gods prouiding for his in outward things. The Rauens first and last, at morning and euening, brought Bread and Flesh to h Elias; by him and for him God made that small portion of Oyle and Meale, which the Widdow had to last out to the end of the famine. Hee prouided strangely for the Widdow of the Prophet, when the cruel Creditor was come to take her sonnes to be his i bond-men. Hee found a meanes for Iacob and his Family in the dearth; k hee had sent a man before. It is memorable which befell our Sauiour, and is doubtlesse, written for our learning. Hee was borne in a poore estate, his Mother could find no roome in the Inne, it seemes shee was in want, otherwise money would haue commanded more respect. The home-borne people (as it is likely) tooke no notice of their want. Now see, how God, who is a God at a pinch, brought the Wise men from farre with their presents, l Gold, Incense, and Myrrhe! A notable example of Gods prouiding, when it is least expected, and where there is the smallest likelihood. When Dauid fled from Absolom he went for his life, and had small leisure to take prouision with him; but how God prouided! m SHOBI the sonne of NAHASH, & MACAIR the sonne of AMMIEL, and BARZELAI brought Wheat and Barley and Flower, and Beanes, and parched Corne. I remember what Christ said to his Disciples, n When as I sent you without Bagge and Scrip, lacked yee any thing? And they said, Nothing. What meant our Sauiour in feeding those men couetously, that followed him from place to place to heare his preaching, but to giue assurance thereby, that they which seeke heauen as they ought, shall neuer be forsaken here on earth? They shall neuer be oppressed with wants for their bodies, who are carefull to make prouision for their soules. But now, this Doctrine may seeme not to be generally and vniuersally true without exception. For, many deare children of God, and many forward men in Religion, haue beene and are in great want, and may so bee, as is gatherable out of the Parable of o Lazarus, who would haue beene glad of a few Crums, or to haue licked a Trencher; and I doe not see, saith the Worldling, any of them all a penny the richer for all their earnestnesse. It is answered, The matter and point vndertaken to bee proued, is not, that they which seeke the Kingdome of God and his Righteousnesse, shall neuer be poore, shall neuer be wanted for outward things, shall neuer be brought euen to a morsell of bread. I know how the Prophets of God were glad of Bread and Water in a hole vnder ground, when the Prophets of Baal were fed at Iezabels Table. Many deare seruants of God doe with Michaiah feed vpon the Bread and Water of affliction; when as they who walke on in their

y Psal 34.20.
z Mat.10.30
a 1.Sam.2.9.
b Psal.147.9.
c Mat.10.29.
d 1.Cor.9.9.
e Mat.6.30.
f Psal.106.14.
g Zac.2.8.
h 1.King.17.
i 2.King.17.
k Psal.105.17.
l Mat.2.11.
m 2.Sam.17.27
n Luk.22.35.
o Luk.16.
p 1.King.18.4. 19.

their sinnes drinke Wine in Boules, eate the Lambs of the Flocke, and the Calues out of the Stall, and haue as much as heart can wish. So the poore q *Iewes in Shusan were in perplexitie, when the* KING *and* HAMAN *sate drinking in the Palace*; and diuers of the Lords Worthies were destitute and r afflicted. But here is that, which is hence proued, that hee whose heart is set to *seeke the Kingdome of God first and his righteousnesse*, though he may be afflicted, yet he cannot be strained; though hee may be in pouertie, yet hee cannot be ouercome of pouertie; s *though he may be cast downe, yet hee shall not perish*; t *hee shall neuer bee left comfortlesse*, he shall alwayes haue a secret comfort to sweeten all his outward burdens. When hee hath a small proportion, hee shall bee taught u *how to want*, hee shall euer x *eate to the contentation of his minde*. His little, his pulse, his dinner of greene hearbes shall relish better with him, then their plentie, to whom euery day is a day of slaughter. Gods countenance being lift vp ouer him, puts more ioy into his heart, then the smalnesse of his portion can giue discouragement, Once. he is sure he shall haue enough for the present, I meane, enough for the necessity of nature, and comfort with it, and greater plentie when the Lord doth see it to bee more expedient. Thus then we must vnderstand it. *All these things shall bee ministred vnto you, food, rayment, &c.* Christ meaneth not, that God will clothe euery such one in Silke, or feede him with Dainties, or giue him a house of Cedar with pillars of Marble to inhabite in, but hee will measure him such a portion of these, as hee shall know to bee expedient, and euen the scantest portion shall bee sweetned with the gracious feeling of his fauour. Thus is the Doctrine.

q *Hest.3.15.*

r *Heb.11.37.*

s *2.Cor.4.8,9.*

t *Tob,14.18.*

u *Phil.4.12.*

x *Pro.13.25.*

The Vse.

Me thinkes, in this point I should haue euery mans attention. Who would not be glad to heare of such a stocke for his maintenance here in the world, as shall neuer be consumed? Euery man affecteth perpetuities. He who hath a lease for yeares, thinks himselfe well; hee who hath an estate for his owne life and his Childs, is in his owne opinion better; but he who hath got the Fee-simple estate, hee (hee imagineth) needes not care. These be things whereon men build their hopes: but (alas) is it not possible that for all this a man may fall into an extremitie? what though a man hath ioyned house to house, and field to field, vntill there be no roome? what though his grounds brings forth fruit plenteously, his Barnes bee filled with abundance, his Sheepe yeeld out thousands and ten thousands in the streets? what if hee haue so much Stocke, so many Ships trading here and there, so much certaine comming in? what though in a word, he were as rich as *Constantine* the Emperour, of whom *Austea* reports, that *God had filled him with so many and so great earthly commodities, that no man might dare to wish the like*? is such an estate so fenced in, or so established by any perpetuall decree that it cannot bee dissolued? Is not the trust in these things y *like the house of a Spider*, z *which though it doe take hold vpon the Rafters, yet is suddenly swept downe with a Broome.* z *The Lord sometimes looseth the coller of Kings, and powreth contempt vpon Princes*, and sweeps away euen great houses, as a

De Ciuit. Dei lib.5 cap.25.

y *Iob.18.14.*

z *Iob.12.18.*

man

a 1. King. 14. 10

b Ier. 52. 34.

sweepes away dung, till it bee all gone. All the wisest Lawyers in a Kingdome, cannot deuise how to secure a man for hereafter. See here a rare Lesson, how to bee made sure of meate, and drinke, and clothing while wee liue. Here is a portion like that which the King of Babel gaue IEHOIACHIM, b a continuall portion, euery day a certaine, all the dayes of his life, vntill hee dyed. Seeke yee first the Kingdome of God, &c. This deed was drawne vp in Heauen, engrossed by the Pen of the Euangelist in the Gospell, sealed by the blood of the Lord Iesus, who witnessed a good confession vnder Pontius Pilate, who neuer yet did, neither will heare witnesse to a falshood; and, let all the world bee examined, shall not bee able to afford one instance of the failing of this assurance. How glad men bee, when their Lords haue sealed their Leases, how precious be their Euidences and Tenures of Land, how safely they keepe that they may not bee embeseled? How all your Merchants reioyce at the safe arriuall of a ship, and at the report of a boone voyage? How secure begin we to be in our thoughts, when we see somwhat vnder hand, why should we not with ioy lay that vp in the midst of our hearts, which shall secure vs of a better portion, then the greatest King of the earth is able to bestow? If the King should giue thee a Pension or Annuitie out of his Exchequer for thy life, it were much; yet be a se of it thou canst not surely say, Thou shalt not want. This promise cannot faile: his Word, who made it, doth endure for euer, because Himselfe hath euer to make good his Word, and it is impossible for him to denie himselfe. And here see (I pray you) how farre the thoughts of God are differing from our thoughts, and his waies from our waies. Mens common thoughts are, that if Religion should be thus cared for before all other things; if they should preferre matters appertayning thereunto, before things of this present life, it were the next way for them to be quite vndone. For what is mens ordinarie reason, why they doe redeeme so little time from the world for holy Purposes, & why they take so much rest of the Lords Day, to giue vnto themselues? Is it not this? Else (say they) we cannot liue. Hence it is that *the Kingdome of God*, which ought to be first sought, is (as I haue shewed) cast backe into the lowest place. Men thinke it wisdome, first to be sure of the World, before they looke after Heauen; first prouide for the Body, then for the Soule; first seeke an estate here, then cast for an estate hereafter. This is the common course: whereupon it is, that there be many who haue liued long in the World, and haue laboured hard, and toyled infinitely to get a portion in the World, are yet ignorant which way to *seeke for the Kingdome of God*; nay, they haue scarce so much as a thought of it, or a conceit or knowledge what it meanes: *what is the Kingdome of God*; *what is the Righteousnesse of God*. How many old men, how many rich men, how many painefull men, how many euen worne out themselues with catching for the World, if they were put vnto it, know not what to answere? Let vs see at the last, all of vs, and you especially, for whose sakes principally this dayes labour is, learne this wisdome, from the God of wisdome,

out of the Booke of Wisdome, which is able to make vs wise vnto saluation. Begin we not still at the wrong end: first the World, then Heauen; first gaine, then Godlinesse; first Riches, then Religion; first the Backe and the Belly, and then the soules; but let vs take the true course both for contentment here, & for saluation hereafter; make it your first care, your chiefe care, and in comparison your only care, how to be true members of *Gods Kingdome*, how to attayne to that *Righteousnesse*, without which the *Kingdome* cannot be enioyed. Either wee must denie the truth of God speaking in his Word, and say, that hee feeds and soules vs off with vaine words not to be beleeued; or else yeeld this to be a truth, that this is the alone way to get a comfortable securitie for outward things. Thus it is, as *Nazianzene* saith, *It is people inclined to get gaine to mans soule.* This is that wealth, which (as one saith) *cannot be betrayed nor lost.* Hee who hath it not, is a miserable and an accursed Begger in the midst of abundance; and hee who hath but as much of it as a grayne of Mustard-seed is an absolute rich man, euen when hee hath nothing. The World will not beleeue this, yet is Wisedome iustified of her Children.

ἰφλεια κερδος ψυχῃ ἀνθρωπου λαβειν, *Nec prodi, nec perdi.*

* *They which are after the flesh, sauour the things of the flesh, and they which are after the Spirit, the things of the Spirit.*

* Rom 8. 5.

FINIS.

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME

OMNIBUS.

In thirtie seuerall Lectures vpon the L I. Psalme.

By SAM. HIERON.

EZEK. 18. 30.

Turne your selues from all your transgressions so iniquitie shall not be your Ruine

LONDON,
Printed by *William Stansby.*

1634.

DAVIDS TEARES

OF

REPENTANCE

TO

THE RIGHT HONORABLE *WILLIAM*, EARLE OF PEMBROOKE; LORD HERBERT OF CARDIFF, MARMION, AND S^t. QVINTIN; KNIGHT, OF THE MOST NOBLE ORDER OF THE GARTER Lord Chamberlaine *of his* Maiesties *Houshold*, Lord *Warden of the Stanneryes* of DEVON and CORNVVALL, one of his *HIGHNES* most Honorable Priuie Councell, *my very good Lord.*

RIGHT HONOVRABLE, *That which I lately presented to your Honour at* London *in writing, and which it pleased you to accept, at such time as you vouchsafed to admit mee into your Seruice, is now returned backe in Print, in a manner glorying in it, that it may come abroade into the world, vnder the protection of your worthie Name. Well may I thinke it needs, I dare not say, it deserues so high a Patronage. And surelie, had I not beene much heartened by the constant Fame of your Honours sincere affection to Religion,*

I

I should neuer haue made such a bold aduenture, as to offer these my Endeuours vpon this Psalme, *vnto your Noble view. I knew the matter I had in hand, to be such as needed not to shunne the greatest presence, being the Penitentiall acknowledgement to God and the world, of one of the most potent and pious Kings that euer was (the sweet Singer of* Israel, *the man after Gods owne heart) drawne vp by his owne Pen, not without the special assistance of Gods Spirit. But my plaine and (ountry-course of handling it, bred some doubt, hauing heard, your Honour to bee not meanely accomplisht with (that which the Poets of old were wont to terme,* The Physician of the minde,) Good Learning. *Yet hoped I, that your Honour knew well (and that out of personall experience) what kinde of Language, in the things of God, is vnto the* hid man of the heart *most pleasing; and therefore would not reiect (as rude) such lectures, in which there was both a labour for such plainenesse as might best affect the conscience, and a purposed auoiding of that ouer-abundant artificialnesse, which might make them like those Spiders webs, to which one once compared Logicke, which are said to be* much in Workemanship, but in profit nothing. *Neither hath my hope herein vtterly deceiued me: your Honour not onely receiuing this from me when I brought it to you, but after some fortnights detainement with you for perusall, returning it backe vnto me with acceptance. If now at some of those vacations from the great affaires of State, in which I hope your Honour is wont to bee more retired for soule*

Ψυχῆς ἰατρεῖα τὰ γράμματα.

λόγοι τεχνικοὶ, μηδὲν ὠφελίμοι.

ſoule-occaſions; if it ſhall happen you to looke into this Booke, wherefore ſhould I doubt, but that (by the mercie of God) your Honour may here and there meete with ſome paſſages, which may yeeld out ſome content, and may further you in that way of Holineſſe, in which I truſt it is your care to walke, and without which no man ſhall euer ſee the Lord? which if it ſhall ſo bee, how much ſhall my ſoule reioyce; and how ſhall I labour with my ſelfe to glorifie God in that behalfe? But I know to whom I ſpeake, and it is againſt good manners for mee to bee long. The Lord both ſettle and increaſe your Honour in this life, and reſerue you to the Glorie of the next; ſo praieth ſtill

Your Honours ſeruant,

SAM. HIERON.

From my charge at *Modburie* in *Deuon*, Ianuar. 20. 1617.

TO THE CHRISTIAN READER.

THere are already, I confesse (good Reader) who haue profitably written in our English tong, vpon this *Psalme*; so that I may seeme to haue vndertaken a needlesse taske. The truth is, I doe not professe, to present thee with somewhat of more worth, then thou hast receiued from their hands: yet as in our Country-vse of Threshing, no man beateth out the Corne so cleane, but that some one comming after, may here and there finde a Graine remayning in the Straw; so it is hard for man, in treating vpon Scripture, so to sift out all things for euer obseruing, but that another labouring in the same Text, may worke that out, which he notwithstanding all his diligence, did omit. How much are we bound to God, for the diuers Comments of learned men vpon the sacred Bookes! Now, whether that which I here offer vnto thee, shall yeeld more then that which in the rest thou shalt not meete with, it is not so fit for mee to promise, as to leaue it to thy iudgement. I confesse my selfe to haue receiued helpe from others paynes, and to haue borrowed light from others, for the making of mine owne Candle to burne, yet haue I striuen withall, to make the things for which I may seeme beholding vnto others, so vsefull for thee, by changements, and by effectuall application, as I could. One especiall thing which mooued me to enter on, with the opening of this *Psalme*, in the

M. Estey.
M. Smith.
M. Cowper.



course of my Home-Ministry, was the common abuse which I obserued of *Dauids* fall. It is ordinary for some to conclude thence, Adulterie to be if not simply lawfull yet something tolerable. Whereas the true vse of his, and the like examples, is not to bee encouragements to sinne, but Cauents before hand to preuent sinne, and preseruatiues from despairing after sinne. Now (alas) who can promise to himselfe with assurance, the like mercies of God after hee hath sinned, which were vouchsafed vnto *Dauid*? such as, a Time to repent, a *Nathan* to stirre vp to Repentance, a Heart to entertayne the Doctrine of Repentance. What knowest thou, O thou presumptuous sinner, but that either in the very act of Euill, the Lord may cut thee off like an eare of corne, or else giue thee a reprobate heart that cannot repent? Sect not therefore to shrowd thy sinne vnder the veile of *Dauids* fall, vnlesse thou wert sure to rise as *Dauid* did. Let his offence bee vnto thee an occasion of Feare, not of Boldnesse. If it please thee to peruse that, which God gaue me to deliuer, vpon this *Psalme*, and which I haue here commended to thee for thy vse, thou shalt see the deceitfulnesse of sinne, to make thee wise, the easinesse to fall, to make thee wary, the begetting of Euill by Euill, to make thee both feare and shun the first occasions, and (as it were) the very Threshold of vngodlinesse, the hauocke of the graces of God, by giuing way to vile affections, to make thee euen to tremble in thy thoughts, with the apprehension of a fall. Thou shalt thou haste (through want of due circumspection) bene ouertaken by some speciall sinne, by whereof thy Faith is shaken, thy Comfort gone, thy feeling changed to either an hardned dulnesse, or a perplexed distressednesse, thy wonted peace swallowed vp into confusion, thou shalt here be instructed what to doe, to whom to goe, what to desire, what to plead, how to vrge, which way to relieue thy drooping spirits, from whence to gather hope of mercy, and vpon what termes to binde thy selfe to more obedience. These points all worthy of thee, all expedient for thee, thou shalt either bee taught, if thou know not, or put in mind of, if thou before haue learned them, or at least some way helped forward in them in these Lectures. I cannot say, these

things are new, and by me first discouered, as if no mans writings could afford them for thy vse but only mine. No, blessed be God, they be profitably taught by diuers others. But euery Booke commeth not to each mans hand; and as in meats, the differing kind of dressing helpes the appetite, and the same meate cated one way, may content the stomake, which in some other fashion would not please; so in Bookes, the very selfe same subiect may better satisfie in one speciall way of handling it, then another. As for mine owne course of handling, I promise now no more, nor other, then hath beene in my former Publishings. This which is here, was so preached, as it is now written: and in preaching my desire hath euer beene, and I trust shall bee, as not to be ouer-homely (which were ill befitting the Oracles of God;) so, not to exceed (either by affectation of words, or by a too-exact couching and carriage of the particulars to bee treated on, with that concealement of Art which in other things is commendable,) the reach of the meanest and least-gifted Hearer, the good of whose soule I am bound to seeke, as well as the best in the whole Assembly. And if thou bee one, who wilt desire such a Diuine for thy soule, as thou wouldst a Physitian for thy body, to wit, one who may rather releeue thee with an holesome Dose, then please thine eare with some neate discourse, I may say to thee, as IEHV did to IONADAB, *Giue mee thy hand*, thou and I shall agree quickly; thou wilt be a fit and welcome Reader for my writing, and I haue written that, which I hope shal (at the least) not displease thee. Now, in case thou reape any good to thy soule, by my indeuour to lead thee into the secret of this heauenly *Psalme*, let God haue the glorie, and mee thy prayers, that I may bee the same indeed, which I would seeme to be in writing, and that my Pen may neuer condemne my Person for an Hypocrite. So, wishing to thee, that thy priuate Reading may confirme thy Hearing, and that both (seasoned with Prayer) may helpe thee on-wards in Obedience, I may remaine.

Medicum non incundior, sed vtilior eligitur.

Euer ready to doe thee my best
seruice in this kind,
SAM. HIERON.

From Modburie.

THE DOCTRINES HANDLED IN THE SEVERALL *Lectures vpon this* PSALME.

LECTVRE I.

THe singing of Psalmes, is of very ancient and commendable vse in Gods publique worship.

It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.

LECTVRE II.

Where there is any true remorse for sinne, there is a readinesse (as farre forth as is meete) both before God and the world, to make confession of sinne.

Not the greatest amongst men, ought to be forborne and spared in their sinnes.

There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.

Words of reproofe are neuer in vaine to a religious heart.

LECTVRE III.

To flie vnto God, is the onely true way to finde comfort in the time of spirituall distresse.

The mercie of God in the pardon of sinne, is a blessing of exceeding worth.

In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.

Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.

LEC-

LECTVRE. IIII.

The goodnesse and mercie of God, in euery respect, and which way soeuer we consider it, is exceeding great.

Sinne, of all things else, is one of the most foule and the most dangerous.

LECTVRE. V.

By how much the more fully any man vnderstands his owne estate in regard of sinne, by so much the more will hee be earnest and importunate to find grace and mercie with the Lord.

It is a great blessing of God, to haue a tender and a wakefull Conscience.

LECTVRE. VI.

To the children of God in the day of their Repentance, sinne in respect that it is an offence against God, is the greatest burthen.

To sinne, without due respect to the sight of God in sinning, is so much the greater sinne, and ought to be a cause of greater sorrow.

In the confession of sinne, it is necessarie, as much as possibly one may, to descend into particulars.

Sinne, rightly considered, is to be termed euill.

LECTVRE VII.

The children of God throughly conuicted of sinne, are forward to submit themselues, euen to Gods seuerest courses towards them, without repining.

That which Gods ministers speake by vertue of their office, is to be taken as the word and speech of God himselfe.

What soeuer the meanes is, or instrument of any manner of affliction, or bitternesse befalling, it is best for Gods Children to acknowledge all to be wholly from the Lord.

LECTVRE. VIII.

Where there is true Repentance, there is also a disposition to lay to mens owne charge as much as it is possible.

The whole nature of Man, is from the verie first Beginning and being thereof infected with Corruption.

LECTVRE. IX.

Vprightneſſe and ſincaritie of the heart, is a matter very pleaſing vnto God and without which all outward conformitie is abominable.

LECTVRE. X.

The knowledge of heauenly things appertayning to the right way of of pleaſing God, and of ſauing our owne ſoules, is the true wiſedome.

The Lord himſelfe is the proper Teacher of that ſpirituall and heauenly Wiſedome which is accompanied with ſaluation.

When God beſtoweth vpon any man ſpirituall wiſedome and religious knowledge, he giueth ſuch a bleſſing as deſerues acknowledgement.

By how much the more any man knoweth, in matters of Religion and Godlineſſe, by ſo much the fouler is his ſinne, when he falleth into any great offence.

LECTVRE. XI.

Such outward things as God hath ordained as helps in matters of Religion, as they are not to be neglected, ſo neither ſo to be reſted in, as if any good could come from them ſimply, without a ſpeciall bleſſing from the Lord.

The blood of Ieſus Chriſt is the thing ordayned of God for the purging and waſhing of our ſinnes.

The purging of a ſinner by the bloud of Chriſt, is ſuch an abſolute worke, that it doth not leaue a man guiltie before God of the ſmalleſt ſinne.

LECTVRE XII.

That contentment which the ſoule doth feele in the aſſurance of Gods fauour in the pardon of ſinne, is that which deſerues indeed to be termed ioy.

It is no vnpoſſible thing for a man to haue ioy and gladneſſe in his ſoule, out of the gracious aſſurance that his ſinnes are pardoned.

Hearing is the meanes which God hath ſanctified, for the begetting of that ioy which proceeds from the aſſurance of Gods fauour in the forgiueneſſe of ſinnes.

Though hearing bee the meanes of ſpirituall Ioy: yet it can ne-

ner worke it, vnlesse the Lord shall giue a blessing thereunto.

Albeit sinne while it is in act and in performance, pleaseth: yet when the conscience is awakned, it will proue exceeding terrible.

LECTVRE. XIII.

Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certaine signe of a desperate and forsaken state.

Albeit the committing of a great sinne bee a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.

The anger and displeasure of Almightie God is exceeding terrible

The children of God being truely touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues throughout.

LECTVRE. XIIII.

The true and sincere desire of the soule to haue sinne pardoned, and must bee accompanied with crauing and caring to bee preserued from the power and seruice of corruption.

The falling of a child of God into some great and speciall sinne, dis-robs him, in his owne feeling, of all former graces whatsoeuer.

A cleane heart is a Iewell of great price, and especially to bee desired and sought by euery Christian.

LECTVRE. XV.

The graces of God euen in the best, are subiect to such a kinde of ebbing and decrease, that they stand in need of oft renuing.

A constant purpose in the heart, and a steady endeuour in the life extreme to walke so as may please God, is a matter much to bee desired by euery one that would be saued.

LECTVRE. XVI.

It is a grieuous thing to be debarred the libertie of Gods house, and the freedome of worshipping him there with the rest of his Seruants.

It is a great Iudgement of God, when a man is not followed with the fauour and blessing of God, in that calling and place which hee hath sustayne.

Gods Iudgements vpon others, ought to bee matter of feare to vs, lest so offending God, should also so be punished.

LECTVRE XVII.

To be depriued of ſpirituall gifts and graces, hauing once receiued them, is a grieuous iudgement.

LECTVRE. XVIII.

It is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort.

It is not vnpoſſible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance bee reſtored.

Without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or tentation tending vnto ſinne.

LECTVRE. XIX.

To bee freely, willingly, and cheerefully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſſing, and ſuch as wee ought all earneſtly to deſire.

True Repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good, by all meanes poſſible, vnto others.

The act of teaching others in the things which do concerne ſaluation, is no vile or vnworthy ſeruice.

LECTVRE XX.

The maine and principall matter of all teaching, by thoſe that intend the good of others ſoules, muſt bee the things of God reuealed in his Word.

It is not vnpoſſible but that by the meanes of teaching, euen they which are moſt vngodly may be reclaymed.

He is moſt fit to teach the way of ſaluation vnto others who hath had experience of the mercie of God therein for his owne particular.

LECTVRE XXI.

The turning of ſinners vnto God, is the ordinary iſſue of faithfull teaching, and ſuch as may comfortably bee expected where that is vſed.

No man can aſſure himſelfe that hee hath truely profited by dependance vpon teaching, vnleſſe he be indeed conuerted vnto God.

LEC-

LECTVRE. XXII.

It is a wofull thing to ſtand guiltie of blood before the Lord.

LECTVRE. XXIII

Great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worſe then it ſelfe.

It is poſſible for a man to be guiltie of a ſinne before God, though he himſelfe hath no apparant hand therein.

The whole nature of mans ſaluation is to be aſcribed onely vnto God.

The generall acknowledement of Gods grace and goodneſſe can neuer afforde to a mans ſoule any true comfort, till hee is able vpon ſome good ground to applie the ſame to his owne particular.

LECTVRE. XXIIII.

Who ſo receiues or expects any mercy or fauour from God, muſt know himſelfe bound to returne ſomething backe by way of thankfullneſſe vnto God.

The exerciſe and act of Singing, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods goodneſſe.

The tongue and voyce of man ought to be vſed by him for the declaring of Gods praiſes.

It is a matter agreeable euen to iuſtice with God, that he ſhould be gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.

All ſeruices tending to the teſtification of our dutie and thankefulneſſe vnto God, ought to be performed with chearefulneſſe.

LECTVRE. XXV.

No man can performe the ſeruice of praiſing God, except God do by his grace ſtrengthen him thereunto.

When God is pleaſed to enable, there neuer wants ſufficiencie.

The praiſing of God is no eaſie ſeruice.

LECTVRE. XXVI.

It is poſſible for a man to doe the very thing which God commands, and yet therein not pleaſe God.

God

God requires no such ſeruice in Religion, as hath no more in it then an outward forme.

An outward dutie pertayning to the worſhip of God, may ſome times be omitted without ſinne.

In worſhipping God, wee muſt not ſo much looke what kinde of worſhip is pleaſing to vs, as what it is which the Lord delighteth in.

LECTVRE. XXVII.

Of all other ſeruices to be preſented vnto God, a broken heart and a contrite ſpirit, is in his account the principall.

LECTVRE. XXVIII.

The proſperitie and happineſſe of Gods Church, is a matter very deare and precious vnto thoſe that are Gods children.

True repentance makes a man deſirous and carefull to repayre ſuch more ſpeciall harts and wrongs as hee hath done, either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling.

We muſt not expect or craue any good thing from God, either for our ſelues or others, but onely out of the freedome of his grace.

In all our prayers we muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe.

LECTVRE. XXIX.

Euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to bee reputed the gifts of God, and his goodneſſe for them is to bee depended on.

Hee who is a good man, is alſo well and carefully affected to the common good.

LECTVRE. XXX.

It is a great bleſſing, when the ſeruices which men preſent and tender vnto God, doe finde acceptance with him, and are approued by him.

It is a great mercie of God when there is generall freedome and forwardneſſe in the people, in reſpect of the publique acts and exerciſes of deuotion.

PE-

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME OPENED.

THE FIRST LECTVRE.

PSALME. LI.

THE ARGVMENT.

Wherein that excelleth. A Psalme of DAVID, *when the Prophet* NATHAN *came vnto him, after hee had gone in to* BATHSHEBA.

WIll not entertaine the first and freshest of your attention, with commendations either of the whole Booke of *Psalmes* in generall, or of this present *Psalme* in particular. Let this suffice, that this is a part of that Scripture, which by Saint *Pauls* testimonie, *is given by inspiration of God*; and is therefore both with all meete reuerence to bee respected, and withall not to bee doubted of; but by Gods good blessing vpon our paynes, it shall recurne much vnto our profit.

Without any further Preamble, I come to the *Psalme*. In handling whereof, we are first to take notice of the *Title*, and then of the whole body of the Psalme. The *Title* was of *Davids* owne prefixing, and is so to be reputed a branch of holy scripture, as the rest of the ensuing Psalme. In the *Title*, wee haue to obserue, First, the *Dedication* of the Psalme

The generall diuision.

Pſalme. Secondly, the *Occaſion* of inditing it. Touching the *Dedication* of it, (vnderſtanding thereby the diſpoſition and order for the vſe of this *Pſalme* being framed) it is in the firſt words, *To him that excelleth. A Pſalme of Dauid*. For the ſhewing the ſenſe whereof, I will walke in the moſt beaten path, and ioyne with the common iudgement of the moſt Interpreters. It is manifeſt by the ſacred [a] Hiſtories, that whereas in the publike and ſolemne worſhip of God, (in vſe vnder thoſe two mighty Kings, *Dauid* and *Salomon*) there was much muſicke, and many which were therein imployed: the perſons ſo imployed, were ranged into certaine companies or courſes: among which companies, there was one chiefe, who was as it were the Maſter of the Quire: we reade the names of ſome of theſe chiefe ones as *Heman, Aſaph, Corah, Ieduthun, &c.* By *him which excelleth*, DAVID then intends him that was the principall Muſician, and had moſt to doe in diſpoſing and ordering of that part of Gods publique worſhip, which ſtood in ſinging. Now to him this *Pſalme* was committed, to the end that there might be an apt note by him put to it, and ſo it might be of vſe for the benefit and comfort of the people in Gods ſeruice: It was put into his hands as vpon truſt; *Dauid* framed the Dittie: his meaning was, this partie would ſet the Muſicke to it, that ſo it might remaine for the publike edifying. This one thing in one word, is to be obſerued hence;

The third Doctrine.

That the ſinging of Pſalmes is of very ancient and commendable vſe in Gods publike worſhip. This is rightly gathered out of *Dauids* commending this Dittie to him that had skill, to make it fit and ready for the common vſe. *Dauids* intent was, it ſhould bee ſung in the Tabernacle. How many teſtimonies might be produced out of this booke of *Pſalmes*, in which by earneſt exhortations, the people of God are prouoked, and quickned, and ſtirred vp to this dutie? [b] *Come let vs ſing aloud, &c.* [c] *Let vs ſing loud vnto him with Pſalmes.* And in the Pſalme ſpecially deſtined for the Sabbath; [d] *It is good to praiſe the Lord, and to ſing vnto thy name, O moſt High.* Speeches of this kinde are ſo ordinary in this booke, that it were a needleſſe taske to bee exact in ſetting downe of particulars. There were certaine ſpeciall Pſalmes which the Iewes were wont to ſing ſtill at the Paſſouer, which gaue occaſion to our Sauiour in the inſtitution of the ſacrament of his laſt ſupper (brought in alſo to the name of the ancient paſſouer) to annex the ſinging of a Pſalme to that Sacrament. [e] And not the Apoſtle *Paul* (a purpoſe of the conſtant vſe of this vſe in Gods worſhip, when he gaue charge to Chriſtians, to [f] *ſpeake vnto themſelues*; that is, (as it is well interpreted) *to ſing vnto themſelues in Pſalmes*) It is a notable meanes for the enliuing and ſtirring vp of our dull ſpirits, & for the breeding of a kinde of cheerefulneſſe in the holy ſeruices, which was the reaſon of *Paul* and *Silas* coupling this kinde of exerciſe with their praying vnto God, when they were clapt vp in priſon at Philippi, [g] *They prayed and ſung a Pſalme vnto God.* They made vſe of that bodily kinde of action for the cheering of their ſpirits, and for the teſtification of their ioy, which they conceiued in being accounted vnworthy

a 1 Chron. 9. 33. & 15. 16. & 25. 1.

b Pſal. 95. 1.
c Verſ. 2.
d Pſal. 9. 1.
e Mat. 14. 26.
f Col. 3. 16.
g Act. 16. 25.

…ly to suffer for the Truth, and for the name of the Lord Iesus, I doe …ingly ayme at brenitie in this point. This little I haue said is sufficient to make good the Doctrine. The vse of singing Psalmes in ancient; …se it was in request in the dayes of *Dauid*. It is commendable, Christ …selfe with his Disciples practised it: The Apostle gaue order for it: …the feeling of those which make conscience of a right way of vsing …doth abundantly proue it to be comfortable.

The 1. *Vse.*

…ly, to settle our iudgements herein, that we may carrie our selues in …, as in all other parts of Gods worship, like men of knowledge, not …this out of a custome, or because wee perceiue it is a fashion; but …being assured, that God requires it of vs, and that it is his will to bee …ued. We can haue no true comfort in our deuotions so long as they …but limmes of that which *Paul* tearmes [h] *Voluntarie Religion*: …long as they are onely taken vp by vs, and not prescribed to vs, make …ner so great a shew of zeale in the performance of them, yet it is no…; nay, put case the things wee doe, be prescribed of God, yet if it …more then wee know, or care to vnderstand, so that that which we …d vpon, is rather either the precept of man or our owne priuate dis…tion, then the knowne Commandement and Will of God, it is not …the most formall and glorious semblance of deuotion that can make …ceptable. This may well be esteemed a branch of that which *Paul* …s our [i] *reasonable seruice of God*: when a man is able to shew vpon …ground he doth that he doth in Gods worship. Here then we haue …ruse for this particular.

h *Col.* 2. 23.

i *Rom.* 12. 1.

The 2. *Vse.*

…ondly, this is to prouoke vs to the chearefull setting of our selues …kind of duty in the Congregation. No doubt, it makes a sweet …in the eares of God, when a whole assembly ioynes together as …, in the sounding out of his prayse; and when there is an vnion …harts and voices in one common act of pietie. The dulnesse of many …be sufficiently taxed, who notwithstanding they can discouer …liuelinesse of affection, either in the hearking to, or in the vse …and immodest Sonnets, which are of little vse, saue to be the ve…full of lusts: yet in the Church they behaue themselues in a kind of …and senslesse manner, neuer striuing to awake their tongues (as …phrase is,) or to frame their voices to that heauenly exercise: or …haue some naturall disabling that way) to make it to appeare …their hearts take comfort in it, and that their spirits are forward to …, when by reason of some insufficiencie they cannot bring their …to concurre.

The 3. *Vse.*

…dly, this Doctrine ought also to moue vs to an inquirie, and that …care, how this seruice may bee performed by vs aright. Many a …duty is marred in the performance: Hearing, Praying, Communi…, they are all good duties; but to doe them simply, is not suffici…here may be such an hearing, as may be a sauour of death vnto him …heares; such a praying, as may be turned into sin; such a commu…ing, as may increase vnto greater iudgement; and so also such a

singing, as may be rather a vaine jangling, then any pleasant seruice vnto God. Nor euery one, who openeth his mouth in the Congregation to sing with others, doth that which is truly right in the sight of God. The mayne thing required, is that which *Paul* calleth *singing* [k] *with a grace in the heart to the Lord.*

k *Col.3.16.*

What it is to sing with a grace in the heart.

First, here must be an especiall care had herein of the heart, vnderstanding thereby the inward man; for to it, that God (who is a Spirit, and must be worshipped in spirit) looketh directly. *The grace of the heart* herein is partly in a right vnderstanding of that which is sung, partly in a right esteeming thereof. It is meete that the heart should vnderstand what the lips [l] vtter: *I will sing with the* [m] *vnderstanding*, saith *Paul*. It is a strange seruing of God, when there is no concurrence of the vnderstanding with that which is outwardly performed. Hee that sings so, wherein, or in what respect doth he prayse God, better then a sounding brasse, or a tinckling Cymball? This condemnes the Latine chaunting in the Popish Seruice, and the carelesse ignorance of the common sort with vs; who neuer seeke to know the meaning of that which they sound out in their singing; as though a noyse could please God, where the Spirit is not edified.

l *Psal.47.7.*
m *1.Cor.14,15*

Secondly, When the matter sung, is in some measure conceiued, there is yet a defect of the full *grace of the heart*, if there be not a labouring to suite the disposition thereof to the nature and qualitie of the song. It is also to be done reuerently, because it is a part of Gods worship, and it must be done to the Lord, more for his glory and honour, then for the pleasing of our selues: but then more particularly a man should endeuour to proportion his inward thoughts to the matter: that if the words of the Psalme be of prayse, his spirit may be chearefull; if of Petitions, his affections may be feruent; if of threatning against Gods enemies, and the enemies of his Church and people, his soule may be stricken with an awe of God; if of prophesie, he may be possest with a kind of attentiue admiration of God Wisdome. Thus shall that be attained to, which *Paul* termeth *a grace in the heart*; and so shall our singing become not a lip-seruice, but a spirituall; it shall not be (as many times it proones to bee) an exercise of vanitie, but of pietie; and the heart being thus set in order, which is the key of the worke, it shall bring the whole man in frame, and make the outward carriage such, as the grauitie of such a sacred seruice doth require. Thus is there a threefold vse of this Doctrine: First, To assure vs of the lawfulnesse of singing, that we doe it not at randome or aduenture, but vpon certaintie. Secondly, To prouoke vs to doe it in the Assemblies, that that which God hath ordained as necessary, wee may not dare to vse as arbitrary. Thirdly, To direct vs in doing it, that wee may not by the lacke of grace bring so gracious a dutie into disgrace.

The occasion of enditing followeth, *A Psalme of* DAVID, *when*, &c. There be no words here of difficultie, wee all conceiue his meaning: That after *Dauid* had beene in the Name of the Lord reproued by *Na-*

than

a Prophet, for that foule act of his, in committing adulterie with *Bathsheba*, in testimony of his humiliation, and for an euidence of his repentance vnto all posterities, he compiled this *Psalme*. Thus is the matter. The particulars here are thus: First, that *Dauid* did goe into *Bathsheba*. Secondly, That for a declaration of his repentance for it, he made and published this *Psalme*. Thirdly, That hee did so, vpon occasion of the comming to him of the Prophet *Nathan*. Out of these three seuerall heades, we shall see there will streame forth much matter. Here first I obserue;

That it is possible for a man, after that he is called of God into the state of grace, yet to fall into a great sinne, This is very euident out of this present example. That Dauid *fell into a great sinne*, nothing better knowne: who hath not heard of the o storie, how he being idle & secure, fell into an vnlawfull liking with a beautifull Woman, whom hee saw from the top of his Towre, washing of her selfe; and for the secreting of this euill committed with her, after some other practices, deuised a course to make away her Husband, that he himselfe might haue her? Here was a fall into *a great sinne*, a sinne wrapt vp and compounded of diuers sinnes. Adultery cannot be committed, without endangering the soule of another farre forth as our owne; neither could this be performed without the assistance of some euill instruments, who were necessary to negotiate and to passe to and fro in this businesse betwixt *Dauid* and *Bathsheba*, and be reserued either for feare or fauour to further the fact, and to conceale it after. Some bodie was also set on by *Dauid* to make *Vriah* drunke, when *Dauid* would haue had him to goe home, and to lie with his wife: and the murder of *Vriah*, was not *Ioab* brought in to haue a hand? So, I say, the sinne was great euery way; very like p *that roote of bitternesse whereby many be defiled*. It was not confined to *Dauids* person, but was a running Leprosie spreading farre. It annoyed the whole Kingdome, in regard that it was to some godly ones, a matter of griefe; to some carnall ones, a matter of reioycing; to some wicked ones, a matter of emboldening. Now as it was a *great sinne*, so it was *after his being called into the state of grace*. Many excellent things are reported of *Dauid* before this fall, which are apparant testimonies of his true conuersion. The words of the 12. Verse of this Psalme plainly shew, that hee had felt *the ioy of saluation* before hee thus fell; for there he doth desire the *restoring* thereof. Restoring is properly the rendring backe of a thing lost. *Dauid* had formerly felt *the ioy of saluation*, but now he had depriued himselfe of the feeling of it, and desires to recouer it. Hee that felt the *ioy of saluation* (vnderstanding thereby *the spirituall refreshing which a Childe of God finds in the assured hope of being saued*) shall wee not thinke him to haue beene called? After that *Noah* was conuerted and called, and God had testified of him, that q *he was a iust and vpright man*, hee was ouertaken with r *drunkennesse*. LOT, who had a f *righteous soule*, and was *vexed with the vncleane conuersation of the wicked*, (an argument that hee was a man religious indeed) yet who hath not heard of his

The second Doctrine.

o 2. Sam. 11.

p Heb. 12. 15.

q Gen. 6. 7.
r Gen. 9. 21.
f 2. Pet. 2. 8.

t Gen.19.36. double t incest? Whom shall wee account in the state of grace, if not *Peter*, who witnessed so good confession, that Christ professed thereon

u Math.16.16. *to build his* u Church; yet how grieuously fell hee, when hee denied his Master, not once but three times; not with ordinary and naked denials, but euen with the cursing of himselfe? The matter is plaine by example. Let vs consider a little of it how it commeth to passe, that in persons called vnto grace, there is such a possibilitie of falling euen into grieuous sinnes. To make this manifest, we must consider three seuerall Actors in these cases: First, the Deuill endeuouring it: Secondly, Man in his corruption yeelding to it: Thirdly, God in his great wisdome ordering it.

Whence it is that euen the Children of God fall sometimes into great sinnes.

First, The Deuill being in the generall a professed enemy to all mankinde, is much more spitefully bent against those who haue beleeued through grace. Wee haue heard lately * of his practices for the peruerting of those that haue beene called of God by his Word, to the right way. Hee seekes, as Christ said to *Peter*, x *to winnow them as wheate*; and like a roaring Lion, hee hath them in a continuall chase. Hee leaues no meanes vnassayed, by which he may worke them to some euill, thereby to hazard their soules, to impaire their comfort, and to bring a disgrace vpon that which they haue beene called to professe. He layeth baits and snares in their way, and in euery thing which they vndertake, or goe about, he seeketh to entangle them.

* In a Sermon vpon *Luke* 22. 31.

x *Luke* 25. 31.

Secondly, There is none of Gods children but this is his estate, that though hee bee wholly iustified before God through Christ at the first moment of his true conuersion, yet hee is not wholy sanctified. There is a continuall fight in him betwixt the *Flesh* and the *Spirit*, betwixt Nature and Grace, y *so that he cannot doe the things which hee would.* It is in the soule of a called Christian, as in a State where there be two Claymers of the Crowne, each of which striuing to make his part strong against the other, sometimes the one hath the vpper hand, sometime the other: so these two, *Flesh* and *Spirit*, are at a perpetuall variance, sometimes the good motions of the Spirit preuaile, sometimes the corrupt affections of the flesh are more strong, by meanes whereof the Christian is (as it were) compelled to z *doe euen the very euill which he hates.* Satan, he cunningly obserues a mans course, and by it concludes touching his disposition, and takes aduantage by those things to which he perceiues his native corruption to leane most to draw him into mischiefe. No doubt hee saw and vnderstood whereupon *Dauid* at this time was most apt, in regard of his ease and idlenesse; and where he found him to be most weake, there did he make his battery most strong, and his assaults most violent.

y Gal.5.17.

z Rom.7.19.

Thirdly, God in his wisedome looking on (as I may so speake) and beholding his children in the combate, Satan seeking to seduce, the World labouring to bewitch, and the flesh being euer readie to betray, suffereth them now and then to take a foyle; yea and in such a measure, as that Sathan may seeme euen to triumph in their conquest, and the limmes of Satan to reioyce greatly in their weaknesses.

The

This he doth for iuſt cauſes, as namely Firſt, to humble them and to abate their naturall pride, by bringing them to an vnderſtanding & ſence of their infirmities. The ſcarre which remaines after a great ſinne committed, notwithſtanding that it be healed by repentance, yet it can no more be looked vpon, but it will fill a mans heart with ſhame, and be a perpetuall remembrancer to him of his owne weakneſſe: how can hee chuſe but worke out his ſaluation with feare and trembling, whenſoeuer hee conſidereth it? That which *Dauid* ſpeakes in this Pſalme of the [a] *ſmarting of his bones*, and a [b] *broken heart*, is an argument that *Dauid* exceedingly quailed and caſt downe in himſelfe with this ſinne: wee may well thinke, it was a meanes to bring him to a more humble and holy deportment of himſelfe euer after. Secondly, To teach them to draw more cloſe vnto the Lord, when they haue found in experience, what becommeth of them ſtrait, when they bee left to their owne ſtrength. Thus the Mother leading her little one by the hand, and perceiuing it to bee wanton and careleſſe, and apt to play with euery toy and feather as it goeth, lets it fall into the durt, and take a knocke; ſhee goes away from it, and makes ſhew to leaue it there, ſeeming to be altogether careleſſe of the cry thereof: and why this? but that it may learne to be more tractable, and more eaſie to be led. Euen ſo God, ſeeing vs to forget themſelues, and ſo much (haply) to preſume vpon the leading of his Spirit, that they are dallying with the enticements and vanities of the World, ſuffereth them to ſlip into ſome grieuous inconuenience, wherewith they are ſtained and ſoiled out of meaſure to their ſhame. Theſe he ſuffereth alſo (it may be) a while to lie in the vexation thereof, as if they ſhould be forſaken there, and neuer get againe their wonted feeling: and why this? but to bring them to a more frame-ableneſſe to his owne will, and more watchfulneſſe ouer themſelues to make ſtrait ſteps to their feete, and a more due eſtimation of that hand from on high, by which they muſt be eſtabliſhed. This made this *Dauid* ſpeake in another particular beene miſtaken, to determine out of the feare of his owne aptneſſe to miſcarry, and to conclude, that it was [c] *good for him to hold him faſt to God.* And I doubt not but this was it that cauſed thoſe frequent ſuits from him, [d] *Stabliſh mee according to thy promiſe*: [e] *Stay thou me, and I ſhall be ſafe*: [f] *Let thy good Spirit lead mee into the land of righteouſneſſe*: [g] *Conſider if there be any way of wickedneſſe in me, and leade mee in the way for euer.* Other cauſes there be of Gods thus diſpoſing theſe things, which (I doubt not, but) there will come in occaſion to diſcouer in the proſecution of this Pſalme: as to make more diligent in the vſing of the ſanctified meanes for their vpholding, more charitable to others, and more compaſſionate to them in their fall, when they haue felt the like or worſe in their owne particular. Theſe things, I thinke, I haue once handled afore in part, in the treating vpon that place of *Luke*. Our Sauiours ſpeech to *Peter* touching Satans winnowings, and this Pſalme, will giue plentifull occaſion to fall againe into a more full manifeſtation of this point. It is neceſſary notwith-

Why God ſuffereth his ſomtime to fall.

a *Verſe* 8.
b *Verſe* 17.

c *Pſal.*73.28.

d *Pſal.*119,116
e *Verſe* 117.
f *Pſal.*143.10.
g *Pſal.*139.24.

An Obiection or Question answered.

standing before I come to the Vse, to giue an answer briefly to an obiection or question touching this matter. I haue said, that a man called may thus fall. Now whosoeuer is truly called and conuerted indeed, the same hath also the Spirit of God: for how else may we account him a right Christian? If then, hee hauing once receiued the Spirit of God, may thus fall as *Dauid* did, what becommeth of the Spirit of God the mean while? Is it lost? or if not, how can the Spirit of God agree and stand with such fals? I answere briefly: it is true, who so is rightly and truly called, the same hath the Spirit of God: for who so is called to be a Christian, is therefore a Christian, because he is Christs, and is in Christ. Now no man is Christs, but he who hath the [h] Spirit. As hee hath the Spirit of Christ, so hauing once receiued it, he hath it euer. For as wee vnderstand by the Spirit (when we speake of hauing the Spirit of God) the gifts and graces of the Spirit, such as concerne saluation: so the Scripture is plaine, that such gifts, they [i] *are without repentance.* God doth not withdraw them when he hath once bestowed them. How then can it be, that a man hauing the Spirit of God, should fall into so great a sinne, as this of Adultery, and the same accompanied with Murder, or into Periurie and false-swearing; which was *Peters* fault? shall it bee thought, *Dauid* had the Spirit of God while he committed this act; or *Peter* when he so denied his Master? Indeed I know Papists maintaine an vtter losse of the Spirit to haue beene befalne them both: but it is against all true Diuinitie. *Dauids* yeelding so much vpon *Nathans* words, is an euidence that Gods Spirit remained still in him; and *Peter* so soone weeping, and that with bitternesse, vpon our Saniours looking backe, is an argument of the same touching him. We must learne to distinguish betwixt the being of the Spirit of God, and the working thereof. It alwayes is where it works, but it doth not perpetually worke where it is. The soule of man being in the body, doth not alwayes manifest the operations thereof. A man weakned in his braine, and not master of himselfe for the time; we will repute a reasonable creature notwithstanding, the faculty remaines still, though the exercise of it for the present is restrained. And so is it in some diseases (as the palsey.) In euery mans vnderstanding, the being and working of the soule in some speciall power of it are distinguished. Euen thus is it in a regenerate man. The spirit which he hath receiued at his first accesse or entrance into grace, neuer departs; yet it sometime ceaseth to worke so effectually as it did. It is not because the Spirit of God giuen to the Children of God, is weaker then the flesh simply and is by that meanes ouer-ruled (as it were) and suppressed by it; but because (for the causes before mentioned) God is pleased to exercise those which are his, that his power may bee made perfect by their weaknesse, and that hee may in the end after sundry conflicts, and some foyles taken, make the victory of the Spirit against the Flesh to become the more glorious. This is that which may be framed as a sufficient answere to this doubt. If there shall be a further doubt yet made, How *Dauid* falling thus, may be reputed a man truly regene-

h *Rom.*8.9.

i *Rom.*11.29.

A distinction betwixt the Being of the Spirit of God and the Feeling thereof.

r te,

sinne, such it is said, k *that he which is borne of God sinneth not?* The matter is soone cleered by the ordinary, and indeed true opening of that phrase, which is, that by sinning there, is not meant a falling or failing in some one particular, but a becomming as l *a seruant to sinne*, to make as it were a common trade or practice of it, without any striuing or labouring, or making conscience to resist it. Thus did not *Dauid* sinne: wee doe not find that he went on in this kind of euill: nay, we shall see in this Psalme his repentance for it, his detestation of it, his resolution to walke in more holinesse and vnblameablenesse of life before God, then he had done formerly. And thus is this Doctrine cleered, touching the possibilitie for a man called, to fall into a grieuous sinne.

k 2. Iob 3.9.

l Rom. 6. 17.

1. *Vse.* First, this is a necessary admonition for those that are called of God by the preaching of the Gospell, out of the state of nature into grace. Though thou haue neuer so great, neuer so certaine euidence of thy being conuerted Christian; though thou haue receiued neuer so many graces of the Spirit, such as are wont to be pledges vnto the Chosen of God of their Election; yet there is no place for securitie; thou standest not vpon such sure ground, but that thou mayest through thine owne vnderming, be ouer-taken with some grieuous sinne: beleagred with an enemy that will try thee euery way, and thou hast a Traytour in thy bosome, which is readie to ioyne with this enemy, for the drawing of thee into danger. Thou canst neuer thinke thy selfe of better parts then *Dauid*, a man after Gods owne heart; and if hee were ouertaken, can it be safe for thee to bee secure? shalt thou trust to thine owne strength, when such an one as he was shaken? Blessed is he, whom the fall of such a worthy man as a *Dauid* shall make to quake, and which shall learne by his fall to stand so much the more vpon his guard.

Obiect. If any man shall be so impious, as to say; Why, what need a man to striue so much? What if he doe fall? by your own Doctrine he shall rise againe, neither shall it be any hazzard to his finall state: wherefore then should a man be nice to forbeare some sweete or gainfull sinne, when there can be no vtter preiudice to him in the mayne? I answer: The Spirit of God neuer teacheth to make such inferences; I will not say but Satan may suggest such a motion to the minde of a spirituall man, and may labour and endeuour to worke him vnder colour thereof, to giue an adventure vpon some speciall euill; but out of all doubt, it is not out of Gods Spirit so to conclude: and hee who shall finde himselfe to agree to such an argument as reasonable and iust, and so obey sinne in the lusts thereof, his thought and opinion of himself e, that he hath the Spirit of God, is but a meere surmise. And hee who knew what it were to be exercised with those pangs and passions which *Dauid* had after his great fall, of which we shall haue cause to treate in this Psalme, hee would be loath to pay so deare for the sweet of such a sinne, notwithstanding the generall truth of the Doctrine of a finall recouery. Thus is the first Vse.

Answer.

2. *Vse.* Secondly, this is a comfort when it is conceiued aright for those who

are ouer-taken at times with some euils of infirmitie. No man must by any Doctrine of Scripture, either haue heart giuen him, or take beame to commit an euill; that is a turning of the Grace of God into wantonnesse; as if a man should willingly wound himselfe, because hee hath an oyle readie in his house, which is able to stench blood presently, and to cure a cut at once, though it be neuer so deepe. But when the Children of God haue beene assaulted, and in some particular misled, then out of such examples as this is, there is comfort to bee had for the releiuing of their grieued soules, and the refreshing of their drooping spirits. There is no iust cause to despaire, when wee looke vpon such a man as *Dauid* sinning such a sinne, and yet receiued after it into fauour. I know well, men are too apt to apply thus such examples, and so to strengthen their hands vnto wickednesse; but yet though some (of the liberties which wee haue in Christ, as an occasion to the Flesh, the Truth it selfe must be taught, for the comfort of their soules to whom of right it appertaines. Though the Swine tread the Pearles vnder foote, yet the Children of the Marriage Chamber, will value them according to their worth, and lay them vp as they doe deserue: yet notwithstanding that if any doe gather heart by this Doctrine, it may appeare the offence is rather taken by them, then giuen and offered to them: this in a word know wee, that the comfort of this Doctrine apperraines onely to sinne of infirmitie. I know, infirmitie is a common word, in the mouth euen of the most dissolute, and it is the customarie pretext of those that make no manner of conscience of their wayes, when they are blamed for their vngodly courses, to excuse themselues by this, that forsooth they are their infirmities. Therefore it is worthy the consideration, how a sinne of infirmitie may be knowne. Thus then.

When a man sinneth vpon Infirmitie.

First, To the end a man may bee said truely to sinne vpon infirmitie, hee must bee one, the resolued desire of whose soule it is, to haue respect to all Gods Commandements, and to please him in all things. The Apostle calleth a sinne of infirmitie, [m] *a falling by occasion into a fault*. meaning that that is properly a sinne of infirmitie, when a man is ouer-taken by an euill besides his mayne purpose; as when one trauelling vpon the way, and intending no other but to goe on right, and to goe steadily, is notwithstanding against his minde, out of his way at vnawares, or else at some hidden stone or stub stumbleth so, that hee receiues a fall. If a man want this resolution, and be not such an one as maketh conscience of his course, and watcheth ouer his wayes, and striueth to approoue himselfe in all things vnto God, his sinnes are no sinnes of infirmitie, neither can he haue any manner of comfort by this Doctrine. When a man willingly giues himself ouer to his own lusts, and hath no meaning to doe otherwise, but goeth on still in his voluptuous way; betwixt his sinne and this of *Dauids* here, there is no agreement.

m *Gal.6.1.*

Secondly, A sinne of infirmitie is discouerable by the consequences of it. When a man offends out of weaknesse, it leaues behind it a deepe impression, and begets sorrow in a large and exceeding measure; yea, and

and proceeds to that indignation [n] noted there as a speciall euidence of repentance: which makes a man, euen (as it were) to fall out with himselfe, that hee should commit so foule a trespasse. So that when a man is not so slight ouer a great euill, as if it were no great matter, imagining that some such small sprinkling, as *Lord, haue mercie on mee*, shall wash it out, his sinne is no sinne of infirmitie. It is a raigning sinne. Then there is another thing comes after it, and that is an earnest care and labouring to recouer that which a man hath lost by offending: as when a man being in a iourney cast behind the company by some accident, is no sooner gotten vp againe, but immediately hee makes after with a redoubled pace: so this is a testimony of a sinne of infirmitie, when a man is made by it, so much the more forward, striuing to make a kind of recompence for his former going backe, by increasing his endeuour and care to presse onward to perfection. If then a man cannot find any such disposition as this is of being bettered by a fault, and of becomming thereby the more carefull to auoid sinne, his euill is not infirmitie, but obstinacie; and *Dauids* sinne shall be for him no defence. Thus is the vse of this Doctrine, and thus is the right applying of this point. It is a watch-word to all: it is a comfort to those who fall by occasion into

n 2. Cor. 7. 11.

The second Lecture.

The Argvment.

To him that excelleth. A Psalme of David, *when the Prophet* Nathan *came vnto him, &c.*

NOw followeth the second generall thing in the Title, *viz. Dauids* discouerie and laying open of this his fault with his owne Pen, to the view of the whole World: that both the present Age in which he liued, and the succeeding Times, euen vnto the generall end of all, might vnderstand it. It was he himselfe which compiled this Psalme: he it was which prefixed this Title, (*A Psalme of* David, *after he had gone into* Bathsheba.) The Doctrine is thus.

That where there is any true remorse for sinne, there is a readinesse (as farre forth as it is meete) both before God and the World, to make confession of Sinne. David is here a Patterne to vs of a wounded spirit, of a man deepely strooken euen to the very heart, for a great offence. See how forward hee is himselfe to make a solemne publication of his owne fall, acknowledging it at large before God, and making the World a witnesse of what he doth in this behalfe. Verily, whersoeuer there is the

The first Doctrine.

the like Touch, there will also be the like minde: where there is such a feeling as *Dauid* had, there will be an aptnesse to make such a confession as *Dauid* made. This may briefly giue vs some satisfaction touching the rayſing of this Doctrine from this place. The compunction of heart for his ſinne, makes *Dauid* reſolute and plenifull in the acknowledgement of his ſinne. Now, leaſt I ſhould be thought to binde euery Chriſtian, feeling himſelfe a Sinner, and effected with the apprehenſion and ſence of ſome particular fall, to the making of ſuch a publike acknowledgement as this of *Dauid* is; therefore I ſaid in the Doctrine, that *there is a readineſſe (as farre forth as it is meete) both before God, and the World, to make confeſſion of ſinne.* There was a more ſpeciall reaſon for *Dauids* diſcouery of his ſinne on this manner, then doth ordinarily binde euery Chriſtian. *Dauid* was a publique perſon, and his ſinne was both very notorious and ſcandalous: no doubt it was a great griefe and an heart-breaking to many, who ſorrowed much for the diſgrace that came to Profeſſion by this meanes. It was a great emboldening to many, who tooke heart to euill by this example: the enemies of God triumphed not a little, and ſpake their pleaſure againſt God, and againſt his holy Truth vpon this [a] occaſion. Theſe things conſidered, it was neceſſary that *Dauid* ſhould deale in ſuch a publike manner as he did: that, as many had beene offended by his Fall, ſo many alſo might be ſatisfied by his Repentance: and that as his Treſpaſſe had beene publike, ſo might his Acknowledgement alſo be. Now euery Chriſtians caſe is not a like: and therefore the like publikeneſſe in confeſſion, is not required of euery one. Where there ſhall bee like manner of offending there ought to be a like manner of confeſſing. This then is the generalitie of the Doctrine, that a true and an effectuall touch of ſinne, frames the heart to a readineſſe to make all meete acknowledgement, to God ſimply and abſolutely, without all manner of limitation or exception, to man alſo ſo farre forth, as any due and important circumſtance ſhall make it to be neceſſary. Touching confeſſion of ſinnes to God, there is no one thing more ordinary in *Dauids* Pſalmes. I had rather referre it to your owne obſeruation, then fall into particulars. Indeede this was it wherein hee found moſt eaſe, and which made the way to his greateſt comfort: hee ſaith [b] that he had ſometimes diſpoſition of keeping in his ſinnes; hoping well enough to ouercome the ſtirring of his priuate thoughts, by ſuppreſſing them; but he found by experience, that this was nothing but an addition to his vexation, and an improuement of his griefe. He neuer could find any true eaſe, till hee reſolued vpon a diſburdening of himſelfe by confeſſion; [c] *Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* It is not hard to manifeſt the truth of this Doctrine by examples. Wee reade of *Iobes* confeſſion: [d] *Behold, Lord, I am vile, &c. I haue ſpoken things too wonderfull for mee, and which I knew not: therefore I abhor my ſelfe.* How full and how feeling a Confeſſion is that which Ezra made

a 2. Sam. 12, 14

b Pſ. 32. 3. &c.

c Verſe 5.

d Iob 39. 37.
e Ch. 42. 3. &c.

made on the behalfe of the people immediatly vpon their returne from the Babylonian bondage: [f] *Our iniquities are increased ouer our head, our trespasse is growne vp vnto the Heauens. From the dayes of our Fathers haue wee beene in a great trespasse vnto this day, &c.* How ample is that which fell out about the same time, and is vpon record, when the children of Israel assembled with fasting, and with sack-cloth, and earth vpon them? [g] *They stood* (saith the Text) *and confessed their sinnes, and the iniquities of their fathers.* What shall wee terme that but a Confession of sinne, which wee find in the Prophet? [h] *Wee haue all beene as an vncleane thing, and all our righteousnesse is as filthy clouts, and wee doe all fade as a leafe, and our iniquities like the wind haue taken vs away.* No other then [i] *Wee haue sinned, and haue committed iniquitie, &c. Daniel* very exact that way in that Chapter. [k] *They were baptized of* IOHN *in Iordan, confessing their sinnes:* and of the Conuerts at *Ephesus*, it is said, [l] *Many that beleeued, came and confessed, &c.* Was not a confession couched vnder that short forme vsed by the remorcefull [m] Publican? The very action and gesture of the Woman in the Gospell: that came in-to our Sauiours presence in the Pharises house, sauoureth altogether of confession: what meant her casting her selfe at Christs feete, her weeping, her applying of her haire to the wiping of his feet? What were those things but silent, (why say I silent?) they were rather indeed loud and speaking representations of the sincere acknowledment of her sinne, that shee was a most vile and wretched sinner before the Lord. Our Saviour purposed, the Parable of the prodigall sonne should be vnto vs the picture of a Penitent, and the liuely resemblance of a reclaymed and conuerted sinner: now, what was his resolution, but to returne to his offended father, and to labour to make his peace by confession? [n] *I will arise, and goe to my father, and say vnto him, Father, I haue sinned against Heauen, and before thee, &c.* And according to his resolution was his practice. [p] Hee no sooner came into the presence of his father, but immediatly he brake forth into words of acknowledgement: out of the abundance of his heart, hee could not but rip vp all that hee could against himselfe. What more exact confession can wee thinke then that of Paule, acknowledging himselfe [q] *the chiefe of sinners*, and blazing himself with his own pen to haue beene [r] *a Blasphemer, a Persecuter, and an oppressor?* I suppose these particulars to be very direct for this purpose. True repentance cannot be silent: when the heart is pricked, the tongue cannot forbeare: there will be confession absolutely to God, and a readinesse to performe it also before men, so farre forth as there is occasion. A truly humbled sinner neuer stands vpon termes of priuate reputation, where God may be glorified, and any such good office done, by which the soules of others may haue benefit: What cared *Dauid* for the censure of the world now, when together with the knowledge of his euil, it should find the manifestation of his Repentance? Though some happily would deride it, yet he knew well, there were that would reioyce for it, and be as much comforted for his recouery, as euer they had mourned and sorrowed for his fall.

f *Chap.9.6,7.*

g *Neh.*

h *Isa.64.6.*

i *Dan.9.5.*

k *Mat.3.6.*

l *Act.19.18.*

m *Luke 18.13.*

n *Luk.7.47. &c*

o *Luke 15.18.*

p *Verse 21.*

q *1.Tim.1.15.*

r *Verse 13.*

We can haue no surer marke then this by which to iudge our selues, whether we haue receiued any such thorow touch, as is the companion and fruit of true Repentance. If wee be nice and backward in this point of acknowledgment, it is a plaine euidence, wee are fabre from that liuely feeling which betokeneth Grace. Remember I doe not vrge hence, that euery man should, like *Dauid* here, make publication of all his personall faults; that is a seruice which God doth simply require at no mans hands. Who so shall fall into any open scandall, and commit some such speciall sinne, which falleth out to be to the common disgrace of Religion, and to the grieuing of the soules of the Godly, ought to manifest his Repentance, by making his confession, euen as publike, if it be possible, as his fault: and thereunto tends the Discipline of the Church, in the right execution thereof, to bring publike trespassers, to the making of a publique satisfaction by acknowledgement. And he who should be backward in such a case, there were small hope to bee had of his repentance. The mayne thing is, that euery man should binde himselfe to be very exact in this dutie, betwixt the Lord and himself. He that doth not striue herein to finde out matter against himselfe, by the search of his heart, and by the triall of his wayes, that so he may be plentifull in powring out his soule before the Lord, and may be euer ready to put vp many plaints, and to commence (as it were) many actions against himselfe, let that man neuer thinke himselfe to be in the way of true repentance. When *Dauids* repentance is vnfained, surely, *Dauid* will deale thorowly and effectually with himselfe. There is nothing more contrarie to a mans native disposition, then this discouery of himselfe by a direct acknowledgement. Euer since Gods first dealing with *Adam* in Paradise assoone as he had sinned, this loathnesse hath been in the nature of man, to make a plaine confession. See *Genes.* 3. how vnwilling *Adam* was to come directly to the point concerning himselfe: he would faine haue had it thought, that his turning to hide in the Thicket of the Garden, came from some kind of respectiue feare in him to Gods Maiestie, rather then from any secret guilt: then, when that could not auaile him, but hee was pressed by a question touching eating of the forbidden Tree, whereby he began to feele himselfe as it were taken, and that he could not escape, yet he sought how to shift it off, by talking with the Woman; yea, the Woman which God gaue vnto him, shee forsooth, had beguiled him. Some what there was to doe to bring him to a plaine confession. It is still in the nature of man, this humour to desire to make the best of it selfe, and rather to hide and conceale, then to lay open its owne blemishes. Know we therfore, that he hath made a good progresse in Religion, that loues to rip vp his heart, and to diue deepe into his owne bosome, and to scan the particularities of his life and course, that so he may be furnished with matter of acknowledgement, and may not spare himselfe when hee commeth to deale betwixt the Lord and his owne soule. And withall, it is no little euidence of grace, when one is apt and ready to communicate his infirmities to and with others, by whose aduice and prayers hee may

Confession of sinne, irksome to mans nature

ly be comforted: which is the effect of that counsell of [s] Saint *Iames*. The Papists drew the people into an extremitie, in binding them to a confessing up of their faults in the eare of a Priest. We are now falne as much vpon the other side: that seldome or never either to a Minister, or any other wise and faithfull Christian, wee lay open our speciall infirmities: by failing wherein, little doe wee know what wee lose: [t] *Our wounds stinke, because of our foolishnesse.* [u] *Hee that hideth his sinnes, shall not prosper*, There is, I acknowledge, a kind of publication of sin, which it might bee wished were abated: That which *Esay* laid to the charge of the people of his time, is now verified: [x] *The triall of their countenance testifieth against them: yea, they declare their sinnes as Sodom: they hide them not. The wicked* (saith DAVID) [y] *maketh boast of his owne heart's desire:* [z] *They speake wickedly of their oppression; they talke presumptuously.* Thus our dayes are too forward in the proclayming of sin. Many are growne to that height, that they respect little who seeth them: it never troubleth them that such or such grosse things are noted in them. But when it commeth to such a laying open of a sin, as should testifie humiliation, and should be an euidence of the affliction and compunction of the heart, and of the griefe of the soule for offending God, that is one of the most bitter and vnpleasing services: yet that which wee must endeauour too, if wee would be thought to haue receiued any life, or seed of grace. This, concerning that *David* is the publisher of his owne sinne. True repentance is alwayes accompanied with a readinesse of acknowledgement. Hee that feeles the sting of sinne, will be large and curious in this businesse of Confession betwixt God and himselfe: and when it shall appeare to be of any vse, for the promoting of Gods glory, or the furtherance of the common good of Gods people, or for the procuring of ease and comfort to himselfe, he will not sticke to doe it before men. This, is the summe. There will be occasion againe to treate more of it in the prosecution of this Psalme.

The third followeth: *when the Prophet* NATHAN *came vnto him, &c.* This was the meanes by which *David* was wrought to this acknowledgement. Here three particulars: First, *Nathan* the Prophet came to *David*: Secondly, *Nathans* comming was necessary euen for *David*: Thirdly, *Nathans* comming was not without successe with *David*. Concerning the first, it is apparant. The Doctrine is thus:

That not the greatest among men, ought to be forborne and spared in their sinne. Euen to *David* must *Nathan* come, The Chaire of Estate, the Scepter, the Diademe, none of these things could exempt *David* from reproofe. Sith he would sinne as others, euen hee as others by *Nathan* must bee dealt withall. The Maiestie of his place must bee reuerenced, but the state of his Soule must be pitied, and it must not be feared to say vnto him plainly to him, *Thou art the man.* How faithfull and how resolute were the Prophets of God in this course in their times! *Elias* feared not to tell *Ahab* to face, [b] *Thou hast sold thy selfe to worke wickednesse in the sight of the Lord:* [c] *It is thou and thy fathers house that haue troubled*

[s] *Chap.5.16.*

[t] *Psal.38.5.*
[u] *Prou.28.13.*

[x] *Chap.3.9.*
[y] *Psal.10.3.*
[z] *Psal.73.8.*

[a] *2.Sam.12.*
The second Doctrine.

[b] *1.Kin.21.20.*
[c] *1.Kin.18.18.*

bled Israels. &c. Hanani the Seer told King *Asa* in a particular of his carriage; that *d he had done foolishly*. Wee may beholde a boldnesse not vnlike in the Prophet that came to *Ieroboam*. How sund yee in the Sermons of the Prophets; *e Heare the Word of the Lord, all you Iudah that enter in at these gates, &c.* Mee thinke, I thinke wee, to speake any, that made this preamble; *f Say to the King and to the Queene, humble your selues, &c.* Or yet *Priests, hearke this, you house of Israel and giue eare. g O house of the King, &c. Heare, I pray you, ye h Princes of the house of Israel?* who hath not heard of that direct proceeding of *Iohn Baptist* towards *Herod*; *k It is not lawfull for thee to haue her? Paul* willeth *Titus*, *l that he should rebuke with all authoritie*. What is that? hee would haue him vnderstand what his place required, and how by vertue hereof, he had libertie to speake by way of reproofe euen vnto all. Hee would not haue him lose ought of this authoritie. The charge to *m increpare, rebuke, &c.* it hath no such exception, as thus; If he be but an ordinary man, be plaine with him; but if hee bee a great man, beware, doe not meddle with him. There is no such limitation put in by the Spirit of God. What warrant haue wee to dispense in the execution of the law, without the authoritie of him that made the law, *n Rebuke them sharply that they may bee found in the Faith? (then)* which *them?* What, only the lowest of the people, and not also those which are in higher place? What can be more absurd, than so to interpret, *o Shew my people their transgression?* They must single themselues out from the number of Gods people, that will claime any priuiledge in this case. Nay, to say the right of it, there was more cause *Nathan* should come to *Dauid* vpon his reproouing errand, then vnto another; inasmuch as the sinne of *Dauid* was more exemplary. *Dauids* fault was many times more dangerous than another ordinary mans fault: an one as he could not so sinne without much company, who would not be ready to aduenture vpon such a president? I remember what the Prophet saith of the licentious and Epicurious people of his time, *p that they inuented instruments of Musique like* DAVID. They fell into an amorous and lasciuious vse of Musique, and then they would seek to patronize it with *Dauids* name: What, did not *Dauid* loue Musique? An argument that *Dauids* example was such as by which many would receiue emboldning. Wee see euen to this day how far this act of *Dauids* is reached: they which know little else of holy Scripture, can yet take vp *Dauids* adulterie as a couert for their wantonnesse; so that it was necessary that of all men else, *Dauid* should be dealt with. Better to passe ouer the sins of a thousand others, then to let his goe vncensured. And so the same reason still holds: so far must it be that great ones must be spared in their euils, that of all others they must be specially reproued. Their falls ouerthrow others, and by their enormities no small number is indangered.

d 2. Chron. 16. 9
e 2. Chro. 25. 15
f Ier. 7. 2.
g Ier. 13. 18.
h Hos. 5. 1.
i Mich. 3. 1.
k Matth. 14. 4.
l Chap. 2. 15.
m 2. Tim. 4. 2.
n Titus 1. 13.
o Esay 58. 1.
p Amos 6. 5.

I. Vse.

First, this is for all vs who are called to *Nathans* office, that we should put vpon vs *Nathans* courage. *Paul* saith, by our place we be the Lords Stewards: and of the Steward *q it is required that hee bee faithfull*

q 1. Cor. 4. 1, 2.

and

and this is a speciall branch of his faithfulnesse, that hee giue to those of the Houshold, to each *his portion*, and that in [r] season. Looke what is fit for euery one, that he must haue. Let him haue reproofe, to whom it appertaines; and hee iudgement to whom iudgement doth belong. Let no man be forborne for his greatnesse, nor more ouerly proceeded with because of his authoritie. I will not say, that wee are alwayes bound to such a direct and personall speaking, as out of the Pulpit, to say to euery great man that doth amisse. (*Thou art hee.*) It seemeth it was in priuate that *Nathan* spake to *Dauid* as hee did; and I am apt (for my part) to thinke it was betwixt them two, that *Iohn* told that to *Herod* which hee did: and besides, we cannot warrant to our selues an imitation of the ancient Prophets, euen in the particulars of their behauiour: the generall rule is that onely which wee are to make vse of. I could beleeue easily that *Nathan* had particular direction for his speech now to *Dauid*, and so might so speake vnto him as hee did. It is possible for a Minister to carry the matter so with that wisedome and power, as that euery guiltie person present may find and perceiue himselfe as directly spoken to, as if he should, like *Paul* to ELYMAS, [s] *set his eyes full vpon him*, and say vnto him with NATHAN, *Thou art the man.* We see in experience how men take themselues many times to be specially meant and aymed at, and are strongly of opinion, that the Preacher had a purpose to taxe them aboue others, when as yet there was no such thing: an argument that the Word of God well handled, will find men out, and will creepe into the bosome of the Hearers, though it be not alwayes carried in appointment with any speciall leuell. It is a miserable thing then, when wee are so possessed with a cowardly spirit, as not to dare to reproue apparent sinnes; or if we doe, to shew our selues bold onely with the vulgar, and to be afraid of those who are like to strike againe. Why should we feare the high lookes of any, when God hath promised that albeit they fight against vs, yet they shall not preuaile? [t] *I will be with thee to deliuer thee, saith the Lord.* God forbid, the Pulpit should be made a place of rayling, or a Theater for inuectiues, and for bitternesse of spirit to shew it selfe on; yet farre let it be from base flatteries, and from dawbing vp the sinnes of greatnesse with vntempered mortar. Let the King on his Throne beare of his failing, as well as the Maide at the Mill: the Gentleman that sitteth in the Quire, as well as the poore that is ranged in the Belfry. Let not our Sermons be as the Spiders web, thorow which the greater Flies, while onely the lesser Gnats are taken; but let them be as a true Looking-glasse, wherein euery one which looks, may behold the iust feature of his heart, and the right state and condition of his life. Of all Thefts, that which *Ieremie* calleth, [u] *The stealing of the mind from men*, is the worst: *viz.* when their is a with-holding, and a keeping that backe from men which is their due. They which will needs walke in the way of their owne hearts, and hate to be reformed, let them be made to know that the end of such things is death. If they will needs perish, yet let not vs perish with them: let vs be sure to deliuer our owne

r *Luke* 12.42.

s *Acts* 13.9.

t *Ier.* 1.19.

u *Ier.* 32.30.

soules, by leauing them quite without excuse, that they may not be able to say in the Day of the Lord to our shame, they would haue beene better if we had told them. This is the first Vse: sith *Nathan* came to *Dauid*, why should we feare to admonish any? Nay, the greater any man is, the sooner let him be dealt with, if he goe awry; not out of contempt of his greatnesse, but out of feare, that his fault, by how much the more great he is, will be the more infectious.

2. *Vse.*

Secondly, This must teach euery man to [x] *suffer the words of Exhortation*, and with [y] *meeknesse to receiue the Word*. The Apostle there perswading *swiftnesse to heare*, aduiseth withall [z] *to be slow to wrath*: meaning, that euery man should striue to restraine the repining of his thoughts, and that tumultuousnesse of his disposition, which is apt to bewray it selfe, when the Word is pressed neere to his soule, and the finger comes to be put vpon his particular sore. Who are wee, that wee should swell at reproofe, when euen *Dauid* a King, a Prophet, was so to be dealt with? What is thy Fathers House, that thou shouldest snuffe at the aduertisement of a Prophet, when hee which swayeth the Scepter must not be dispensed with? And yet see how flesh and bloud forgets it selfe; and if it be but a little set vp aboue others, forsooth, beware how you come neere it: why should men, because of their place, assume to themselues both more libertie of life, and more exemption from reproofe? so, what a stirre there is with many, many degrees behind *Dauid* euery way, that they be meant, pointed at, flung at &c. Alas, if thy soule were sensible of the want of spirituall comfort, thou wouldest then be glad to haue it applyed to thee in particular. Wilt thou haue the sweet of Gods Word, and not the sowre? Wouldest thou be glad of a mild playster to heale thy rawnesse, and shall not a corsiue for the eating out of thy dead flesh be welcome to thee? Cast not thou thy thoughts vpon him that speakes, neither be rash to examine his heart, and to iudge of his intents. If he doe that he doth out of by respects, let him answer it: see thou what thine owne desert is, and what the Word of God is by which thou art spoken to: thou mayest make vse with these circumstances euen of an enemy, and get good by that which is spoken with an ill meaning to despite thee.

x *Heb.*13.22.
y *Iam.*1.21.
z *Rom.*12.19.

Of the second it followeth. Euen *Dauid* needed *Nathans* helpe. The Doctrine is thus.

The third Doctrine.

That there is no man, of what gifts and graces soeuer he be, but in some respect or other, he hath need of, helpe and direction by a faithfull Minister.

This is apparant by this present instance. Wee all know what *Dauid* was; a man of an extraordinary spirit, a man after Gods owne heart, wiser in many things than his Teachers, the very Mirrour of the times wherein he liued; his deeds recorded in holy Scripture, and his writings which wee haue among vs at this day, are pregnant euidences of his speciall worth: yet notwithstanding this, wee see it was necessarie for him to haue a *Nathan* sent vnto him, to bring him vnto repentance. One might thinke that such an one as *Dauid*, should haue beene able by his

his owne strength and vnderstanding, to haue recouered the hurt he receiued by this sinne: but yet *Nathans* Ministery was the meanes, and he himselfe here (for all ages to ensue) makes that acknowledgement: that we might all know that he was beholding to *Nathan* for this, and that if it had not beene for him, and the mercie of God, working by him, (to speake of an ordinary course) hee must needs haue perished in his sinne. Why (will some man say) is it likely that *Dauid* repented not himselfe of his sinne, vntill this time that *Nathan* came vnto him? I answere, There is no probabilitie that *Dauid* should continue, from the time of committing it, vntill this present, without any manner of feeling thereof, or without any kinde of remorse: his conscience wrought vpon him vpon smaller occasions then this was; as, for the cutting off the [a] *lap of Saules coat, and for numbering the* [b] *people*. Is it likely that his heart should touch him (as is said) and smite him for these smaller things, and yet that he should swallow vp such a foule matter as this without compunction? No doubt, there were moneths betwixt the act, and this speake by *Nathan*. Can it be thought that *Dauid* vsed not the exercise of prayer all that while? and how could he pray, without acknowledgement of sinne, without begging for forgiuenesse? and how could he doe this without remembrance of this particular? Why then, if *Dauid* had repented for it, what needed this of *Nathan*? I answer. First, It may well be that *Dauid*, notwithstanding some feeling and apprehension of it will, yet slighted the matter ouer too much, and searched not into the depth of it as was meete: hee forgot it too soone, and was not so throughly humbled for it, as the case required. Secondly, The fault being so publike, and so scandalous, it was necessary, that *Dauid* should be brought to a more publike acknowledgement; that the satisfaction might be proportioned to the hurt: many had beene offended, and therefore it was reason many should be satisfied. Now to adde to these two specialties: First, of thorow-humbling himselfe: Secondly, of making an acknowledgement for publike satisfaction, *Nathans* ministery was necessary: neither for ought we know, could this haue beene effected but by this instrument. Gods sending *Nathan* to him is an argument, that God would not otherwise perfect his repentance. Thus though *Dauid* knew much, and was himselfe endewed with the spirit of Prophecie, and perhaps in many particulars of spirituall vnderstanding farre exceeded *Nathan*; yet in this hee stood in need of his helpe: there was a necessitie of his hand to plucke him out of the pit. And surely, the knowledge which *Dauid* had thereof, made him such a louer of Gods House, and to desire aboue all things, [c] *to dwell in it all the dayes of his life, that he might visite his holy Temple*: because hee was sensible of this, that albeit he knew much, and read much, and meditated, and wrote much for others vse yet, hee needed quickning and stirring vp by the publike meanes. And why shall we thinke hee kept with him ordinarily this *Nathan* and *Gad* (who is termed *Dauids Seer*) but that they might watch ouer him, and take care of his soule, and

a 1. Sam. 24. 6.

b 2 Sam. 24. 10

Dauid needed *Nathans* coming, notwithstanding his priuate repentance.

c Psal. 27. 4.

speake vnto him from time to time in the Name of the Lord. So that it is plaine by this example, that no man can iustly plead any manner of exemption from Ministeriall helpe. In some respect or other there will be neede: either to informe one in that hee knoweth not, or to reuiue the memory of that which is forgotten, or to explaine that which is not cleere, or to prouoke to the practice of that which is neglected, or to quicken, or to comfort: some vse or other there will be, be a man neuer so excellent, and his gifts neuer so exceeding. The commandement of hearing is generall: d *Let euery man bee swift to heare:* e *Let him that hath an eare, heare &c.* There is no manner of limitation, or exception. *Paul* was perswaded of the Romanes, f *that they were full of goodnesse, and filled with all knowledge, and able to admonish one another:* yet hee thought they had need of the helpe of his Ministery: and he commended *hearing* vnto them, as the meanes for their building vp in g faith. The same Apostle commended the *Colossians* for h *their faith in Christ, and loue towards all Saints:* yet euen among them hee vrged *Archippus* to take i *heed to his Ministerie:* an argument that he thought his Ministery vsefull euen for them, notwithstanding their large proceedings in a good profession. And though the k *Philippians* had *had fellowship in the Gospell from that very first day of their hearing it;* yet was *Paul* carefull to hasten to them their Minister *Epaphroditus*, and willed them that they should m *receiue him with all gladnesse, and make much of him.* It is a token that their great growth in Religion and Grace, had not freed them from the necessitie of dependance vpon that meanes. The mayne reason hereof is, Gods sanctifying of this helpe to this end. God will haue euen the best, and the most absolute, to waite vpon his Ordinance, both for the first gathering them into the number of his Saints, and for the leading them on along vnto perfection, and vnto the meanes by which hee hath appointed them to come in Christ Iesus. This being a truth so plaine out of the Scripture; it must needes bee, that all, so long as they liue, shall haue cause to wait vpon this course, yea then when they are come to be n *of age, and to haue, through long custome, their senses exercised to discerne both good and euill.*

d *Iames* 1.19.
e *Reuel.* 2.11.
f *Rom.* 15.14.
g *Rom.* 10.14.
h *Chap.* 14.
i *Chap.* 4.17.
k *Chap.* 1.5.
m *Chap.* 2.25. 29.
n *Heb.* 5.14.

The Vse.

This makes directly against their pride, who are so well opinioned of their owne good parts, that they thinke they haue no need of a Ministery to aduertise them. There is nothing can be said, but they, forsooth, if you will take their owne words, doe already both fully and sufficiently vnderstand it. Sometimes they compare their learning and Scholarship, their reading and wit, with his whole Ministery they enioy: and because they imagine, that theirs is at least equall vnto his, therefore howsoeuer for forme and fashion they may heare, yet it is quite without any desire, or thought, or purpose to be bettered. I would they would aduise well and seriously vpon this place. Let them aske themselues, whether they dare any way compare with *Dauid*, either for learning, or skill in the holy Scripture, or for knowledge in Diuinitie, or for Grace. If they will not presume to equall themselues with him, let them learne

of him to acknowledge an vſe of a faithfull Miniſterie. I doubt not but *Dauid* thanked God in his time, as much for *Nathans* comming to him in this caſe, as he euer did for any one particular benefit: and yet out of all queſtion he knew hee had ſinned, and that it was not poſſible for him without repentance to be pardoned. Securitie began to ſeize vpon him, and a wofull deadneſſe had vtterly ouertaken him, had hee not beene quickned and rowzed by this meanes. And it is to be ſeene in experience, that ſtrange and vnwarrantable courſes, euen many of good gifts and knowledge, runne in their ordinary conuerſation, whiles they reſt vpon their owne guidance, and relie not in humilitie vpon that hand that God hath ordained for their direction.

This is it that we learne out of this, that it is put downe that *Dauid* fell in his ſolemne acknowledgement, after *Nathan* came vnto him: queſtionleſſe it was that we might know, that euen the beſt Chriſtian muſt be beholding to the helpe and care of a Miniſter, for his ſpirituall furtherance. Somewhat it is like, *Dauid* had done in this matter, but it was nothing to the purpoſe, vntill *Nathan* had reproued him. Euen *the wiſe* muſt haue admonition giuen him, [o] *that hee may be the more wiſe.* And hee that thinkes to ſwimme well enough without this Miniſteriall helpe, for my part, I can promiſe him no hope not to be drowned in his owne preſumption. I know no reaſon but *Dauid* might haue done as well as any man, without this helpe, yet he ſhamed not to acknowledge himſelfe, ſo he was reſcued from that euill which might otherwiſe haue carried him headlong to deſtruction. Thus wee haue ſeene, *Nathan* the Prophet muſt reproue euen *Dauid* the King: and it was neceſſary euen for *Dauid* to haue ſuch an admoniſher.

o Prou.9.9.

Now followeth the third, That this comming of *Nathan* was profitable to *Dauid*. The Doctrine here is thus.

The fourth Doctrine.

That wordes of reproofe are neuer in vaine to a religious heart. In *Dauid* we haue patterne for Religion, wee may behold the truth of this point. How much ſoeuer for a King to beare it, that a ſubiect ſhould come vnto him, and tell him to his face, he was a Murtherer and an Adulterer, and that God would iudge him. *Ahab* at the very conceit of ſomewhat likely to be ſpoken to him by *Eliah*, began to breake out into termes of paſſion, and diſcontentment: [p] *Haſt thou found mee, O mine enemie?* and for him to ſuffer then this which *Nathan* ſaid to *Dauid*, clapt vp poore *Micheas* into [q] priſon. *Dauid* otherwiſe: *Nathan* had no ſooner ended reproouing, but *Dauid* beganne his [r] confeſſing. Thus is the thing true: [ſ] *Rebuke a Wiſe man, and he will loue thee.* [t] *Teach a righteous man, and hee will increaſe in learning.* [u] *A reproofe entreth more into him that hath vnderſtanding, then a hundred ſtripes into a foole.* Such a one conſidereth, that [x] *the blaineſſe of the wound, ſerueth to purge away euill*; and that theſe [y] *wounds are faithfull.* Hee knoweth, that his Miniſter doth by his calling, [z] *watch for his ſoule, as one that muſt giue account*: his charge is, and hee is bound to it, [a] *to rebuke euen with all authoritie.* Hee that is perſwaded of this neceſſitie

p 1.King.21.20
q 1.King.22.27
r 2.Sam.12.13
ſ Prou.9.8.
t Prou.9.9.
u Prou.17.10.
x Prou.20.30.
y Chap.27.6.
z Heb.13.17.
a 1.Tim.5.20.
b Chap.2.15.

of

of rebuking that lieth vpon a Minister, if hee doe desire to be free from the bloud of all men, cannot but with patience entertaine the words of admonition: *If he must doe it* (so will his thoughts be) *surely, I must heare it.* Hee will also further ponder with himselfe, how as it is true which *Dauid* saith, that c *no man can vnderstand all his owne faults*, so others, especially a godly Pastor, conscionably obseruing his flocke, may see them better then he himselfe can. Wee are blind many times in our owne cases, and are not aware of our owne infirmities. It is possible that our Minister may behold more in vs, then wee thinke. It is oftentimes so with vs, that d *we know not that we doe euill*: he that vnderstands this out of the Scripture, and hath found the truth of it in his owne experience, how can he but be glad of an obseruer, and delight in him, that will not suffer sin to rest vpon him, but will euen plucke him speedily out of the fire into the which hee is falling? A man subiect to a disease, though in the generalitie hee is desirous and carefull to auoid it, yet in particulars is many times led by his appetite, to eate that which will bring his griefe vpon him, and increase his paine: Wisdome now will make him tractable to the aduice of his learned Physician that sitteth by, and aduiseth him to forbeare. It may be, he may be a little tender at the first, being loth to bee withdrawne from that which his appetite is strong to, and which hee feeleth to be toothsome; but vpon better aduice, hee will con him thankes that would not suffer him in his owne course. Vpon the same termes, a wise Christian embraceth the counsell of his spirituall Physician: perhaps it is something harsh at first, because the pleasures of sinne are very bewitching, as euen *Asa*, numbred among the better Kings of *Iudah*, was e *yet wroth with the Seere, and put him in prison*: yet at the last vpon colder bloud, f *he shall find more fauour with him, than he that flattereth with his tongue.* Thus I haue giuen sufficient light to this Doctrine.

c Psal. 19.12.

d Eccles. 4.17.

e 2. Chron. 16. 10.

f Prou. 28.23.

The Vse.

Here is now an vse for all that heare that they may know what a notable euidence of wisdome it is, to loue a powerfull and a rebuking Ministerie. An excellent thing when a man reioyceth in the hearing of such a Sermon, which is to him like the voice of *Nathan* heere to *Dauid* (*Thou art the man.*) When a man in this case goeth away with thankefulnesse to God, that directed the Preachers tongue so to speake to his conscience, it is an argument of much grace, it is a signe euen of the power of Godlinesse. *It is a searching, a piercing Ministerie, it speaks to the hid man of mine heart, it is so carried many times, as if it were vpon purpose about me, a very ripping vp of my heart and life: oh I doe loue it the rather because of this*: this is wisedome indeed. It is a token that a man is able to iudge indeede, what is good, what is profitable. How shall wee thinke of them, that doe purposely shrinke and slinke from some preachings, for this cause chiefly (as their owne soules know) whatsoeuer is pretended, because they are afraid of some touch to their particular sores, they doubt there will bee somewhat brought home something neerer vnto them, then they willingly would. Their profaneneſſe,

fineneſſe, their ſenſualitie, their licentiouſneſſe, will be taxed, thus they had rather their hurt ſhould feſter and corrupt, to their vtter ſpoile, then to ſtand ſtill a while with patience to endure the dreſſing. Nay, what ſhall be ſaid of them, whom this faithfull dealing in the diſpenſation of the Word, though it be carried with neuer ſo great modeſtie and diſcretion, doth turne into a kind of rage, that they become, as *Salomon* ſaith, like *Beares robbed of their whelpes*? that they become as violent as *Ahab* to *Michaiah*, or as *Herod* to *Iohn Baptiſt*? they are out of all patience, if there be once a dealing with the maſter-ſinne. They be like a pot ouer the fire, which if it be not ſtopped, rewards the fire that is put vnder it to make it boyle, with caſting it ſelfe into the face thereof, euen to the putting of it out: ſo they labour to extinguiſh their heate, which ſeeke to kindle in them ſome life of grace. Now if the former be wiſedome, then ſurely this is Folly in the Lords account. No verier Foole, then he that cannot loue him, by whom hee is holily rebuked for his ſinne. Let vs be perſwaded then, all that heare, to labour for calme and quiet ſpirits, that with meeknеſſe we may receiue the Word, euen then when it ſmites, becauſe of the carriage of it to vs-ward, to bee moſt ſharpe. Thanke God that did not ſuffer thee to grow careleſſe in thy euill. Pray to God that hee whom thou heareſt, may ſo ſpeake, as that if there be any ſecret corruption in thee, which thou art not ware of, hee may lay it open to thee; or any knowne euill, of which thou haſt not throughly repented thee, hee may preſſe thee to it more effectually. When wee finde our thoughts beginne to be troubled here-abouts, and an aptneſſe to conceiue it as a wrong done to vs to be ſo vſed, let vs ſtriue to ſuppreſſe that humour: remember, the Speaker doth but his duty, why ſhould we not loue him for his faithfulneſſe. It is a faſhion among earthly Princes, when an Herald commeth from another Prince (an enemie) with a meſſage of defiance, with words of challenge, with termes of reproach and obloquie, yet not to vſe violence to the meſſenger, but to commend him for his confidence rather, & not to ſend him away without reward. He is but a meſſenger, it is ſaid; and his fidelitie is approued and applauded, though his errand were diſtaſtfull. Why ſhould it not be ſo in this caſe alſo? Remember wee are but Ambaſſadours, wee muſt neceſſarily deliuer that we are entruſted with, *Thus and thus, ſaith God, in ſuch and ſuch.* Shall wee not be ſuffered to come and goe with meeknеſſe, eſpecially when it is remembred from whom wee come, and to what good it tends which is deliuered?

The

The third Lecture.

VERS. 1, 2.

Haue mercy vpon me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.
Waſh me thorowly from mine iniquitie, and cleanſe me from my ſinne.

A generall ſurucy of the whole body of the Pſalme.

WE now paſſe from the Title vnto the bodie of the Pſalme, as from a beautifull Porch, into that goodly building whereunto it appertaines. The Pſalme for the generall nature of it, is a Pſalme of petition. In it *Dauid* is a ſuter, firſt, for himſelfe in particular, vnto *Verſe* 18. then, for the whole Church and people of God in generall. In his ſuite for himſelfe, wee are to conſider, firſt, what he craues; ſecondly, what he promiſeth, in caſe he ſhall be heard in his crauing. Touching the things which he craues, I obſerue them to be theſe ſixe eſpecially: Firſt, Forgiueneſſe of this particular ſinne, whereof *Nathan* had reproued him, and ſo of all manner of corruption which was in him, vnto *Verſe* 8. Secondly, Aſſurance of this forgiueneſſe, comfortably ſealed vp vnto his ſoule. Thirdly, Sanctification, and an enablement to abſtaine from ſuch ſinnes. Fourthly, Deliuerance from ſuch fearefull teſtimonies of Gods indignation, as were ſometimes inflicted vpon *Saul*. Fiftly, Reſtitution to that ancient comfort, which hee was woont to feele before hee thus tranſgreſſed. Sixtly, confirmation in good vnto the end. *Dauids* requeſts here for himſelfe, may very well bee referred to theſe heads. Wee ſhall finde theſe things to bee lapt and entwined one within the other. A paſſionate and an affected heart, ſuch as *Dauid* had in the enditing of this Pſalme, doth not alwayes tye it ſelfe to preciſe rules of method; one particular is ſometimes often inculcated, and the ſame things are againe and againe ſet downe in diuers formes; and one thing is enterlaced with another, and that thing ſpecially inſiſted vpon, towards which the deſire, in reſpect of ſome preſent feeling, is moſt feruent. Let vs ſet our ſelues to follow *Dauid* in the ſeuerall branches of this Pſalme: and if wee meete with the ſame things once and againe, as wee proceed, let vs impute it to the fulneſſe and feruencie of *Dauids* Spirit, and know it to be the Wiſedome of God, by this meanes to make them to ſtrike into our hearts a more deepe impreſſion. Beginne wee with the firſt requeſt, propounded in the two firſt Verſes, renewed in the 7. and amplified in the 3, 4, 5, 6 with an effectual acknowledgement of that, which makes him ſo earneſt, and ſo importunate a Petitioner for this thing. The ſubſtance of the firſt requeſt, is the obtayning of Gods gracious fauour, in the full and finall

shall forgiuenesse of his sinnes. In handling whereof, I will draw all to these two heads: First, That *Dauid* seeketh to God. Secondly, What *Dauid* seekes of God. That he seekes to God, it is apparent: the whole Psalme is a petition directed to his Maiestie, and it doth very plainly yeeld out vnto vs this Doctrine.

That to flie vnto God, is the only true way to finde comfort, in the time of spirituall distresse. That *Dauid* was now in spirituall distresse, nothing more manifest: euery word in this Psalme sauoureth thereof. It was now with him, no doubt, as at another time, when hee saith, [a] *His bones were vexed, and hee was pricked in his reines.* His soule was sore troubled, the Lord had wrote bitter thinges against him, and caused the spirit within him to be full of beauinesse: He felt nothing but horrour in himselfe, all his ancient feeling of Gods goodnesse being euen swallowed vp with dismayednesse. If euer *Dauid* was, as *Iob* speakes of him: [b] *like vnleafe driuen to and fro*, changes and armies of sorrowes succeeding one; surely now it was; neuer at any time in his life was hee more sensible of sinne, and more perplexed with himselfe what would become of him. Now, who doth not see to whom hee turnes himselfe straight; *Haue mercy vpon me, O God? &c.* as if hee had said, *To whom shall I goe but vnto thee? Whether shall I conuert mine eyes and mine hart but vnto thee which dwellest in the Heauens? To thee, euen to thee will I direct my meditation, and declare my affliction in thy presence.* Should we thinke that *Dauids* course here was not the true course? Is it possible that a better should be thought on? Why then shall not this Doctrine bee inforced hence, That the bosome of the Lord, is the onely refuge in the day of spirituall calamitie? I might by many particulars fetched out of this Booke of the Psalmes, make it plaine, that this was *Dauids* ordinary course: that one speech of his [c] *I called vpon the Lord in my trouble*, is a sufficient euidence of his constancie herein. Moreouer I may ioyne that to it, *Whom haue I in Heauen but thee? And I haue none in the earth with* [d] *thee: My flesh faileth, and my heart also; but God is the strength of my heart, and my portion for euer.* [e] *It is good for me to draw neere to God.* These words testifie, that this was still his course, to seeke the Lord in the time of affliction. Thus *Paul* being [f] *buffeted by the messenger of Sathan*, betooke himselfe to a beseeching the Lord: and the Word (*thrice*) is an Argument of his frequencie in that duetie, yea euen then, when he felt no present supply of that comfort which he longed for. Yea, and Christ himselfe in *the dayes of his flesh*, [g] *bearing the waight of our sinnes*, sought reliefe, by *offering vp prayers and supplications with strong cryes and teares vnto* [g] *God.* Consider now a little how many motiues and encouragements there bee for this duetie. First, there is a Commandement for it: [h] *Call vpon mee in the day of trouble, &c.* Secondly, There is a promise of successe, [i] *Before they call I will answere, &c.* Thirdly, There is abilitie in God to giue a gracious issue to all our distresses: [k] *His Name is a strong Towre,* [l] *Hee is able to doe*

The first Doctrine.

a *Psal.*73.21.

b *Chap.*13.25.

c *Psal.*120.1.

d *Psa.*73.25,26

e *Verse* 28.

f 2.*Cor.*12.8.

g *Heb.*5.7.

h *Psal.*50.15.
i *Ibid.* & *Esay* 65.24.
k *Prou.*18.8.
l *Ephes.*3.20.

doe exceeding abundantly aboue all that wee aske, &c. Fourthly, m *He is readie both to be sounde*, and to afoord that which is desired: n *Mercie pleaseth him.* o *Hee is neere vnto all that call vpon him.* Fifthly, Because hee would haue all his diligent in this course, hee hath furnished them with the Spirit of Prayer; p *Because they are sonnes, hee hath sent forth the Spirit of his Sonne into their hearts, which crieth, Abba, Father:* and hath appointed that q *Spirit to be an helpe to their infirmities.* What can be more strong to confirme the necessitie of a dutie then these things? If God will haue it so, God will certainely giue a blessing to it when it is so: r *They shall not be ashamed that waite for him.* As *the Lord* himselfe neither *fainteth*, s *nor is wearie*; so t *hee giues strength vnto him that fainteth; and vnto him that hath no strength, hee increaseth power.* Wee shall bee neuer able to find an example, of so much as one that tooke this course in vaine: rather, when we haue viewed all that haue gone this way, wee shall haue cause to take vp the words of the Psalme, u *They called vpon the Lord, and hee heard them.* Indeede who is it, but the Lord, by whose holy prouidence come to passe all, whether outward or spirituall afflictions? x *These things come not out of the dust, neither spring they from the earth:* doth not *both euill and good*, in their kindes, y *proceed from out of the mouth of the most High?* Now what greater error, then not to z *turne vnto him that smites?* and *who shall bind vp the wound*, but hee a *which made it?* It is hee which hath *spoiled*, b and it is hee which must *heale: hee brings downe to the graue*; and c *hee must raise vp againe.* These things may suffice for the cleering of this Doctrine.

m *Psal.*46.1.
n *Mich.*7.18.
o *Psal.*145.18.
p *Gal.*4.6.
q *Rom.*8.26.
r *Esay*49.23.
s *Esay*40.28.
t *Verse*29.
u *Verse*99.6.
x *Iob*5.6.
y *Lam.*3.38.
z *Esay*9.13.
a *Iob*5.18.
b *Hos.*6.1.
c 1.*Sam.*2.6.

The 1. *Vse.*

First, this is to reproue the common neglect of this dutie. It should be of right the first thing in practice, when sorrowes and griefes assaile: but it is most vnworthily reiourned into the last place, and scarsly done, till a kinde of necessitie and failing in other courses hath enforced vs. Men haue a foolish hope to deceiue their inward anguish, by I know not what by-imployments; as *Saul* thought to allay the vexation of his soule by d Musique. Thus gaming, and taling, and reading of merrie Stories, are supposed to bee excellent Medicines against spirituall qualmes. But (alasse) they are but as the e *Reed of Ægypt*, spoken of, which doth not onely breake into peeces when it is *leaned on*, but in breaking flieth into splinters, to the *piercing of the hand* of him that trusted to it. These things doe both disappoint the hope of him that relieth on them, and in the end tend to the improouement of his woe; in as much as the distresse of the soule, being a little put by therewith for the present, returneth againe with the greater force. A draught of cold water, taken by a man heated with the violence of a burning feaner, seemeth in the tasting thereof, somewhat to allay his inward fire; but scarcely is the cup gone from his mouth, before he feeleth an increase of his broyling drought. Thus are these outward comforts to an agrieued soule, for all the World like money taken vp vpon hard conditions, to discharge some present debt vpon an arrest; which howsoeuer it deliuereth

d 1.*Sam.*16.16.
e 2.*Kin.*18.21.

ueth at the preſent from the hand of Bayliffes, and from going to the Priſon; yet it bites deeper at the laſt, and makes the wound to which it was applyed as a playſter, to gape a great deale wider then at firſt. A man in hazzard of drowning catcheth at euery thing hee feeles; the very ſtrawes and looſe reed that ſwimmeth on the water, he layeth hand on, and of an hope thereby to ſaue his life: what getteth hee in the end but matter of entanglement? both he and his imaginary helpes are ſuddenly ſwallowed of the waues. Thus is the vanitie of all courſes, ſaue of this of ſeeking God. All truſting in them is but like *confidence in an vnfaithfull man*, as [f] *a broken tooth*: things which doe then deceiue, when they ſhould do moſt ſeruice. Thus is the firſt Vſe for reproofe. The true courſe leaſt thought vpon Men therein ſhew themſelues as fooliſh as hee, of whom the Oratour, *His head is diſtempered, and he neglecting that, is very buſie about a ſmall wheele, or blind puſh in his finger.*

f *Prou.* 25.19.

Qui cum capiti mederi debeat, reduviam curat

Secondly, to prouoke to an imitation of *Dauid* in this. Art thou in *Dauids* caſe, caſt downe with the feeling of thy ſinnes? haue the *arrowes of the Lord light vpon thee, ſo that the venome thereof doth euen drinke vp thy ſpirit, and doe the terrours of God fight againſt thee?* Art thou ſo [g] perplexed, that it ſeemeth to thee that if thy ſtrength were the ſtrength of ſtones, or thy fleſh as braſſe, yet thou ſhouldeſt haue no power to relieue? What ſhalt thou now doe in this caſe, but with *Dauid* turne thy ſelfe towards Heauen, and ſay, [h] *Heare, O Lord, and haue mercie vpon mee, Lord: be thou mine helper,* [i] *Be vnto me a ſtrong rocke, and an houſe of defence to ſaue mee.* [k] *Make thy Face to ſhine vpon thy Seruant, and ſaue me through thy mercie.* Surely, this is the onely way, which will bring a man peace at the laſt. There is no ſurer argument of the worth of this courſe then this, that the Deuill laboureth by all meanes with Gods Children in the day of temptation, to breed in them a loathneſſe and vnwardneſſe to this duty. Hee will muſter together many diſcouragements, to auert the minde from this important ſeruice. Hee will make a man beleeue, that becauſe of the dulneſſe of his ſpirits, and the confuſion of his thoughts, and the wandering of his imaginations, and the corruption of his heart, hee ought not to come into the preſence of God: God will not heare him whiles his eſtate is thus. And then, if (as it ſometimes fals out) hee hath prayed, and finds no preſent eaſe thereby, but (perhaps) is more perplexed then before; then hee takes aduantage thereby, the more to alienate and eſtrange the affection from this duty: and all becauſe hee knowes, what a remedie this is againſt the ſame diſtreſſe, and what great redemption there is with the Lord for all that waite vpon him. Whoſoeuer therefore thou art, whoſe ſoule God either now hath, or hereafter ſhall humble, with the apprehenſion and feeling of thy ſinnes, ſo that thou art ſenſible of the want of ſpirituall refreſhing, and of inward ſettlement, let nothing hinder from this duty. Bee aſſured that all thoſe reaſons which preſent themſelues vnto thee, to keep thee back herein, they are the very ſuggeſtions of the Deuill, and thou pleaſeſt none but him in yeelding to them: ſay thou

g *Iob* 6.4.

h *Pſal.* 30.10.
i *Pſal* 31.2.
k *Verſe* 16.

doe it (as thou thou thinkeſt) abruptly, and confuſedly, and with the comming betweene of many euill and vnfitting motions, yet doe it ſtill: wherefore hath God promiſed his Spirit but to helpe infirmities? It is poſſible that the more thou prayeſt, the more thou mayeſt be vexed.

l *Pſal.77.3.* *I thought vpon God, and was troubled,* ſaith the Pſalmiſt: and, l *I prayed, and my ſpirit was full of anguiſh:* here the meanes of comfort wrought (as might ſeeme) diſcomfort, yet he went on notwithſtanding. Get thee therefore to the Lord howſoeuer it bee; and as *Hezekiah*, when hee had receiued the rayling Letter brought by *Rabſhaketh* from the King of *Aſſyria*, m *went into the Houſe of the Lord, and ſpred it there before the Lord:* ſo doe thou out of the abundance of thy griefe powre out thy ſoule, and what thou art not able to expreſſe in words, make it vp by ſighes and grones, n *and let thine heart cry it:* Certainly, though God for thy humbling and tryall, may o *make thine eyes to faile in waiting for him,* yet it will come to that paſſe at laſt, that thou ſhalt be able to ſay with DAVID, p *Prayſed be the Lord, which hath not put backe my prayer, nor kept his mercy from me.* Only let me adioyne this, that in ſeeking the Lord for comfort, thou be carefull withall to vſe all meanes which God hath ſanctified, to bring to paſſe that which thou prayeſt for: otherwiſe thy prayers are but a mockery. With praying thou muſt couple a dependace vpon the Word and the Miniſtery thereof, as *Dauid* waited vpon the mouth of *Nathan*, that by whom he had beene reprooued, by him hee might alſo be relecued. q *God hath created the fruit of the lips to be peace,* and hath giuen to his Miniſters a *tongue of the learned*, that they ſhould know how t *to miniſter a word in time to him that is weary.* God is not ſought aright, if this meanes be neglected: neither will hee heare the prayers which are offered to him in the careleſſe vſe of this help. *Moſes* at the comming of the *Amalekites* fell to prayer, yet he commanded *Ioſhua*, to chuſe out men to fight with f *Amalek:* and ſo it muſt be in ſpirituall things. God muſt be ſought by prayer, and the courſe followed in obedience, which he hath ordained for the conuaying of that to vs, to which our prayers ayme. And thus of the firſt; *Dauid* in his ſpirituall diſtreſſe ſought the Lord. This is the true courſe, if wee deſire comfort: other courſes may put by the violence of our inward anguiſh for a time, but all will turne to greater bitterneſſe in the end.

m 2 *King.19.14.*

n *Lam.2.18.*

o *Pſal.69.3.*

p *Pſal 66.20.*

q *Iſa.57.19.*

t *Iſa 50.4.*

f *Exod.17.9.*

Now it followeth more ſpecially what *Dauid* ſought: It is manifeſt, that his ſinnes might be pardoned. Here wee haue theſe points to treate vpon. Firſt, The excellencie of pardon. Secondly, The nature of it. Thirdly, The ground of it. Fourthly, The condition of that which muſt be pardoned. Of the firſt, thus I ſet downe.

The ſecond Doctrine.

That the mercy of God in the pardon of ſinne, is a bleſſing of exceeding worth. Wee may conclude this out of the earneſtneſſe of *Dauid* in deſiring it. Hee is exceeding paſſionate and importunate, both here in the beginning, and after in the courſe of the Pſalme, for the obtaining of this grace: as if hee thought all things elſe to be but vile and baſe in reſpect of this one thing: *O Lord, I am now in great diſtreſſe, my fleſh trem-*

trembleth for feare of thee, and I am afraid of thy iudgements: Oh, that thou wouldest haue mercy vpon me in the washing away of mine iniquities, and in the blotting out of my sinnes! what can I take contentment in whiles I want this, or what shall be able to discourage me when I haue this? Take notice I pray you, of a few particulars tending to the declaration of this point, touching the valuing of forgiuenesse. There be foure speciall prerogatiues with which God hath endowed his Church; & they are, as it were, the Royalties of it, and by them the Church of Christ is far more glorious and excellent, then any other societie, or company whatsoeuer. These foure priuiledges are set downe together in the latter end of the Creede, and *the forgiuenesse of sinnes*, is one of them. Hereto agreeth the Scripture. Concerning the Church: [t] *The people that dwell therein*, saith the Prophet, *shall haue their iniquitie forgiuen.* So among the fauours conferred vpon *Iacob* and *Israel* (by which termes the Church of God is meant) this is reckoned: [u] *I haue put away thy transgressions like a cloud and thy sinnes as a mist.* It is one speciall branch of the new Couenant betwixt God and his people: [x] *I will forgiue their iniquitie, and will remember their sins no more.* DAVID placeth the happinesse of man in the pardon of sinne: [y] *Blessed is hee whose wickednesse is forgiuen, and whose sinne is couered.* Saluation standeth [z] *in the remission of sinnes.* Nothing so hatefull in the sight of God, as the man whose sinnes are vnpardoned: were hee as beautifull as [a] *Absalon*, in whose body there was no blemish: as rich as *Nabal*, who [b] made a feast as his sheepe-shearing like a King: as gloriously apparelled as [c] *Herod*: as absolute in command as AHASHVEROSH, [d] who ruled ouer an hundred and seuen and twenty Prouinces: as stately seated for dwelling, as [e] NEBVCHADNEZZER in his royall Palace in Babel: as politicke as *Ahithophel*, who [f] counselled like one that had asked counsell at the Oracle of God: as gratious in Court as HAMAN, [g] the second in a Kingdome; yet wanting this grace of the pardon of sinne, [h] *Hee shall perish like the beasts:* hee [i] *shall be kept vnto the day of destruction, and bee brought foorth vnto the day of wrath.* On the other side, were one as much afflicted as *Iob*, who was [k] *smitten with sore biles from the sole of his foote vnto his crowne*: as heard bestead as *Lazarus*, who lay looking for the reuersion of others [l] Trencher: as much perplexed as he, who [m] *eate ashes as bread, and mingled his drinke with weeping*: as much scorned as *Dauid*, when [n] *the drunkards sang of him*; yet hauing his sinnes forgiuen him, [o] *God the Father, and his Sonne Christ will come vnto him, and dwell with him*: his [p] *conscience within him shall be a continuall feast*: during his life here, he shall be to the Lord [q] *the apple of his eye*: his very [r] *haires shall be numbred*: in the end, his [s] *death shall bee precious*: his [t] *soule shall bee conueyed by Angels into* ABRAHAM's *bosome*: that [u] *where Christ is, there he may be also*: [x] *euen at Gods right hand, where there is fulnesse of ioy, and pleasures for euermore.* No marueil that Christ told this to the poore palsie-man, who was brought before him vpon the backes of foure men; [y] *Man, thy sins are forgiuen thee*: as if he had sayd. *Thou camest to me for a blessing; behold,*

t *Isa.*33.24
u *Isa.*44.22,
x *Ier.*31.34
y *Psal.*32.1.
z *Luk.*1.77.
a 2.*Sam.*14.25
b 1.*Sam.*25.36
c *Act.*12.21
d *Hest.*1.1.
e *Dan.*4.16.
f 2.*Sam.*16.23.
g *Hest.*3.1
h *Psal.*49.12.
i *Iob* 21.30,
k *Iob.*2.7.
l *Luk.*16.21.
m *Psal.*102.9.
n *Psal.*69.12
o *Iohn.*14.23.
p *Pro.*15.15
q *Deut.*32.10.
r *Mat.*10.30.
s *Psal.*116.15.
t *Luk.*16.22.
u *Iohn.*14.3.
x *Psal.*16.11.
y *Luk.*5.20.

here the greatest that God can bestow: with this hee would also reward the humiliation of her that washed his feete with her teares, [z] *Thy sinnes are forgiuen thee.* Doubtlesse the gift of that which the Deuill offered vnto Christ, all the Kingdomes of the World, and the glory of them, could not haue giuen her halfe the contentment that this did: her soule was satisfied, as with marrow and fatnesse, at this word: and *Dauid* at this time, mought he haue had his choyse what to aske, and what to obtaine, no doubt he would rather haue had one little drop of mercy, and one syllable of assurance that his sinne was forgiuen him, then all that euer the world was able to afford. Thus may wee be satisfied in some measure concerning this poynt, *The worth, and dignity of forgiuenesse.* The soule of *Dauid* at this present, valued this one thing aboue all. All things else were euen vile and base before him, in regard of this one blessing. The addition of a new Kingdome to this present greatnesse, the setting of such another crowne vpon his head, as that which *Iob* tooke from the King of *Rabbah*, which [a] *weighed a talent of gold, with precious stones:* the presenting of him with many hundred foreskinnes of the Philistines, which was a part of the dowrie which *Saul* craued of *Dauid*, when hee would giue him his [b] daughter: I say, no such things would haue sauoured ought with him, respectiuely to this. Neuer did he so long from the water of the well of *Bethlehem*, as for this: neuer did any poore Hart bray for the Riuers of waters, as his soule panted for this fauour.

z *Luk.*7.48.

a 2.*Sam.*12.30.

b 1.*Sam.*18.25

Wherefore is this spoken, or to what vse should all this be put, but to kindle in vs a desire of this blessing? Oh, that we could feelingly grone out this request euery day at the Throne of grace; *Haue mercy vpon me, O God, according to thy louing kindnesse, &c. Lord, how much adoe is here in the world for many things! one would bee rich, another would bee honourable, another would be braue, this is for pleasure, and that for profit: vouchsafe mee this one blessing, and let them take all the rest for mee. Let mee bee poore, despised, scorned the very off-scouring of men, let mee liue like a Pellican in the wildernesse or like an Owle in the Desart: any thing, good Lord, so that my sinnes may bee pardoned.* How are our soules acquainted with these desires, what are our affections, and what is our feeling when this is spoken of? If wee labour not to come after *Dauid* in this kinde of petitioning, surely, better it had beene for vs, if wee had neuer beene borne. I remember the challenge made of old, [c] *Why doe we lay out siluer, and not for bread? and our labour without being satisfied?* why are we so eager about those baser things, and so carelesse about that which most concernes vs? wee seeke the things which can auaile vs little, vnlesse it be to make it a matter of more hardnesse for vs to be saued: but wee regard not that which alone of it selfe can make vs happie. Wealth is laboured for, Pleasure is hunted after, Sinne is taken thought for how it may be cherished, reuenge is studied about, how it may be furthered, Pride is cared for how it may bee maintained, but among all, forgiuenesse of sinnes is scarsly thought vpon. Our owne hearts shall be iudges of the truth of that I say, how seldome this comes into

The. Vse.

c *Isa.*55.2.

into our mindes with any seriousnesse, and how little it is laboured in: what should wee thinke to bee the reason of this neglect? Surely, it is safe to determine, men are not aware of the grieuousnesse and danger of their sinnes. If men knew what it were, to haue many bils of particular sinnes, hanging vpon record against them, as it were vpon the file, in the Lords high Court of Iustice, and what a terrible matter it is, to be engaged at the Barre, and out of a straight reckoning of iniquities to be subiect to a strict account; Oh, how their hearts would tremble, in their ignorance and suspence of pardon! how they would like the entangled Saracie, to whom *Salomon* giues aduice, [d] *giue no sleepe to their eyes, nor slumber to their eye-lids*, till they had againe and againe plied the Mercy-seat of God with this reiterated request, *Haue mercie vpon mee, O God, according to thy louing kindnesse: according to the multitude of thy compassions, put away mine iniquities. Wash mee throughly from mine iniquitie, and cleanse mee from my sinne.* Mee thinkes a man should euen feare vnto the temples of his head take any rest in the omission of this dutie, till his breath should depart, and hee returne vnto his earth, before hee had made his peace with God by petition of pardon. Let vs resolue to labour with our selues to value this blessing as it is. Wee would soone bee perswaded, if wee vnderstood out of personall experience, what it were to haue a wounded spirit. Hee that feeles the sting of sinne, O what would he giue for a pardon! he that can say with DAVID, [e] *Mine iniquities are gone ouer my head, and as a waightie burthen, they are too heauy for mee*; hee will soone fall vpon his knees with *Dauid*, [f] smite on his breast with the Publican, *God bee merciful to mee a sinner.* In harkning to this exhortation, touching seeking for the mercy of God in the forgiuenesse of sinnes, I pray let vs beware how wee deceiue our selues, in imagining that by some formall and cursory words and gestures, wee shall doe that which is now perswaded. I know there is a generall desire of Gods mercy herein among men: and what more ordinary, then for men to besprinkle ouer their grosse sinnes with some such words of course, as *Lord, forgiue me; I cry God mercy, what a beast am I to doe so, &c?* Which when they haue done, they thinke themselues as safe as *Salomons* Strumpet, [g] *That hath wiped her mouth, and saith, shee hath committed no iniquitie.* No, it is another manner of peece of seruice, this which I now perswade. The true valuing of forgiuenesse and Mercie, proceedes out of a liuely vnderstanding of our owne guilt, out of a feeling knowledge of the foulenesse of sinne, out of a sensible apprehension of the diuine Maiestie of GOD. These dying motions which breede no care to auoide sinne, nor constancie in vsing the meanes to obtayne forgiuenesse, are farre from that which wee are taught out of *Dauids* practice. It is the hungry soule that can best iudge of the worth of food. It is hee which lyeth sicke vpon his Couch, and not able to stirre for weaknesse, that can tell the worth of health. When thy soule is pained with the hortour of sinne, then thou wilt bee fit to apprehend the truth of this Doctrine, and then thou wilt

d Prou. 6.4.

e Psal. 38.4.

f Luke 18.13.

Note,

g Prou. 30.20.

neede but little quickening to this kinde of ſuite. This is the firſt thing obſeruable out of that which *Dauid* ſought. The ſumme of his requeſt is the pardon of ſinne; no doubt, an excellent thing, which *Dauid* in this caſe made choice to begge aboue all: when wee come once to feele what *Dauid* did, our requeſt will bee the ſame that *Dauids* was. To a ſoule feeling the ſmart of ſinne, nothing ſo ſweete as the forgiueneſſe of ſinne. If wee bee dull in this particular, wee haue cauſe to ſuſpect our ſelues to haue but little grace. Thus in generall: now more ſpecially touching this that wee call forgiueneſſe of ſinnes, what it is; thus is the Doctrine.

The third Doctrine. *That in forgiuing of ſinne, there is an vtter aboliſhment on Gods part of the guilt of ſinne.* I gather this thus; *Dauid* craning forgiueneſſe, craueth it vnder the termes of *putting away*, of *waſhing throughly*, and *of cleanſing*. The firſt word, is, *Put away*, or as it is now in our renewed Tranſlations more preciſely out of the Originall, *Blot out*: ſo that forgiueneſſe of ſins is, as it were, the wiping out of a Score, or the croſſing of a Debt-booke: all is quite razed out, as if it had neuer beene. The ſecond is, *waſh thoroughly*: ſuch a rinſing and ſcouring *Dauid* prayed for, as may leaue behinde no remembrance of the ſouleneſſe; and the ſame is in the intent of the word *cleanſe*. All together ſhew, that ſinne is then pardoned, when God ſo accounts it, as if it had neuer beene committed: the Booke is croſſe, the Reckoning is cleared, the Spot is ſcoured quite out, there is no more to be laid to the charge of him that is diſcharged.

To confirme this, wee may obſerue, how that in Scripture, where forgiueneſſe of ſinnes is ſpoken of, ſuch phraſes of ſpeech are vſed, as betoken the ſame that I haue ſaid, euen an abſolute riddance, and a finall aboliſhment. *Dauid* [h] tearmes it a *couering of ſinne*: that is, a hiding it out of the way, in ſuch ſort that it ſhall neuer come to light: againe, a *not imputing it*; that is, an accounting it, as if the party offending neuer had committed it. *Iſaiah* calls it, [i] *a putting tranſgreſſion away like a cloude, and ſinnes as a miſt*: when a miſt or cloud is diſpelled and diſperſed with the winde, it is ſo diſſipated diſſolued, that it appeares no more, and can neuer come againe together as it was. *Hezekiah* in his Prayer phraſeth it, [k] *a caſting all our ſinnes behind the backe*: as if they were ſo purpoſely diſpoſed, as they neuer after ſhould be looked vpon. *Micah*, [l] to make the matter full, cals it, a *ſubduing of iniquities*, a kind of treading them vnder foot, and a *caſting of them into the bottome of the Sea*, where they are quite buried, neuer to be brought into any further queſtion. [m] *I will forgiue their iniquitie, and remember their ſinnes no more*: there the latter clauſe expounds the former: to *forgiue*, is to *remember no more*: that is, neuer to call that to account which is once remitted. [n] *The iniquitie of Iſrael ſhall be ſought for, and there ſhall be none, &c.* ſo is forgiueneſſe deſcribed. All theſe places confirme this point. Now, I ſaid in ſetting downe the Doctrine, that this aboliſhment is only of the guilt of ſinne, for, as for ſinne it ſelfe, God leaues it in part to remaine euen in the beſt, and the worke of Sanctification is not ſtraight-way perfitted; but Iuſtifi-

h *Pſal.* 32. 1, 2.

i *Chap.* 44. 22.

k *Eſay* 38. 17.

l *Micah* 7. 18, 19.

m *Ier.* 31. 34.

n *Ier.* 50. 20.

cation,

cation, which by the Apostles doctrine stand [n] in forgiuenesse, that is a diuine worke. Where God forgiues, he remits wholy, and will neuer punish for that which is once remitted.

n *Rom.4.6.*

This is first, against Papists, who albeit they acknowledge such a matter as the pardon of sinne, and doe teach their Penitents sometimes the vse of some part of this Psalme, yet they imagine and maintaine *Forgiuenesse* to be such a thing, in which God remitteth but in part: the fault he is content to discharge, but the penaltie, they say, not so; but heere remaines that to bee satisfied for here in part, and part in Purgatorie. This to them hath prooued a gainfull Doctrine: for, vnder a pretext of satisfying for the temporall punishment of sinne, creepe in all those gifts and offerings, and large bequeathes, by which their reuenues are augmented, and their purses filled. How can this opinion stand with the nature of *forgiuenesse*, according as it is described in the Scripture? If all bee pardoned, what is there behind to bee satisfied for? If there bee some satisfaction expected on our part, how is that forgiuenesse absolute? How doth God *remember the sinne no more*, if after his remitting it, hee shall call sinne to a new account? The maine thing which is stood vpon for the vpholding of this opinion, is, that wee find in experience, how men whom GOD pardoneth, are notwithstanding exercised with many crosses and afflictions of diuers kindes, which they account to be inflicted by God, that they who endure them, may make thereby some kind of satisfaction to his Maiestie: and they vrge in particular that which befell him of whom we now treat (euen *Dauid*) who howsoeuer he was restored into grace vpon his repentance for his great offence, yet there was somewhat behind for him to endure: the childe begotten in adultery died, and he was plagued many wayes, as in the incest of *Amnon* and *Absalom*, and was a man full of sorrowes all his dayes. But the answere hereunto is easie: by learning to put a difference betwixt a punishment, and a correction. It is true, that God layeth many things on his dearest children, notwithstanding he hath pardoned them; but yet they are no punishments, or curses properly, but rather such chastisements wherewith God offereth himselfe vnto them as vnto [o] Children. Death seized vpon the Elect of God after their admission into Grace, yet not as a iudgment or penaltie, as it was first inflicted, but as a passage vnto life: so they are lyable to afflictions, but not as to curses, but as to trials for the perfecting of their repentance, and for the exercising of their faith, and for the preuenting of their after-fals: God inflicts them rather as furtherances of sanctification, then as meanes of satisfaction. When God iudgeth his in this World, *It is more*, saith *Chrysostome*, *for a medicine, then for a punishment, more for a correction, then a penaltie.*

I. *Vse.*

o *Heb.12.7.*

Thus this Doctrine may shew vs the fayling of Popery in a mayne point touching the nature of Faith. The Scripture testifieth plainely that God remits all, both guilt and penaltie; they say, God reserues the temporall punishment to bee satisfied for by our selues. Surely, *Dauids* case in this sute was, that God would not at all count with him either

for

for this or any sinne. He knew well that if he should be once vrged to giue satisfaction to the Iustice of God out of his owne performances, he should neuer be able to endure it. The Popish opinion of Sacrifices cleaues close to our nature, and there is an aptnesse in vs, to thinke by some act of ours, to make some kind of amends for those things wherein we haue done amisse in: wee can soone perswade our selues to be able to ouerweigh, as it were, our euill deeds by our better; whereas all that euer we can doe, is not the halfe of that which we are bound to performe: and it were strange, if one by paying one debt, should be able to discharge another. What good can I doe, which I am not absolutely and peremptorily bound to doe? And if it be my duty, how shall that be of force to satisfie the Iustice of God for the things wherein I haue miscarried? Those errours both in Popery, and in common opinion, proceeded from the ignorance of the true nature of *Forgiuenesse*. Let the pardon of sinne be rightly vnderstood, there is nothing remaynes for man to satisfie, where God hath giuen a discharge.

2. *Vse.* Secondly, this Doctrine is of great comfort to that soule, which out of the feeling of sinne, hath beene brought to a desire and longing for Forgiuenesse: what better newes to him that trembleth in his heart then to thinke vpon his account, and quakes at the remembrance of Gods Iustice, then to be told that as God, to whom he is perswaded to returne, is readie to forgiue, so the Forgiuenesse which hee grants is absolute? there are no more after-callings when he hath once wiped out the score in the bloud of his Sonne: there is not the least scrip of the Bill kept in hand for any second demand; when once the Bond is cancelled. Gods dealing is not like some cruell Creditors, who when they haue receiued all that is due, yet kept backe the Obligation, and put the poore Debtor in feare to be taken at aduantage, notwithstanding his payment. No, his courses herein are effectuall: he neuer entreth an Action against him, for whom he hath once accepted the satisfaction of his Sonne: I say not but God is pleased to carry the matter so towardes his, as that they are mooued to be suters for Forgiuenesse often; not because he hath entertayning to recall that which he hath once done, but hee may thereby make their humiliation perfit, and their assurance of his fauour in forgiuing them more compleate. *Dauid*, no doubt, knew ere this, the sweetenesse and comfort of Forgiuenesse; yet now a new sinne gaue a new wound to his soule: and the Lord brought him a fresh to be a petitioner for the grace, to the end that hee might esteeme yet more, and feele the benefit of it more effectually. Hereupon is it, that though our Creed teach a possibilitie to be assured of Forgiuenesse in the words, *I beleeue*, which imply more then a conceit of such a thing; yet the Lords Prayer binds to be petitioners for *euery day*: not because it is possible for it to be reuoked, but because it is necessary for vs to haue it more and more confirmed, and to increase in the certaintie of it euery day. Thus touching the nature of Forgiuenesse: and so this second point giues light to the former: for by how much the more absolute and finall Forgiuenesse is, by so much the more doth it deserue account.

Now

Now followeth the ground of Forgiueneſſe: *Mercy, louing kindneſſe, multitude of compaſsions.* Here two things: Firſt, Gods *mercy* is the ground of Forgiueneſſe. Secondly, The condition and qualitie of this mercy. Concerning the firſt, thus is the Doctrine.

The fourth Doctrine.

That man hath no plea, but the freedome of Gods Grace, in making ſuite for the pardon of his ſinnes. DAVID, wee see, mentioned nothing of his owne, either paſt, or to come, by which to perſwade the Lord to that which he intreats. Among men, a man hauing offended, may say ſomething in this kind for himſelfe; as, Though I haue done you wrong in this, yet you may remember that in ſuch, or ſuch a particular, you haue beene beholding to me: I haue done you theſe and theſe good offices, & I may (you know) hereafter make you amends with aduantage. And thus *Paul* in perſwading *Philemon* to entertaine *Oneſimus*, and to remit his running away, and his theft, might pleade, that howſoeuer *hee had been vnprofitable*, yet for hereafter he might be more for his p behoofe. There is no ſuch pleading with God. *Dauid* dares not mention any of his former good carriages, as an inducement to God, to ſhew fauour to him; neither doth hee giue hope of any future ſatisfaction: but all his whole plea is *mercy*, he hath no hope but in the *louing kindneſſe* of God; without *the multitude of the Lords compaſſion*, hee hath no manner of merit to bee forgiuen: *Dauid* acknowledgeth himſelfe to lye wholy at *the mercy of God*: *Lord, I know, that if thou ſhouldeſt adiudge mee preſently to hell for this fact, I ſhould haue no cauſe to complaine: it were but right in thee ſo to vſe mee. I dare not ſtand to the triall of thy iuſtice. It is thy mercy, Lord, euen the multitude of thy mercy I appeale to. It is thy gracious Court of Chancery and mitigation which I flie vnto: I am afraid to appeare at the Barre of Iuſtice.* Thus in *Dauid* we ſee what is the plea of a ſinner; *Be mercifull, Lord, according to thy louing kindneſſe, according to the multitude of thy compaſſions.* The prodigall ſonne in his returne to his Father, what was hee but the patterne of a ſinner ſuing here, like *Dauid*, for Forgiueneſſe? and doth he make any little ſhew of relying vpon any thing, but the kindneſſe of his father? he doth not ſo much as ſtudy the mitigation of his fault, or goe about to feede his father with faire promiſes of applying himſelfe to his ſeruice for the time to come, though (no doubt) he was apt enough in that behalfe; but he caſt himſelfe vpon his fathers mercy, he ſayeth the worſt he can againſt himſelfe, & hath no hope, but that the affection of his father ſhall preuaile againſt his ſinne. How excellent and how full are the words of the Pſalmiſt to this purpoſe: q *If thou, O Lord, ſtraightly markeſt iniquities, O Lord, who ſhall ſtand? But mercy is with thee:* ſo if thou take vs to the hardeſt, there is no poſſibilitie for vs to eſcape: what then, where is the hope? *Oh, there is mercy with thee.* This is our comfort. Of this truth was *Ezra* ſenſible in that memorable confeſſion of his (often made r vſe of;) all his whole prayer ſpeaketh, as a deſire of Forgiueneſſe, ſo a hopeleſneſſe to obtaine it but *in mercy: Our iniquities* (ſaith hee) s *are increaſed ouer our head, &c. And now, our God,* t *what ſhall wee ſay after this?* As if he had ſayd; Wee haue

p Philem. v. 11

q Pſal. 130. 4.

r Chap. 9.

s Verſe. 6.

t Verſe. 10.

haue nothing to alledge for our selues, why thou shouldest shew fauour to vs, u *we are before thee in our trespasse, and wee cannot stand before thee, because of it.* Here is altogether a renouncing of all hope at home. Note wee *Daniel* in his prayer for the returne of the people from captiuitie: x *Wee doe not present our supplication before thee for our owne righteousnesse, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider and doe it:* y *deferre not for thine owne sake.* What obtestations are here, what importunate intreaties, and all grounded vpon grace, all accompanied with an absolute disclayming of all, saiuing only the goodnesse of the Lords Nature? I remember how *Paul* handling the poynt of the freedome of the iustification of a sinner onely out of grace, confirmes it by that speech of z *Dauid*: as who would say. The very nature of Forgiuenesse is such, as it argueth the whole that is done, to proceed from *the grace, and kindnesse, and compassion* of the Pardoner. It is not properly Forgiuenesse, if it flow not wholy out of fauour. Indeede suppose man had this offer made him, to deuise some other thing besides *the mercy and grace of God*, by which to further his sute for pardon, what can we imagine it should bee? It must necessarily be somewhat either in himselfe, or in some other creature. In himselfe what shall hee find, for the sake whereof hee may looke for respect? His naturall estate, what is it but corruption? a *His heart is wicked:* b *his minde and conscience is defiled.* There is not an *imagination* in him, that is other then c *onely euill*; nor a *member* about him which is better then a very d *weapon of vnrighteousnesse.* His case, in respect of his customary practice, wherein is it better, considering that e *hee drinkes iniquitie like water*? f *how can hee bring any cleane thing out of his naturall disposition?* Take him at the best, being conuerted and turned to the state of grace, yet euen then g *the flesh lusteth in him against the Spirit*: and that righteousnesse which in him being mingled with so much corruption, is h *but as a filthy clout*: i *when hee hath done all, hee is but an vnprofitable seruant; hee hath done no more then his duty.* Shall hee now find any thing in himselfe, and in his owne store, which he may bee bold to present vnto God, and say, *Lord, I pray thee for the sake of this, yet be kind vnto me?* Well, when he is put out of all hope by any thing of his owne, shall he be able to supply himselfe else where, or contest with God by the name and merit of others, the regard of whom may preuaile with God as much or more then his owne goodnesse? The condition of the Angels is happy, their perfection great, their fauour with God as full as they can desire: but where haue we warrant to plead in their names? what word of promise, that for their sakes God will cast vpon vs an eye of grace? on what haue they done, or can they doe more then they are bound vnto?

The same may bee sayd touching those spirits of iust and perfect men, who now rest from their labours, hauing serued their time. Where hath God said, that being importuned by vs, either by his regard to them, or by the worth of their deeds, he will be the rather mooued to respect vs?

So

u *Verse.15.*

x *Dan 9.v.18*

y *Verse.19.*

z *Psal.31.1.2*

a *Ier.17.9.*
b *Tit.1.16.*

c *Gen.8.5.*
d *Rom.9.15.*

e *Iob.14.1.*
f *Ibid.*

g *Gal.5.17.*
h *Isa.64.4.*
i *Luk.17.4*

Sothen, when all is well considered, to this wee shall be driuen in the end, euen to catch (as it were) at the hornes of the Altar, and in the renouncing of all else, to make the *multitude of compassions* to become our only plea.

This point, as it ouerthroweth all Doctrine of Merit, (for what of ours shall come in plea, when *kindnesse* and *compassion* are the onely hope euen of the best?) so it specially teacheth vs how to demeane our selues in our petitions for Forgiuenesse. It is a commendable vse amongst vs, to haue Bookes of Presidents for Law cases; and to haue formes according to which to draw vp Declarations, Petitions, and such like Bils. Behold here a notable President, for him that hath a Sute into the great Court of Requests, and purposeth to frame a Petition for a Pardon. A man cannot doe better, then to cast his purpose herein into this mould; it will surely please the Lord best, when it is presented to him in this shape. The more thou accusest thy selfe, the more thou disclaymest thy selfe, the more thou shewest thy selfe hopelesse in regard of thy selfe, the more thou doest, as it were, adiure and importune God by his *louing kindnesse, and by the multitude of his compassions*, as witnessing thy hopelessnesse without it; the sooner shalt thou bee heard, the more speedie accesse shall thy prayers haue, and the more gracious successe. If wee would sue aright for Pardon, labour wee to know the needs of *mercy*, labour wee to vnderstand the depth and infinitenesse of *mercy*, that wee may euer cast our selues into that bottomlesse gulfe, our being swallowed vp wherein, shall bee our onely safegard. Let *mercy* be the mayne ground of our whole petition: our Introduction and inducement to bee Suters, *mercy*, the substance of our Request, *mercy*, and the conclusion and scope, *mercy*: weare bold to come before him, because he is mercifull; wee are earnest Petitioners to him, that to our feeling and sense he would be mercifull; and our drift is, that we may be able to his glory to declare him to be mercifull. Thus *mercy* being our plea, *mercy* will be our recompence: God cannot but shew mercy where the need of *mercy* is felt, and the desire of *mercy* is vnfained, and when the sute for *mercy* is importunate. And thus this point makes way to the next, touching the nature of Gods *Mercy*, that we may conceiue aright how to relie vpon it in our need.

The Vse.

The

The fourth Lecture.

According to thy loning kindneſſe: according to the multitude of thy compaſsions.

The firſt Doctrine.

IT is next to be conſidered, the nature of Gods *mercy*: concerning which, this I ſet downe as the Doctrine: *That the goodneſſe and Mercie of God in euery reſpect, and which way ſoeuer we conſider it, is exceeding great.* Two tearmes here vſed by *Dauid*, doe giue occaſion to this note. Firſt, *Loning kindneſſe.* It is but one word in the *Hebrew*, and it betokeneth a kind of free inclination, and forward readineſſe to afford fauour: which is meant by that *Iſaiah*, ſaith of God, [a] *He is very ready to forgiue:* and *Micah*, [b] *that mercie pleaſeth him:* and that is the meaning of that title, *Gracious*, which God among others made himſelfe knowne by vnto [c] *Moſes:* he is therefore *gracious*, becauſe hee hath a certaine ſpeciall diſpoſition to gratifie and to doe good. Secondly, *Multitude of compaſsions:* The word here Engliſhed *compaſsions*, is noted to ſignifie ſuch tenderneſſe of the affections, as is in Mothers towards the fruit of their bodies; which is ſuch as may bee better felt by thoſe that haue experience of it in themſelues, then expreſſed by the tongue of any; [d] *Can a woman forget her childe, and not haue compaſsion on the ſonne of her wombe?* as though it were euen a thing impoſſible, that any thing ſhould be able to maſter or to kill this affection: ſhee were to bee reckoned as a monſter among women that ſhould want it. This was therefore it, by which the wiſe *Salomon* would try the queſtion betwixt the two Harlots, which pretended to bee the Mother to the liuing childe; her whom hee perceiued to bewray the moſt compaſſion, and to bee chiefly moued at the command for the diuiding of the child into twaine, hee determined to bee the true [e] Mother. This affection then which is in Mothers towards their little ones, making them to bee in loue with them, euen before they ſee them, whiles they are yet incloſed in the wombe, and both to tend and tender them when they are moſt way-ward, and in a manner to bee careleſſe of their owne eaſe and content, to further their good, is that which *Dauid* hath made choice of here, to ſhaddow out Gods goodneſſe by: neither doth hee ſo reſt, but hee addes an *Epithite* vnto it, (*multitude*, or *muchneſſe*;) both becauſe the meaſure of it is great, and the tearme of it large, it laſts alwayes: *For his mercy endureth for euer*, it is repeated in one Pſalme [f] twentie ſixe times. Thus the very ſole view of this place, may giue vs iuſt cauſe to take vp the words of the Pſalme, [g] *How excellent is thy mery, O God! Thou art loning and kinde of thy ſelfe without vrging, without compulſion; thou doeſt euen take*

a *Eſay* 55.7.
b *Micah.*7.18.
c *Exod.*34.6.
d *Eſay* 49.15.
e 1.*King.*3.27.
f *Pſal.*136.
g *Pſal.*36.7.

take a delight in being gracious; thou art exceeding tender; the affection of a mother is but a shadow of thy pitty: All this doth euen abound in thee, and thy compassions faile not. Let vs now cast our eyes a little further, and gather vp heere and there somewhat out of that plenty which the Scripture affords for this matter. And herein that I may not roue and wander, but may containe my selfe within a fitting compasse, I will declare *the goodnesse and mercy of God*, as it is seene in two things especially: First, *Giuing*. Secondly, *Forgiuing*. The *mercy of God in giuing* is vniuersall: nothing that is, but for the being thereof it is beholding vnto God. Whereupon *Dauid* called vpon all [h] *the Creatures to praysse God*: and reporteth *God to bee good to all, and his mercies ouer all*: whereby hee meanes that there is nothing vnder the Cope of heauen, but it enioyeth the great *mercy of God*. Hee it is which caused it to be, and hee it is by whose gracious hand it is vpheld and continued as it is. [k] *Hee saues both man and beast.* [l] *The eyes of all wait vpon him; hee openeth his hand, and filleth all things liuing, &c.* [m] *Hee giueth to beasts their food, and to the young Rauens that cry.* Of this *mercy of God*, euen the wicked tast: *For* [n] *in him all liue, and moue, and haue their being*: so such is the Lords louing kindnesse, that he [o] *maketh the Sunne to arise on the euill, and the good, and sendeth rayne on the iust, and vniust.* God had pittie euen vpon *Ismael* by opening the eyes of *Hager* to see a Well of water, when in the Wildernesse of *Beer-sheba*, shee thought there was no remedie, but he must perish for want of [p] drinke: euen with *him*, though appoynted to be cast out. [q] *God was, and made him to grow.* Euen in this generall *mercy of God*, is this Doctrine verified. Herein God sheweth his readinesse to doe good: herein he discouereth the compassionatenesse of his nature: herein the largenesse and abundance of his grace. But because this is not it at which *Dauid* did so mainely ayme in this place, therefore though in passage it deserue our note, and ought to be a iust ground of praysing God, yet will I not so much insist on it, but hast rather to the second of Forgiuing. And here two things; First, Gods louing kindnesse in forgiuing. Secondly, His loving kindnesse continued and extended to and vpon those whom He forgiues. Touching the first. So forward is he to forgiue, that whereas it might seeme inough, and is indeed more then men can be challenged from him, if vpon Petition he should shew grace: yet he doth vrge men herein, and as it were marueil at their slacknesse, and euen sue to them, which haue much more cause to be Petitioners vnto him. Wherefore else is that speech, *Why will yee die? I desire not the death of him that dyeth*: [r] *Cause therefore one another to returne, and liue yee.* Doth not this speech sauour of a readinesse to remit? and why hath hee comitted to men a Ministrie and Word of reconciliation, beseeching through his Ambassadors, [s] *that men would bee reconciled*, if not because he is forward to bee gracious, and euen loath (as it were) that men should perish in their sinnes? He is willing to dispute the matter with the sonnes of men, and debate the case with them, why they should imagine that any sinne should be found so great, so foule, so hay-

Two things, in which Gods Mercy is to be seene.

h *Psal.* 148.
i *Ps.* 145.9.

k *Psal.* 36.6.
l *Ps.* 145.15,16
m *Psal.* 147.9

n *Act.* 17.28.
o *Mat.* 5.45

p *Gen.* 21.19.
q *Vers.* 20.

r *Ezek.* 18.31,32

s *2.Cor.* 5.19,20

nous, against which, his mercy in forgiuing should not bee able to per-
t Isa. 1. 18. uaile. What t though your sinnes were of as deepe a die as Crimson, or wrought in, like the colour of Scarlet into cloth, yet there is in me, neither want of will, nor power to make them as pure as the driuen Snow,
u Isa. 55. 8. or as white as the cleereſt Wooll: u *My thoughts are not as your thoughts, neither are your wayes my wayes, saith the Lord.* Indeede you are one towards another, of a ſtiffe, ſturdy ſtubborne, and implacable diſpoſition; and where you haue once conceiued a diſpleaſure, you are hardly euer to bee reconciled: it is not ſo with me, you ſhall doe me wrong to conceiue ſo of mee: whatſoeuer *your tranſgreſſions bee*, in caſe you
x Ezech 18. 30. *turne from them*, x *Iniquitie ſhall not bee your deſtruction.* Excellent to this purpoſe in that place and ſpeech, by which God deſcribed himſelfe to
y Exod. 34. 7. MOSES; y *forgiuing iniquitie, tranſgreſſion, and ſinne:* the Learned account, that in that place all kind of ſinnes are comprehended: the firſt word betokening the vniuerſall corruption of nature; the ſecond, euery actuall offence, euery fayling in duty towards his Maieſtie; the third, ſetlednesſe in euill, when one is growne to a kind of impudency and cuſtome therein: ſo whatſoeuer it is, yet it cannot goe beyond his readineſſe and ability to forgiue. It is neither the fulneſſe of ſinne, nor the multitude of ſinne, nor the long continuance in ſinne, that can preiudice his goodneſſe in this caſe, Vnto *Dauid* hee forgaue a grieuous ſinne, euen this Adulterie coupled with Murther. Vnto the Woman
z Luk. 7. 47. that fell downe at our Sauiours feete in the Phariſes houſe, he z *forgaue many ſinnes.* Vnto the Theefe that was crucified with Chriſt, hee remitted euen an habit, and a very life of a ſinne. *Peter* would neither put
a Luk. 23. 42. 43. b Act. 3. 14. 15. 19. them out of hope hereof, who had b *preferred a Murtherer before the holy One and the Iuſt, and had killed the Lord of Life*: no, nor yet *Simon*
c Act. 8. 22. 23. *Magus*, when he ſaw c *him to bee in the gall of bitterneſſe, and bond of iniquitie.* Euen PAVL, d *a chiefe ſinner, was receiued to mercy*: a man
d 1. Tim. 1. 15. 16. that breathed out threatnings and ſlaughters againſt the Diſciples of the Lord, and was zealous and earneſt in deſtroying the Faith, and thinking he did God ſeruice in ſhedding the bloud of his Saints. Euen *Rahab* the Harlot, and *Manaſſes* the Idolater, and *Zacheus* the extortioner, and the *Corinthians* which had beene ſeruants to luſt; ſuch as theſe, the *louing kindneſſe* of the Lord receiued into fauour, and vouchſafed a bleſſing to them all, in turning euery one of them from their Iniquities.
e Iam. 2. 13. Thus is Gods Forgiuing; and herein is that ſaying verified, e *Mercy reioyceth againſt condemnation.* The goodneſſe and mercy of God doth in
f Rom. 5. 20. a manner triumph ouer the rigour of his Iuſtice, inſomuch as f *where ſinne abounds, there grace abounds much more*: and the arme of Gods Iuſtice is as it were ouer-maſtred by his Mercy, that hee breakes not out into extreamitie as he might, but turneth his furie into fauour, & where he might adiudge to Hell, there he giues an aſſured hope of entrance into Heauen. And thankes be to God for his vnſpeakable gift.
g Lam. 3. 22. h Verſ 23. Now, for his louing kindneſſe to thoſe whom hee forgiues: g *His compaſſions faile not*, ſaith the Prophet, h *they are renued euery day*:

ſo

so farre are they from decaying or languishing, that they become daily more fresh, and there is a continuall addition to them: God neuer repealeth the Act of Remission. Forgiuenesse granted once, is irreuocable: it is one of those gifts of God which is without Repentance. Those, to whom the Lord affords this grace, [i] *Hee blesseth with all spirituall blessings in heauenly things*: he [k] *comforteth them in all their tribulations.* [l] *If they be sicke, hee makes their bed.* If they be *poore* he teacheth them how to be [m] *abased.* If they *fall*, hee cuts them not off, but puts [n] *vnder his hand.* In a word, hee [o] *reserues them to Iesus Christ*: he [p] *keepes them by his power through faith vnto saluation*: he [q] *guides them by his counsell, and will afterwards receiue them vnto glory.* Thus is the *multitude of the Lords compassions* towards those, whom he hath once beene pleased in his louing kindnesse to forgiue. He [r] *reserues mercy.* Hee hath a storehouse of *mercy.* PAVL calleth it [s] *the riches of his bountifulnesse.* There is no occasion of commiseration that can befall any of his Elect ones, but he hath vnder-hand a particular *compassion for it*, he is neuer wearied in lading them daily with his benefits, he is neuer tyred out in adding continually to his owne mercies; [t] *Whosoeuer hath, to him shall be giuen, and he shall haue abundance.* In treating of a matter so ample and large, as the Lords *louing kindnesse*, it is not easie to keepe measure: it is a kind of alluring subiect, and cannot but tye ones thoughts vnto it. Me thinks, when I am about to leaue speaking of it, I am, as it were, carried backe againe, as if I should adde to that I haue spoken, somewhat more. It seemed to me euen an hard matter, to looke into my Bible, without beholding some supply of new proofe. Indeed euery Page, Line, Word, therein doth accord with this Point, and proffer it selfe to testifie this Truth, that Gods *kindnesse* is exceeding, *and his compassions* manifold. Euen where we read of fearefull iudgements, wee may behold prints, more then prints of *mercy*: *mercy*, in that he alwayes punisheth *nothing so seuerely as hee might*: *mercy*, in that hee leaues his dealing in it on record, that we might learne by his seuerity vnto others, to labour for his *mercy* to our selues. And thus for the Doctrine.

This Doctrine, touching the greatnesse of Gods mercy, and concerning the graciousnesse of his disposition, is as necessary to be wel known as any other point whatsoeuer. For howsoeuer (That God is mercifull) is in the mouth of euery wretch, and nothing is more ordinary then to name this, which is euen the sweetest proprietie of his nature into wantonnesse, and to vse it as an occasion to the flesh; yet to apply and lay hold vpon the *Compassions of the Lord*, in the very right time of needing them, is a matter of exceeding difficultie. It is an easie thing in the day of carelessenesse to presume, but it is an hard matter when the soule wounded indeed, not to despaire. *Dauid* had no small adoe to ouercome his owne distrustfulnesse, and to worke himselfe to a confident dependance vpon the grace of God: such conclusions against himselfe, as [u] *I am cast out of thy sight*, were ordinary with him: hee was faine euen to challenge his own heart for being so vncomfortably (euen) ouer-

The Vse.

i *Ephes.* 1.8.
k 2. *Cor.* 1.4.
l *Psal.* 143.
m *Phil* 4.12.
n *Psal.* 37. 24.
o *Iude* 1.
p 1. *Pet.* 1.5.
q *Psal.* 73.24.
r *Exod.* 34.7.
s *Rom.* 2.4.
t *Matt.* 13.12.
u *Psal* 31.22.

whelmed with dismayednesse: *Why art thou cast downe my soule, &c.* twice in one [x] Psalme. But what speake I of *Dauid*, when, behold, a greater then *Dauid*, euen the hope of *Dauid*, sustayning the heauie burden of our sinnes, being wounded for our trangressions, and broken for our iniquities, and powring out the soule, found it no easie conflict to ouercome the terror of the Lord, and in the midst of the beholding of his wrath, to apply his mercy to his comfort? Let *his agony*, let [y] *his sweating drops of bloud trickling downe to the ground*; let his lamentable *crying out*, [z] *My God, my God, why hast thou forsaken mee*, remayne as a perpetuall and a neuer dying witnesse of this Truth. Hee that was able to say at another time, [a] *I know (O Father) that thou hearest me alwayes*, yet now (as it were) at a push, while the Lord seemed to turne aside his face, was troubled. It is necessary then that the breadth, and length, and depth, and height of the *louing kindnesse of the Lord*, should bee thorowly vnderstood, that when the soule most needs it, it may vnderstand how best to apply it. Know then this, that it is euen vnpossible for thee to bee so ready to sinne, as the Lord is forward to forgiue: thy trangressions cannot bee multiplyed beyond the number of his mercies, nor thy fayllings renewed more often then his fauours. If any man perish in any of his sins, it is not for want of *Compassion* in God, but onely for want of repentance in himselfe. Among Schoole-Diuines, Despaire is determined to bee a sinne more grieuous then Presumption: and this is giuen as a reason, Because it is more proper to God to spare, then to punish the one appertayning to God simply and in it selfe; the other, being occasioned onely by our sinnes. How rightly this matter is discussed, I will not now dispute. But, doubtlesse, it is a wrong done of an high nature vnto God, when any man shall hopelesly conclude against himselfe, that with God, for him, there is no *mercy*. This is no other, then *to make God a lyer*, by making question *of the Record*, which he hath pleased to [b] *witnesse of his Sonne*. My purpose is not in this Vse to embolden any man to a resting vpon the *mercy* of God, and vpon his manifold *compassions* without caution: for to some I must say after the fashion, that *Iehu* spake to the Messenger of King IEHORAM, [c] *What hast thou to doe with peace?* so, What hast thou to doe with mercy? thou hast neither part nor fellowship, in this businesse. But when I haue to deale with him, who seeth with *Paul*, that *in him there dwelleth no goodnesse*; and is sensible with *Dauid*, that [d] *his sinnes are more in number, then the haires of his head*; and is [e] *confounded and ashamed with* EZRA, *to lift vp his eyes to God*; and is brought with *Iob*, to a kind of [f] *abhorring himselfe*, and seemeth to feele euen the scorchings of hell fire, and is therefore ready to pronounce sentence of condemnation, and of reprobation against himselfe; when I haue to deale, I say, with such an one, then I am to present him with this Doctrine, which is as cold waters to a wearied soule, or as good newes from a farre Country: whatsoeuer thou canst say out of the ripping vp of thine one estate, why thou shouldest bee reiected, I am able to say as much and more, out of the largenesse of Gods *compassion*, why

x *Psal* 42.3.11 & *Psal*.43.5.

y *Luk*.22.24.

z *Mat*.27.46.

a *Iob* 11.42.

b 1.*Iob* 5.10. *Note.*

c 2.*King*.9.18.

d *Psal*.40.12.

e *Chap*.9.6.

f *Iob* 42.6.

why thou shouldest be receiued into grace. If thy sinnes bee many, behold, here are *compassions* many; it is impossible for thee to bee so giuen ouer vnto sin, as God is resolute to forgiue. His mercy is not prouided for petty sins alone, or for faults of a small size, but it is his glory to passe by great offences, and hee will be magnified in rescuing those from out of the iawes of the Deuill, which were carried captiue of him at his will. He that commands me to forgiue, g *not to seauen times, but to seuentie times seauen times*, shall I dare to set any bounds to his grace? Lay vp this point in store (if thou be wise) vntill the time of need. It may be vnto thee as the *Balme of Gilead*, or as that h *seasonable Word, which is*, as *Salomon* saith, *like apples of gold with pictures of siluer*. Vnderstand thus much, if thou hast not yet found it in experience, that albeit it bee so ordinary to presume vpon Gods mercy, yet when the soule is set vpon the racke, thou shalt find it one of the most hard taskes which thou euer vndertookest, to master thy owne doubtings of thy owne vnfaithfull heart, and to attaine to this comfortable conclusion. That there is *compassion* with the Lord for thy soule. There is no man more apt in the Day of spirituall distresse, to exclude himselfe from out of the reach and compasse of Gods kindnesse, as he that hath indeed most enterest vnto it. The cast downe soule, the perplexed spirit, the agrieued heart, hath most right vnto this infiniteneſſe of Gods mercy: and yet Satan is forward to suggest to it, that there is hope for any rather then for it. Whosoeuer loues his owne soule, and regards the things which belong vnto his peace, let him labour the right vnderstanding, and the carefull storing vp of this point, *viz.* That let the worst that can bee, be made of sinne, yet the largenesse, for variety, for vnwearinesse, the louing kindnesse of the Lord doth farre exceed it. And to the end that now for the present thou mayst know if thou hast heedfully regarded what hath hitherto beene said, whether thou hast rightly conceiued of this Doctrine, consider well what in thee hath thereby beene moued and affected most. If thy carnall disposition hath thereby beene cheered, and thou made apt to sinne, (it will be no great danger to take a little libertie now and then, for I see I cannot sinne beyond the wideneſſe of Gods mercy,) this is pernicious, this is a graceleſſe abuse of a gracious Doctrine. But if thou hast now learned, according to that of *Dauid*, to deriue i *feare* out of the bosome of *mercy*: that is, to reuerence and honour God, and to stand in awe of him so much the more, because of the graciousneſſe of his nature, and to k *feare in thy selfe, least at any time thou shouldest be deprived* of this so great good, and come short of that large grace, whereof thou hast so much testified; this shall bee a notable witneſſe to thy soule, that thy heart is right in the sight of God, and that thou hast none of the vilest shares in this great commodity. Let me craue of euery of you the consideration of himselfe vpon this one point. There is no man, hearing this, touching the Goodneſſe, and Mercy of God, but if hee haue any thing, or in any measure obserued it, hee must needs bee affected one way, either to take heart to be the more secure, considering that the Lord

g *Mat.* 18. 22.

h Prou. 25. 11.

Note.

i Psal. 130. 4.

k Heb. 4. 1.

is so inclinable vnto grace, and so easie to be won, or else to be strooken with feare of missing this so great a good, and rauished with a desire of enioying it. See whether of these two is wrought in thee; if the former, thou suckest venom out of honey, and it will be bitternesse in the end: if the latter, thou applyest aright, and it shall surely turne vnto thy comfort. And thus of these two points, that *mercie* is the ground of Pardon, and that *mercy* is exceeding large. Both the Lords giuing, and his Forgiuing are without bound: l *with the Lord is mercy, and with him is great redemption.* Thus then we haue heard of the excellencie of Pardon, of the nature of Pardon, of the ground of Pardon. Now, that wee may leaue nothing in these two *Verses* vnexamined, the condition and state of that which must bee pardoned, is to bee considered of. Concerning which this Doctrine.

l Psal. 130.

The second Doctrine.

That sinne, of all things else, is one of the most foule, and the most dangerous. This I shall soone manifest out of this place. First, For the *foulenesse of sinne*, it is iustly concluded out of *Dauids* request, to haue it *washed* and *cleansed*, and that *thorowly*: *washed* presupposeth foulenesse; *cleasing*, is an argument of a staine. *Thorow* or *much washed*, is a signe that the filth is deepely set; it is such a kind of spot as cannot be easily wiped out. Secondly, Touching *the dangerousnesse of sinne*, the terming of it *Iniquitie*, is one euidence thereof; that being a word which betokeneth a falling away from our due alleageance to the Maiestie of God, a kind of rebellion against him: and is it, thinke wee, a small danger to bee before God in the state of Rebels? How can their case be otherwise then fearefull whom God so esteemes? what can be their portion so continuing, but a feareful looking for of Iudgement, and violent fire to deuoure? Then, *blotting out*, is an argument (as in part was shewed the last day) that sinne is the nature of a debt, and that the multiplication of it is a kind of running further and further on the Score: and is it nothing to bee in the Lords debt, and to be lyable to an arrest vnanswerable when he pleaseth? So that here we see is euidence enough of this truth. Sin is *foule*, for it requires *washing*: it is *filthy*, for it needs *cleasing*: it is *dangerous*, for it is rebellion against God, it makes a man more and more in debt vnto him; the Accounts due to whom no man liuing is able to discharge. *Dauid*, in saying, m *Blessed is the man whose sinne is couered*, argueth it to bee a kinde of nakednesse; which being so, confirmes that which I haue said: for who knowes not both the deformitie & the perill of nakednesse? All those purifyings and cleansings of vessels, garments and bodies, enioyned by the ceremoniall Law, whereof were they pledges, but of this truth touching the pollution of sinne? Man in his first estate had the Image of God engrauen in his soule; what greater glorie? he was in fauour with God, and interessed into the attendance of Angels; what greater safetie? sinne is the rasing out of this Image, and a planting in, in stead thereof the very feature of the Deuill: can there be deuised more deformitie? man is hereby cast out of grace with God, depriued of the guard of those ministring spirits, and laid open to the spoile of

m Psal. 32. 1.

of that roring Lion that seeketh to deuoure. Is his danger small that is thus exposed? There is nothing so odious and hatefull in the sight of God, as a man in his sinnes. God being (as he is) Light and Puritie, and Perfection it selfe, cannot but euen detest and abhorre that which is his contrarie. Now, detestation with God, must needs haue danger to attend it. What hazzard is not hee in, whom the soule of the Lord cannot endure? Consider a little, how this, that is thus in the generall said of sinne, is shewable by Scripture by touching some particulars. How foule is the sinne of *vncleannesse*, when it is accounted a [n] *dishonour to the body*: and the practisers of it are compared to [o] *Dogs*, and to [p] *fed Horses*? How dangerous is it, when it is said [q] *to carry downe to the chambers of death*, and that [r] *Whooremongers and Adulterers God will iudge*? How foule is the sinne of *drunkennesse*, when it is described euen by bodily deformities, that accompany [s] it? how dangerous, when in the end it will [t] *bite like a Serpent*? How foule is the sinne of *Oppression*, when the practisers of it are likened to *Man-eaters*, that liue vpon [u] flesh? are compared to *Beasts* of an enlarged [x] *swallow*: and how dangerous, when the Lord threatneth a *woe* to such: yea, such a [y] *plague, out of which they should not plucke their neckes*? How foule is the sinne of *Idlenesse* and Sloth in ministeriall duties, when the Lord compares those in whom it is, to *dumbe*, yet [z] *greedy dogs*? and how dangerous, when [a] *the blood of thy people shall be required at their hands*? How foule is the sinne of *going backe in Religion*, when it is said, that the [b] *soule of the Lord taketh no pleasure in such*? when they are likened to a *Dog, running to his vomit, and to a Sow that is washed*, and falleth againe to [c] *wallowing in the mire*? and how dangerous, sith the state of such men is [d] *worse then at first*? Thus I could easily descend into particulares, and let you see how Foulenesse and Danger are the inseparable Attendants vpon all sinne. Euery sinne is a blot, euery sinne is a debt. There is no beautie in it, no safty in debt. Surely, if it were possible for a man with the eyes of his body, to see the filthy vglinesse that is in him through sinne, it would make him euen afraid of himselfe: and whoso might behold with our view the largenesse of the score betwixt God and him, and how deeply he is in dept in the Lords Booke of Account, it would make euen his heart to quake within him to consider it. Thus touching the Doctrine.

n 1. *Thess* 4.4.
o *Deut.*23.18.
p *Isa.*5.8.
q *Prou.*5.8.
r *Heb.*13.4.
s *Prou.*23.29.
t *Verse* 32.
u *Mic.*3.3.
x *Amos* 8.4.
y *Mic.*2.13.
z *Isay* 57.10,11
a *Ezech.* 3.18.
b *Heb.*10.38.
c 2. *Pet.*2.22.
d *Luke* 11.26.

This is first, to cure in vs two speciall euils, both in vs by nature, & by vse and custome both increased: one is Pride, the other is Security. We are naturally Proud, and well opinioned of our selues; we are naturally secure, and apt to thinke wee stand vpon termes of exceeding safetie. Consider wee a little of this Doctrine, and wee shall soone see there is cause for either. This one thing, that thou art a sinner, should bee enough to abate thy Pride, and to awaken thy Securitie. Sawest thou but a Leper, or the like diseased parson, all whose body is bespred with sores, such as thy very eye is vnwilling to behold? Here is a representation of thy soule, ten times more loathsome before God, then this poore wretches

1. *Vse.*

wretches case is before thee. Hath hee cause to be proud; or hast thou any reason to esteeme thy selfe? Knewest thou at any time a man in debt more by many pounds then hee is worth, one for whom Writs are out from euery Court, and for whom the Bayliffes and Sergeants lye in wait at euery corner? Here is another shaddow of thy natiue state. A world of actions hath the Lord against thee, and his Iustice is ready to attach thee, and to seize vpon thee euery houre. Dost thou wonder that hee which is so much in debt, and so continually laid for, is secure dost thou maruell at his frollikenes and iollitie; and yet thinkest it to be no fault in thee, that in the midst of all this thy state with God, thou art presumptuous? Oh, that wee could thinke well on this! No doubt it would make vs vnsatisfied in the abasing of our selues; it would cause vs to giue our selues no rest till we had made peace with God. Thou beholdest abroad a vaine person fairely set out to the eye, tricked and trimmed vp after the best fashion; it may be thou knowest of some secret foule disease hee hath, or of some great debt hee is in: doest not thou in thy thoughts scorne his folly? doest thou not say to thy selfe, No maruell he should bee so proud, that hath vnderneath that gayneſſe such a deale of filthinesse, and that lyeth in euery bodies debt, and oweth more then he can discharge? Turne this now to thy owne soule, and wonder at thy selfe that can be so careleſſe, so feareleſſe, so presumptuous, when thy soule hath such needs of washing, and there are against thee such Bils of iniquities, for ought thou knowest, not yet blotted out before the Lord. I pray let this bee the vse of this Doctrine, to take downe our Pride, to rowze vs from Securitie. Canst thou thinke well of thy selfe, that hast by nature such a filthy soule? Canst thou be secure, when the Lord hath so many things to lay vnto thy charge?

2. *Vse.* Secondly, this should prepeare vs for Christ, and teach vs to value him aboue all. What is the reason the tidings of Christ are so little reckoned of? whence is it that the Doctrine of saluation by his bloud is harkned vnto with so small respect? Is it not because men know not how foule they are through sinne, and in what danger by rebelling against the Lord? were they aware hereof, how sweete should that Word bee vnto them which is now despised? how precious those Sacraments, which are now passed by as matters of but little worth? He that saw the filthinesse of his inward man, would bee glad of a drope of that bloud of that Lambe vndefiled, and without spot, by which hee might be presented blameleſſe before God. He that vnderstood the multitude of his debts to God, oh, how he would imbrace him, by whom the Bils of account should bee cancelled, and should engage himselfe as a suretie for him to the Lord? Happy is he whom the feeling hereof makes to long in his soule for Christ, and to count all things dung in respect of him, that reioyceth in that fountaine of grace which the Lord hath opened for sinne and for vncleanesse, and triumphs in his Spirit, because of the hope to be discharged by another, of that for which himselfe cannot satisfie.

This

This ſhould alſo make ſinne hatefull to vs, and eſtrange our affections from it, & teach vs to make conſcience of auoiding it in our liues. Shall wee delight in that which makes vs lothſome to God? ſhall wee take liberty to our ſelues in that by which wee doe but heape vp danger vpon our ſelues? wee would thinke him mad, that had no felicitie but to lye downe and tumble in the myre. Common ciuilitie teacheth vs to chooſe our way, and not wilfully to runne in the durt: ſhall it not bee ſpirituall frenzy, to take a pleaſure in the filthineſſe of ſinne, and to account it our glory the more wee can beſpot our ſelues with preſumptuous euils? Though wee cannot, but wee liue here, receiue ſome ſoyle yet ſtriue bee it from vs to wallow in vncleanneſſe. For caſuall defilements there is hope, but for wilfull pollutions there is little. It is a part *of true* [e] *Religion, to keepe our ſelues vnſpotted of the world:* and it is an [f] *euidence of our partaking with the godly nature, if wee labour to flee the corruptions which are in the world through luſt.*

3. *Vſe.*

e *Iam.* 1.26.
f 2. *Pet.* 1.4.

The fifth Lecture.

VERS. 3.4.5.6.

I know mine iniquities, and my ſinne is euer before mee.
Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.
Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued mee.
Behold, thou loueſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

The matter of theſe foure *Verſes*, is a ſerious and ſincere acknowledgement of ſinne. They depend vpon the former requeſt for pardon, as an enlargement thereof, and as a reaſon alleadged by *Dauid*, why he ſhould be ſo earneſt with the Lord therein; yet they be alſo inſerted by him, as inducement to God, ſo much the rather with grace and pitie to grant him: as if hee ſaid, *Great cauſe haue I, O Lord, to importune thy grace with this ſute, and to intreate thee againe and againe in this matter: for I am very ſencible of my offending thee, and my heart now telleth me what I am before thee, and in what reſpects I am lyable to thy iuſt diſpleaſure: and now, Lord, I hope and aſſure my ſelfe, that this diſtreſſednes of my caſe which I thus vnfold vnto thee, ſhall moone thee, being ſo gracious and pitifull as thou art, to haue compaſſion on mee.* Thus is the courſe and connexion of theſe Verſes. Now for their order reſpectiuely the one vnto the other: wee may conceiue them thus, *viz.* That in the former

The order of the place,

mer of them there is a matter auouched; in the other three, there is a making good of that which therein is auouched: *I know*, or *acknowledge mine iniquities, &c. and that shall thus appeare: for behold, Lord, I here freely and frankely confesse, that against thee, against thee onely haue I sinned, &c. and that both by practice and by birth, I am a grieuous wretch before thee.* Thus briefly and plainely for the laying forth the state of this place. Begin we now with the former Verse. This Doctrine is from thence, and from the maine scope thereof very direct.

The first Doctrine.

That by how much the more fully any man vnderstands his owne estate in regard of sinne, by so much the more will hee bee earnest and importunate to find grace and mercy with the Lord. This wee may perceiue by *Dauid*. Wee haue heard him euen passionately earnest with the Lord for pardon, *Haue mercy vpon me, O God, &c.* and wee shall heare the like againe from him often in this Psalme. Now what moued *Dauid* to this eagernesse? what made him to behaue himselfe herein as if he would take no nay? Is not the whole reason deliuered in this Verse, *O Lord, I cannot hold my peace, I am not able to temper my selfe from importunitie in this suite, that thou wouldest haue mercy on me, & wash me throughly from my sinnes: for I see well the woefulnesse of my estate, neither can I hide from the eye of my soule, the foulenesse of my sinnes.* So that it is playne by this, that according to the measure of ones feeling and knowledge that hee hath of sinne, is his suit for grace. If the former bee effectuall, surely, the latter cannot chuse but bee importunate. Hee that knoweth his Iniquities, will neuer giue the Lord ouer, till he hath obtained some euidence and token of his mercy. If we shall take view of all those in Scripture, of whose petitioning to the Lord for fauour therein any mention, in them wee shall see this truth, that the sight of their sinnes, and the vnderstanding of their estate, made them earnest with God for the inioying of his grace. That notable Prayer of [a] *Ezraes*, now many times made vse of, how full is it, as of importunatenesse with God to find refreshing, so of euidences of abundant feeling? scarce a word but may be a witnesse, that he like our here penitent Prophet, knew his iniquities: [b] *Our iniquities are increased, Our trespasse is grown vp to the heauen:* [c] *wee haue beene in a great trespasse, &c.* Marke what termes he vseth of euill deeds, [d] *great trespasses*; If wee looke well vpon his earnestnesse, we shall see plainely, that it was the feeling and knowledge of sinne that begat it. *Manasses* (saith the text) [e] *when hee was in tribulation, he prayed, and the Lord heard him.* Marke what is said to testifie his earnestnesse with God, *he prayed and prayed*: that is, he plyed the Lord with suite vpon suite: well, what went with it? *he humbled himselfe, &c.* Whence came this humiliation, but from the sight of his sinnes? Consider how things were wrought: *Tribulation made him looke into himselfe, and grow into a consideration of his estate: the viewing of himselfe made a muster of his sinnes to bee presented to his thoughts: the beholding of his sinnes, afflicted his soule, and hereupon to pray and pray, and neuer forbeare, vntill God was intreated of him, and did heare him.* It is a speci-

a *Chap.9.*

b *Vers.6.*
c *Vers.7.*
d *Vers.13.*

e *Chro.33.12.*

al

all example for this purpose. *Iob* neuer demeaned himselfe with such e-
uidence of an hungry soule, as when out of the abundance of his in-
ward feeling, he cryed out, f *Behold, I am vile*: and, g *I abhorre my selfe,*
and repent in dust and ashes; then he came in with, h *Heare, I beseech thee:*
I will demand of thee, and declare thou vnto mee. What made the poore
Canaanite so to vrge the Lord Iesus, as one that would not be shaken
off with one deniall? When the first (*Haue mercy on mee*) seemed to
haue perished in the ayre, yet shee set on him with a fresh charge, wor-
shipping him, and crying, *Lord, helpe mee*: wee may bee sure the sense
of sinne bred all this: no doubt her feeling was not small, that could
patiently beare the imputation of a Dogge, and submit her selfe to chal-
lenge no more then some *crummes* of fauour. The woman that fell
downe at our Sauiours feet in the Pharisies house, wee read not that she
spake much; yet her whole carriage, if it bee considered of, sauoureth of
such earnestnesse to find grace, and of much sense of her owne iniqui-
ty: wherefore sought shee out Christ? why fell shee at his feet? why
was her behauiour towards him so full of respect? was it not to obtaine
some what from him? Our Sauiours answer to her, k *Thy sinnes are for-*
given her, argueth that shee went on the same errand to Christ, on which
David went in this Psalme, *Mercy, and compassion; and cleansing from ini-*
quity, was her whole desire: and shall wee thinke all this had any o-
ther ground, then an effectuall vnderstanding of her present estate?
casting her selfe downe at his feet; and that behind him, so, as not
daring to behold his face; her weeping, and that so plentifully, that
with her teares shee could wash his feet; did not all these things euen
with silence testifie aloud, that she was abundantly sensible of her
sinne? No doubt shee remembred how her eyes had beene full of adul-
tery, how her haire in pride and vanitie had beene platted, and curled,
set out to the view, her wanton kissings, and prouoking perfumes,
were fresh in her thoughts; the more she considered them, the more she
detested them, and the more affectionately she euer hung vpon Christ,
as the only refuge of her soule, as the sole foundation of her hope. Her
heart was full, and shee employed her eyes by weeping, her mouth by
kissing, her haires by wiping, her hands by anointing, to speake that for
which her tongue was not able to expresse. What hastned the poore
prodigall home to his Father, what made him begge so earnestly to bee
admitted the state of an hired seruant? was it not that which is called,
his returning to himselfe, by which he saw what he had done, and into
what misery he was falne? Marke his speech vnto his Father, and see
how as the last doth testifie the strength of his desire, so the first doth
discouer the plentie of his feeling, *Father, I haue sinned, &c.* I will
adde this suruey of examples with the m Publican: his sute is for
mercy, *O God bee mercifull*: the ground thereof, the vnderstanding of
his sinnes, *O God, be mercifull to mee a sinner*. It appeares by his gesture,
how his feeling herein was not small: poore man! his heart was struc-
ken, that he durst not come neere, hee stood a farre off, as vnworthy in
his

f *Iob* 39.37.
g *Chap.* 42.6.
h *Vers.* 4.
i *Matth.* 15.22.
k *Luk.* 7.48.
l *Luke* 15.17.
m *Luk.* 18.13.

his owne seeming, to approach that part of the Temple where God was wont especially to declare his presence: not so much as his eyes would he aduenture to lift vp towards heauen: Alas, thought he, who am I, that I should behold the Throne of my God! hee smote his brest in a kind of holy indignation with himselfe, that had so offended God. See well whether earnestnesse and feeling did not meete together, and euen kisse each other in this man. So I hope these particulars may satisfie vs some way for the truth of this point. Indeed (in reason) what can make a man earnest and feruent in his desire after any thing, if hee feele not a necessitie and want of it in himselfe? If a mans feeling be but slender, surely, his endeuours to obtaine will bee but cold: who is forward to craue a Physician, but hee which conceiues his health to be in danger? Be a thing neuer so excellent, if a man bee not sensible of some need of it in himselfe, hee will sooner contemne it, then desire it. It is hard for a man so much as to counterfeit an earnestnesse, when he is not aware of some occasion in himselfe to quicken him thereunto: so naturally doe these two things concurre, earnestnesse and feeling: a man cannot keepe himselfe from earnestnesse in craving and seeking that, in the want whereof he feeleth smart: neither can hee worke himselfe to put on a shew of importunitie, when he is vnsensible of some speciall necessitie. So that there can bee no doubt made of the truth of this point. *Dauids* ground for importunitie, *Behold, Lord, for I know mine Iniquitie.*

The Vse. Remember wee what wee haue heard heretofore, that *the mercie of God in the pardon of sinne, is a blessing of exceeding worth*: better for vs neuer to haue beene borne, then to misse this fauour, and to be called to an account with God, though it were but for one of our sinnes, and the same the least that euer wee committed. Now the way to obtaine this blessing, is, as we may learne by *Dauid* here, to petition for it at the Throne of grace. Cold and superficiall requests herein can neuer pierce the Clouds, nor find any manner of accesse to the Seate of God. They bee but as those vapours, which are drawne vp out of the earth into the Ayre, which suddenly wanting strength to mount higher, either vanish into nothing, or fall backe againe from whence they were exhaled. Wee shall heare among men many formall, idle, and as I may call them, yawning requests for mercy: you shall haue one in a moode cry *Lord haue mercy one vvee*, another leanes on his elbow, bewixt sleeping and waking in the Congregation, and darts out that forme when it comes in course. These be not the suites for mercy which the Lord will hearken to. Hee will haue that which is called [n] *the crying of the heart*, before hee will afford this fauour: when [o] *the soule thirsts*, when the *soule longs*, then he will graciously declare himselfe ready to be found. Now we are here taught, which is the onely meanes to bring vs to this fauourable exercise of praying: when thou art once come with *Dauid* to bee able to say with feeling, *Lord, I know mine iniquities*: then will thy soule to some good purpose crie out, *Haue mercy vpon me, Lord.* So that here is that thou must labour to, to haue a feeling and an effectuall knowledge of thy sinnes:

n *Lam.* 3. 18.
o *Psal.* 63. 1.

sinnes: neither must thou imagine that this is a thing easily attained vn-
to: such a knowing as *Dauid* here speakes of, is a matter of no little dif-
ficulty. There is more belongs to it, than the common profession, that
we are all sinners. If any man had asked of *Dauid* before hee was thus
rowzed vp by *Nathan*, what hee thought of himselfe; I doubt not but
he would haue said, I am a sinner; yea, for this very particular, he would
haue yeelded himselfe to haue done amisse, and to haue offended God:
there was more wrought in it then so, before he came to this which hee
here affirmes. Saint *Paul*, before his conuersion to Christianitie, would
haue denied himselfe to be a sinner: a man of his breeding, and of
knowledge in the Scripture could not but know, that all the Poste-
rity of *Adam* was guilty of sinne before God: yet there was some more
inward working before hee came to that, p *I know that in mee, that is in*
my flesh dwelleth no good thing. To iudge of sinne aright, and to see in-
to the estate of a mans owne soule in respect thereof, is a matter that
requires some labour to attaine to. When *Dauid* professed here to *know*
his sinne; his meaning was, that he knew how foule, how scandalous,
how sinfull, how dangerous, how manifold his sinne was: he beheld it
in true proportion: hee saw now that it was otherwise by many de-
grees then at the first he apprehended it. It may be hee was apt to slight
it before, and to thinke that though he had committed adultery, yet
it was no such great matter, for it was but that one time: and neither
was he alone, or the first that had so offended: he might deceiue his owne
soule with the excuses that he had framed, as, that his hand was not vp-
on *Vriah*, it was the sword of the enemy that had slaine him: and thus he
might flatter himselfe in secret, and make the matter to himselfe much
more tolerable then it was. But now he knew, and considered the matter
better: he now saw that this sinne was fouler in him then in another, by
reason of his knowledge, by reason of his profession, by reason of his
place and dignity, by reason of the many fauours which God had heaped
vpon him, in raysing him from behind the Ewes with young, to bee the
Prince and Leader of his people: hee now saw the particular euils that
accompanied this one sinne, how that it well might be called like the e-
uill spirit in the Gospell [*Legion*] because indeed it was a composition of
diuers euils: he had endangered the soule of *Bathsheba*, by drawing her
to consent vnto him: he had brought others into wickednesse that were
the instruments, some in going as messengers to *Bathsheba*, some in bring-
ing her secretly to his chamber, some in making *Vriah* drunke, and *Ioab*
in particular in imploying him, to leaue *Vriah* to the hazzard of the ene-
mie. He perceiued what a disgrace hee had brought vpon his profession,
how he had grieued the hearts of many of his subiects fearing God, how
he had giuen a president to men of vicious and lustfull dispositions; yea,
the very endeuours vsed by him to conceale the whole matter, went to
the heart, and the endangering of his owne soule, by lying so long in his
sinne before a thorow repentance: all these appurtenances to this one
sinne, hee was now better aduised of then hee had beene formerly. Not

Note.

p Rom. 7. 18.

one of these circumstances but hee had pondered in his minde, and prest sed vpon his soule to the humbling thereof. So that in saying, *hee knew his iniquities*, there was a great thing comprehended. Some little smart he had felt before, but it was soone healed vp, and a skin was drawne ouer the sore: but now the wound was searched to the bottome, now it bled afresh, and neuer till now did he know the depth thereof. Consider then, I pray you, that when the knowledge of sinne is commended to vs, as a meanes to make vs earnest with the Lord for his grace, there is more to be conceiued to bee in it then this, to say, *I am a sinner*; there must bee a distinct vnderstanding of the particulars, and circumstances tending to the aggrauation of sinne: it is necessary that a man doth see sinne in his colours, and so doe studie vpon it, and proceed from point to point in his thoughts, that so he may perceiue the measure of his guilt. This will make him come like the man in the Gospell, q *crying with teares, Haue mercy vpon mee, O God, &c.* Now, the true way to bring vs to this thorow and effectuall vnderstanding of our state through sinne, is the powerfull pressing of the Word of God vpon our soules: which cannot bee more strongly prooued then out of this present example. For what brought *Dauid* to this but *Nathans* Ministerie? that wrought vpon his conscience, and made him say, *Now I know mine iniquities, &c.* not as if he had not knowne afore that Adultery was a sinne, that Murther was a wickednesse; but because hee knew it not to the purpose vntill now. Had the Crucifiers of the Lord of Life, that denied the holy and the iust One, and desired a Murtherer to be giuen them, beene euer r *pricked at their hearts*, had it not beene for the power of *Peters* Ministery? When had *Paul* vnderstood, as was necessary, that *lust was a sinne*, if hee had not beene set to Schoole to the Lesson of *the Law*, s *Thou shalt not lust?* There can be no better euidence of the working of a powerfull Ministery to this end, then the lothnes and vnwillingnes which Sathan workes into the hearts of men to come within the reach of that preaching, by which sinne is wont to bee laid open as it is. How vsuall is it with many to shrinke away from that Ministerie, by which the nature of particular sinnes is most effectually displayed? There be diuers could be very well content to heare, were it not for that that their personall euils are made to appeare to their consciences more foule by farre, and more vgly then they deemed them. So some things which they thought to be no sinne, are manifested to them to be sinnes: and some which they conceiued to be but petty, are proued to be hainous; and some which they supposed to be but single, are discouered to be manifold; and some againe which they thought they had repented of, are shewed plainly to be yet not so sorrowed, not so lamented for, not so reformed as is necessary. Now this secret backwardnes which men shall feele in themselues, to come vnder the working of the Ministerie, by which their soules shall bee rifled, and their sinnes thus scanned, and searched, and improued to the vtmost, is a plaine proofe of this, that this is indeed the meanes, to bring a man to know his iniquities as he should. I will boldly appeale to the soule and conscience of

q *Mark* 9.24. The true way to come to a thorow vnderstanding of our estate through sinne.

r *Acts* 2.2,37.

s *Rom.*7.7.

of euery humble, and attentiue Hearer, whether it bee not true which I say in this, that he hath been, notwithstanding some former knowledge, of the corruption of mans nature, yet by the power of the Word faithfully dispensed, made to vnderstand more both touching sinne in generall, and touching his owne sinne in particular, then euer he was ware of. Certainly, one of the first workings which the Word of God hath vpon the soule of a Christian, is to make him say, *Verily, I now see my selfe to bee worse by many degrees, then I supposed: I thought euer I was a sinner, but I neuer vnderstood till now, what it was to bee a sinner: and there be many things which I supposed were very tolerable, which I now see and confesse, are very vile before the Lord.* Heere is then the issue of my speech: Wouldst thou haue grace and mercy with God? I say with the Apostle, *Let vs goe boldly to the Throne of grace, that we may receiue mercie, and find grace, &c.* Desirest thou when thou commest thither, to be feruent in spirit, and to begge with importunitie, because thou heerest it taught, that the Lord loueth such Petitioners? Oh, then labour to haue an effectuall feeling of thy sinnes! If thou once art sensible of them, Oh how thy soule will pant, how thy spirit will worke with sighes and grones, which cannot be expressed! Perceiuest thou some insufficiencie in thy selfe this way, and that thou hast not such a feeling as is necessarie? Goe then to the House of God, waite vpon the powerfull dispensation of his Word; pray before, that thy soule may be wrought vpon, that thy conscience may bee spoken to. Bee glad when thou heerest sinne set out at full; especially when thou heerest thy speciall corruptions come into handling, Oh, then listen aboue all: what if it smart a little, whiles the instrument is thrust in? yet doe thou labour to reioyce, when thou art so searched. This blueneſse of the wound shall purge out the euill: hearken not to those nice ones, that will say, [This is the next way to bring thee to despaire, take heed, thou mayest be cast downe too much:] No, no: there is no feare of curing thee, when once the dead flesh is fretted out; when thou art once brought to say, *Oh, now, now I know mine iniquities. O Lord, little did I thinke I had beene so naught, so vile, so corrupt.* It may be, the Deuill will goe about to discourage thee, and say, Thou art past pardon, there is no mercy with God for such as thou. But greater is he that is in vs, then he that is in the world. It is as sure as the Lord liues, that he who hath brought thee thus farre, will not so leaue thee, but will put into thee the Spirit of Adoption, which shall cry aloud within thee, *Haue mercy vpon me, O God, &c. For, behold, I know mine iniquities, &c.* It is thou that hast wounded me, and it is thou which must heale me; thy Word hath smitten mee, how shall I thinke but this, euen thy rod and thy staffe shall comfort me? I beseech you, let mee intreat you to the embracing of this course, of which I will not doubt to say in the wordes of the Prophet, [u] *This is that good way, wherein, if you shall walke, you shall find rest for your soules.* If you will looke into the path which I now speake of, and doe not see the prints of *Dauids* feet therein, I will giue you leaue to disclayme my counsell: but I am sure, this way hee went?

t Heb. 4.16.

u Ier. 6.16.

Nathans faithfull Ministerie brought him *to know his iniquities.* This knowledge made him presse vnto the Lord with a sute for mercie: and this sute, I am sure, was not sent empty away. It was not pocketed vp, as the lot of many Petitions is, neuer to be looked vpon, but the Lord gaue him his hearts desire, and fulfilled all his mind. Goe thou, and doe likewise. Thus of the generall Doctrine of this Verse: the more speciall Doctrine followeth out of these words, and it is thus;

The second Doctrine.

That it is a great blessing of God, to haue a tender and a wakefull conscience. We shall not be able to denie that to be a blessing, which God vouchsafed vnto *Dauid* for his speciall good: and that I am very sure was such a conscience as I now mention. Obserue wee *Dauids* words: *My sinne is euer before me: meets me, as it were, at euery turne: I can doe nothing, I can goe no whither, but still my late fact, with all the dependances thereof, is presented to my thoughts: mee thinkes, I still heare* Nathan *saying vnto mee, thou art the man: It seemeth to mee, that I doe see that honest, that faithfull, that innocent* Vriah, *how hee preferred his seruice to mee, in lying as a Watchman at my Chamber doore, before his owne ease and contentment, to which in subtiltie I perswaded him. I cannot but remember how readily, and with what obseruance the poore soule went from mee, with a Letter vnto* Ioab, *the tenour whereof was his destruction. It comes to my minde, as if I saw him fall by the Sword of the enemy; euen his bloud hath a voice in my eares, and cryeth from the earth against mee. Thus are my thoughts exercised, one while with one particular of this monstrous sinne, one while with another; neither sleeping nor waking can I put it from mee. Walke I on my Roofe, then it is presently in my minde, that from thence I beheld* Bathsheba *with a lustfull eye: goe I into my Chamber, the verie sight of my Bed reuiues the memorie of my sinne. If I heare a Drumme, or behold any preparation for the Warre; if* Ioab *my Lieutenant come into my presence, if I am about to write Letter, if the tidings of any mans death bee brought vnto mee, euery of these seemes to tell mee of* Vriah. *If* Nathan *come before mee, then, loe, I seeme to my selfe to be summoned at the Barre of the Lords Tribunall, and I cannot behold him but with awe.* Was not here the tenderneſse and the wakefulneſse of *Dauids* Conscience? What was it but Conscience, that was such a continuall Worker vpon his thoughts? and was not *Dauid* happy to bee thus vrged with an importunate conscience, and thus to be pulled by the sleeue at euery time? Yes verily. Before he fell to making of this sute, he was by this meanes quickned to it; his conscience would neuer let him bee quiet, before hee had humbled himselfe to God, and sought his fauour by acknowledgement. Thus was it with him now, as at another time, when hee said, [x] *There was no rest in his bones, because of his sinne.* Hee was like a man hauing a Thorne in his ioynt, who for the throbbing and beating thereof, cannot be still till it be plucked out: neither could he be at any peace with himselfe, till hee had eased his soule by Confession. So that this was one benefit hee receiued by this incessant stirring of his conscience, it did euen driue him to the Lord, and forced him in a manner, to

Obuersatur mihi ingiter. Tremel.

x *Psal.*38.3.

get

get him vnto him right humbly. Secondly, After hee had thus powred out his soule before the Lord, and gotten some refreshing by so doing, the being of his sinne euer in his sight, by the fidelitie of his conscience, did worke him vnto thankefulnesse for escaping the perill of such a sin; vnto watchfulnesse to preuent the like inconuenience, vnto commiseration and pitie towards others ouer-taken at any time by infirmitie. This good came to *Dauid* by hauing such a conscience. Had his conscience beene dull, and hard, and vnapt to doe the office of admonishing, what securitie would haue crept vpon him? what carelesnesse to become a Petitioner to the God of mercie for his grace? what neglect in the obseruation of himselfe? What pride in respect of others? So that it was euery way happy for *Dauid*, to haue such a liuely conscience, that it was euer pricking him with the remembrance of his sinne. And it seemes that this was the generall estate of *Dauids* Conscience. Hee did once but cut off the lap of SAVLS *garment*, and that in an honest meaning, that *Saul* might know his fidelitie, in that when hee did it, he might as well haue cut his throate; yet he was touched in his [y] heart: and when he had caused the people to be numbred, his heart smote [z] him: and both the one and the other was for his good: the former was a restraint vnto him from violence to *Sauls* person, wherein otherwise partly his owne vexation, partly the forwardnes of his followers to doe him seruice therein might haue preuailed: the latter brought him to his knees, and made him cry out, *Lord, I haue sinned exceedingly, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.* And indeed if it were not a blessing to haue such a Conscience; wherefore should the Lord threaten the *Israelites* for their disobedience, to [a] *smite them with blindnesse, and with astonying of heart?* meaning, that he would inflict vpon them such a kind of brawny and insensible dulnesse, that in doing euill, they should be vtterly without any manner of apprehension of their misdoing: which seemeth to haue in speciall manner seized on them, when being vrged by *Pilate*, in their furie and implacablenesse against Christ, they cryed out with one voice, as men desperate in the businesse, [b] *His blood be vpon vs, and vpon our children.* When God would punish these great sinnes of the Heathen, (who, when knowing and seeing euidences of his power and Godhead in the Creation of the World, glorified him not as God) [c] *he deliuered them vp into a reprobate minde, viz.* to commit all without remorse: and it is a branch of our native corruption, to haue [d] *past feeling*: and the consequent of it, is a working *of vncleannesse with greedinesse.* The Apostle giues this report of them, which in the latter times being in damnable errours, [e] *that they haue consciences seared with an hot iron*: comparing their consciences to such parts in the body, which being found by the Surgeons are incurable, are seared vp, and so become vtterly without sense. These things are proofes of this, what a fearefull thing it is to haue a drowsie a silent, a forgetfull conscience, and therefore by consequent a blessing to haue such a faithfull Admonisher in ones bosome, as will neuer leaue working, till the knowledge of sinne be so made vse of as it ought to be.

y 1. *Sam.* 24.6.
z 2. *Sam.* 24.10

a *Deut.* 28.28.

b *Mat.* 27.25.

c *Rom.* 1.28.

d *Ephes.* 4.19.

e 1. *Tim.* 4.2.

The Vse.

This makes vs see how much men are deceiued, who please themselues in their inward senslesnesse. Because they are apt either to swallow downe sinne without scruple, or if they haue some little touch for the present, quickly to forget it: therefore they are confident touching themselues, that they are in an happy case. The sinne which is vanished out of their remembrance, they suppose to be also wiped out of Gods Record: yea, it is the labour of many, howsoeuer of things pertaining to profit or reuenge, to the satisfying of a corrupt humour, they striue to bee mindfull, and are loth to let any thing slip from them; yet (I say) it is their desire to put their sinnes into the backe end of the Wallet, and the lesse they see them, and the more seldome they remember them, the better they are pleased. Alas, poore soules, how busie they are to increase their own woe! the miserablest estate that is, to haue a sleepy conscience: no hope of his repentance, whose conscience is benummed. Well is him that hath such a conscience that will stirre vpon the least offence, and will awake at the least blow, and will be a perpetuall sollicitor, till it hath brought a man before the Lord, to discouer that to him which from him cannot be concealed. Wee may see by *Dauid* here the good of such a conscience: *Dauid* by all probabilitie would neuer haue beene so earnest with God, had not his conscience within him beene so importunate. Hee could haue no peace in himselfe, vntill hee had laboured to make peace with God. Let me now, to make this Vse the more vsefull, adde this;

Vpon what condition a working Conscience is a blessing.

It is true in the generall, that a working conscience is a blessing: but it is onely with this caution; that if it be harkned to. It is possible for vs, to turne that which in it selfe is a blessing, into a curse. As it is a blessing to haue children, yet a man may make them no blessing by the neglect of education. It is a blessing to liue vnder a faithfull Ministery, yet through it, if a man be not a good hearer, hee may increase his owne iudgement. It is a blessing to haue a Friend, which vpon euery occasion is apt and ready to admonish; but yet if a man be like the deafe Adder that stoppeth his eares, hee shall but heape vp wrath vnto himselfe by that occasion. There is a certaine naturall power in the conscience, to giue the checke presently vpon the doing of euill, so farre as the minde hath knowledge to vnderstand to what is euill: and when men come to the hearing of Gods Word, their consciences are many times wrought vpon more strongly then they would. Now it is good simply, for the conscience thus to moue, and it is a token of Gods great loue vnto man, to furnish the minde with such a reflecting faculty vpon it selfe. But now here is the mischiefe: it is the fault of many to deale with their conscience, as rich men doe sometimes with an earnest and clamorous Begger; or as great men with an importunate Petitioner, whom they will make as if they did not heare, and passe along by without regard, and fall into talke of some other matter; purposely to auoid the taking notice of the other. Thus, I say, many vse their Consciences, endeauouring not to heare them: and when the heart smites, they will not answer: when it brings the sinne to sight, they turne their heads aside, and will not behold it. If they

they find by experience, that when they are alone, it is the fashion of their conscience to encounter them, they will seeke to furnish themselues with such company, as shall be sure to giue conscience no leisure to speake to them: nay, if they perceiue, that during that little time which is betwixt their lying downe in bed and sleepe, their Conscience will be vpon them, they will preuent that too, by drowning their thoughts another way; or by the presence of some like themselues to hold them with idle talke, till sleepe haue ouer-taken them: or if it fall out, that the Word of God, when they heare it preached, doth somewhat awaken them, and sets their Conscience to doe its office, they will try perhaps if they must needs bee there, to sleepe it out; or if there bee no remedie but to bee troubled with it for the time, they will bee sure to helpe it when they be gone, and will seeke occasions to forget it. The poore Conscience shall bee shaken off as *Paul* was, when hee disputed before *Felix*, of iudgement to come, with, f *Goe thy way for this time, and when I haue conuenient time, I will call for thee.* Such varietie of trickes doth the Deuill vse for the declining and shunning of the power and working of the Conscience. Now by this meanes, this which is in it selfe a blessing, becomes a curse; and the vsing of the conscience in this vnkind and careles manner, is the next way to moue God to silence the conscience, and reduce it vnto a kinde of perpetuall drowzinesse. I remember what God said once to *Ezechiel*, that because of the rebellious disposition of the people, that would neither heare, nor cease when they were spoken vnto, therefore hee would g *make the Prophets tongue cleaue to the roofe of his mouth, and he should be dumbe, and not to be vnto them as a man that reproues.* Looke as God dealeth with whole societies of men, in taking away from them the benefit of a powerfull Ministerie, when the same is not hearkned vnto; so dealeth hee with particular persons, in striking a deadnesse into the Conscience, when the voice thereof is not regarded. Thus then we are all here taught to take it as a blessing, when the Conscience shall faithfully present vs with the most exact suruay of our wayes, and so accordingly to vse it as a blessing. Bee sure neuer to turne thine eyes from beholding that which thy Conscience offereth to thy view: whatsoeuer thy Conscience doth herein, it doth by authority, and speciall Commission from God, and as his Deputie, and it deserues regard. I doe not doubt but whiles *Dauid* lined vpon earth, this particular sinne was euer in his sight. What warrant or colour of reason to thinke that there went a day ouer *Dauids* head, after *Nathan* had awaked him, in which he thought not vpon this fact? what if thou haue once or twice vpon the importunitie of thy Conscience, humbled thy selfe before the Lord, shall it bee any hurt vnto thee to renew thy repentance euery day? Nay, know it, thy repentance is not sincere, nor vnfained, if thou once ceasest to thinke, that which thou hast done by way of repenting is sufficient. Oh, how happy and profitable shall it bee for thee to bee summoned to a continuall reckoning! How will it auaile thy soule and breake thy heart! How will it season thee with humilitie! How will it quicken

f *Act.* 24. 26.

g *Ezek.* 3. 26.

quicken thee vnto thankefulneſſe to God, which hath freed thy ſoule from ſuch a treſpaſſe? Neuer doe thou therefore, hauing falne into ſome ſpeciall ſinne, be angry with thy conſcience for reuiuing it: doe not giue it a churliſh anſwere, *I pray thee tell me no more of this, haue I not heard it of thee often, and wilt thou neuer leaue to trouble me?* Nay, bee ſorie rather and afraid, when thy heart is ſilent. A forgotten ſinne cannot but hurt; a ſinne that is euer in ſight, to a wiſe Chriſtian, cannot but be profitable. And thus is the Vſe of this Doctrine. It was well for *Dauid* that his ſinne did meete him ſtill. It haſtned his iourney to the Throne of God: the more his ſoule beheld his euill, the more he laboured to hide it from the Lord. I remember what is ſaid of *Balaam*, when hee was riding on his Aſſe to *Balak* King of *Moab*, who had hired him to come and curſe the Iſraelites: the Angell of the Lord met him with his Sword drawne in his hand; the Aſſe ſaw the Angell, but *Balaam* did not; the Aſſe turned out of the way, *Balaam* ſmote her to turne her into the way: well, the Angell met him againe in a path betwixt two Walls, yet *Balaam* made a ſhift to force his Aſſe to paſſe by, though it were with the daſhing of his foot againſt the Wall: hee was neuer brought to ſtoope and yeeld, till the Angell met him the third time in ſuch a narrow place, that there was no way to turne either to the right hand, or to the [h] left. I apply it thus: It is euen ſo with euery of vs; as long as it is poſſible to ſhun the importunitie of the conſcience, and to put by the clamorouſneſſe thereof, we will be ſure to doe it; yea, though it be not altogether without ſome danger to our ſelues, yet wee will endeuour it. It is happy therefore for vs, if by the mercy of God, our conſcience ſhall meete vs againe and againe at euery turne, and ſo hedge vs in with vnauoidable conuincements, as that we ſhall ſee plainly that we haue no helpe, but to flie vnto the Lord, and to become ſuters for his grace and mercie in releeuing vs. And thus farre of that which *Dauid* auouched in this paſſage. He could not but be earneſt for pardon, *for he knew his iniquities*: he could haue no reſt in himſelfe till he had ſought the Lord becauſe *of the ſight of his ſinne*.

h *Numb.* 22. 22. &c.

The

The sixt Lecture.

Vers. 4.

Against thee, against thee onely haue I sinned, and done euill in thy sight.

WHat is the dependance of this Verse vpon the former, I haue shewed before. *Dauid* would now make it appeare, that he was sensible of his sinnes, and that his conscience charged him with his iniquities: whereupon hee falls into an acknowledgement of his sinnes: *viz.* his speciall actuall sinnes in this Verse: his originall sinne, the corruption and sinne of his nature, in the next Verse. Two things in this fourth Verse are to be considered: First, How *Dauid* doth charge himselfe. Secondly, How he doth discharge God. The particulars of the Verse.

First, His charging of himselfe in these words, *Against thee, against thee onely haue I sinned, and done euill in thy sight.* These words must not be so taken, as if *Dauid* went about to limit, or restraine his sinne, in some such sort and sence, as if because of his greatnesse in the World being King, hee could not bee said to haue in any respect sinned against man. For had not *Dauid* trespassed against *Vriah*, in taking away his wife, against *Bathsheba* in drawing her to vnchastitie, against diuers others, whom hee had vsed as instruments for the promoting of his purposes; what if it might be true, that *Dauid* thus offending, was exempted from all humane authoritie, whether Ecclesiasticall or Ciuill, that might punish him; Suppose, I say, it were so (for that is a point which I will not now dispute) yet that cannot proue him to haue beene without guilt of any sinne against man: so that *Dauid* had no meaning here to abridge his offence, and to reduce it onely to the Person of God; but he hath reference in his speech, to that which of all thinges else went most to his heart, and to that reckoning with God, which hee knew hee could not shunne, howsoeuer hee might finde meanes to shift among men. Wee may conceiue of *Dauids* meaning, as if he had spoken more largely, thus; *O Lord, when I consider duly what I haue done, I see in many respects iust cause of humbling and of sorrowing: but aboue all, this most woundeth me, when I thinke vpon thy Maiestie, what thou art in thy selfe, and what thou hast beene towards mee, and how now I haue offended thee. I haue carried the matter with much cunning, and the depth of my sin hath beene hidden from the eyes and knowledge of the greatest part, and I was apt thereupon to be secure, and to thinke my selfe in a kinde of safetie: and for those that are in part priuie to it, they are all ready to sooth me vp, and to cherish me in my carelesnes: but now I perceiue that it is all naught before thee: it vexeth me not a little, that I*

should

should not feare to commit such an euill in thy presence, which yet I was busie to hide from the sight of men: and were this that I haue done [illegible] against men, and such as I were able either to conceale, or to iustifie to the World, yet I find I haue to doe with thee, and howsoeuer the matter may bee borne out here with men, yet still I remaine a sinner against thee: and when I thinke thereon, I can haue no rest in my selfe till I haue sought thy fauour. Thus is the sense of the words. Let vs consider of the Doctrine.

That to the children of God, in the day of their repentance, sinne, in respect that it is an offence against God, is the greatest burthen. DAVID a childe of God, wee cannot doubt; That he was now at this time in the inditing of this Psalme in the practice of repentance, what more apparant? Now, let the manner of this speaking testifie, how it vexed his soule to haue offended God: among many things that troubled him, yet this was the chiefe; *Against thee, against thee haue I sinned.* To wrong men, is iniurious; to doe euill in the view of the World, is hatefull: but all this is nothing in comparison of this, that I haue offended thee: mee thinkes all other respects and circumstances of sin, are but as trifles, when I consider this, that I haue presumptuously and rebellionsly sinned against thy Maiestie: *Against thee, O Lord,* whose fauours towards mee are without number, who hast raised mee from nothing to a Kingdome, who hast oft saued me from the brinke of destruction, and giuen mee my life for a prey, when there hath beene but a step betwixt mee and death: who hast giuen mee the knowledge of thy selfe, called me to the hope of saluation, graced me with many spirituall gifts in measure farre aboue others; and in a word, hast euen laded mee with thy benefits. This is it which melteth my soule into griefe, and filleth my spirits with the greatest heauinesse. This is the meaning of *Dauids* [onely] to expresse the depth of *Dauids* griefe for offending God: neither shame in the World, no, nor yet the consideration of the punishment belonging to this sinne in Hell, touched him so neere as this, *It is the Lord my God whom I haue sinned against.* The truth is, sinne doth therefore vndergoe the name of sinne, because it is a breach of some Law of God. Now, that which makes an act to be a sinne, ought especially to be respected in performing of repentance for sinne. The same thing which makes it properly to bee a sinne, should bee the mayne ground of griefe and sorrow for committing it. It will not be hard to inlarge this point. Our Sauiour had a meaning to shew this in the Parable of the Prodigall [a] Sonne: *viz.* in his wordes of acknowledgement at his returne vnto his Father: *Father, I haue sinned against Heauen and before thee.* The speciall thing that touched him euen to the quicke, was, that hee had abused and wronged the bountie and kindnesse of so good a Father. This made him to insist so much vpon the Name of *Father*; *I will goe to my Father, and say vnto him, Father.* The miserie which followed his miscarriage, and the beggerie that hee was falne into, these things (though grieuous) troubled him nothing so much, as that he had demeaned himselfe vndutifully to a Father. Saint *Paul* treating to the *Corinthians* of [b] repentance, a thing which

a Luke 15.8.

b 2.Cor.7.

which can neuer bee without ſorrow; [c] doth diſtinguiſh vpon *ſorrow*: making one a *worldly ſorrow*, the other a *godly*. A worldly ſorrow for ſinne is, when the heart is afflicted and grieued for miſdoing, out of ſome by-reſpects only. I terme thoſe by-reſpects, in this which concerne a mans ſelfe mainly; as when a mans ſorrow is, becauſe of ſome ſhame or detriment to himſelfe. Thus euen the Reprobates doe ſometimes ſorrow: *Cain* had a ſorrow in reſpect of the [d] puniſhment: *Pharaoh* had it, and tooke on, but it was becauſe of the thunder and the haile; when that was ouer, hee was as bad [e] as formerly: *Eſau* wept, but it was only for the loſſe of the bleſſing; it mooued him as an inconuenience to himſelfe, not as a treſpaſſe againſt God: [f] *Saul* was grieued, but not becauſe he heard *Samuel* ſay that [g] *the Lord had caſt him away from being King*. *Ahab humbled himſelfe, and put on Sackcloth*, but it was becauſe the Prophet had greeted him from God, with the bringing [h] *of euill vpon his houſe, and with the taking away of his poſteritie*. This a worldly ſorrow, and when a man goeth no further then this, this is vnto him but a meſſenger of Death. Now the *godly ſorrow* is of another nature: a way is made to it, by the apprehenſion of theſe ſharper things, ſuch as are the conſequences of ſinne. For ſhame amongſt men, and the fire of Hell, theſe things doe profitably worke vpon the conſciences of Gods children, and hereby their hearts are pricked: but at laſt they come to grieue more for the offence againſt God, then for any manner of reſpect vnto themſelues: ſo that albeit there were no Hell nor puniſhment to be looked for, and that they could carrie the matter ſo, as that no diſgrace nor ſhame with men could happen to them; yet this would wound them, and that deeply, that they haue diſhonoured God. This is the *godly ſorrow*. This proceedeth from that Spirit which *Paul* calleth [i] *the Spirit of Adoption*: the other floweth from that in the ſame place hee tearmes, *the Spirit of Bondage*. The ſlaue wiſheth his offence vndone, becauſe of the Whip: the ingennous childe grieues at the diſpleaſure of his Father, and accounts himſelfe worthy of the Whip for doing that. As this ſorrow iſſueth out of this Spirit, ſo it brings forth ſuch a repentance, as *Paul* perſwaded to, by the name of [k] *Repentance toward God*: meaning therby ſuch a *repentance*, as their reſpect of the ſoule hath cauſed. A man grieues for ſinne, becauſe God is diſpleaſed: a man hates ſinne, becauſe God abhorres it: a man reſolues to forſake it, becauſe God requires it. This is *repentance towards God*. A rightly diſpoſed Chriſtian looketh more vpon whom he hath offended, then vpon what he hath deſerued by offending. This is that which is vpon the manner required in the firſt Commandement, which binds vs to this, that our regard to God in all things ſhould haue the preheminence. My loue of good muſt be more for Gods ſake, then the rewards ſake: my deſire of Heauen muſt bee more for the fruition of God there, then for my owne ſaluation there: my griefe for ſinne more becauſe God is offended, then becauſe my ſoule is indangered: nay, I ought to carrie that minde, rather to hazard my ſoule for the auoyding of ſinne, then to auoid ſinne onely

c *Verſe* 10.

d *Gen.* 4 13,14

e *Exod.* 9.27.

f *Gen.* 27.38.

g 1. *Sam.* 15. 24,25.

h 1. *Kings* 21. 21,27.

i *Rom.* 8.15.

k *Act.* 20.21.

only out of this respect, that I may saue my soule. This may serue for the opening of the Doctrine. It was *Dauids* maine griefe, that he had sinned against the Lord.

The Vse. This is to bee made vse of as a marke of triall, whether wee bee the Children of God or no; and whether that repentance, which perhaps we imagine wee haue practised, and doe practise, is vnfained. It may be thou hast had in thee at times some kinde of remorse, some manner of compunction, thy heart had been strooken for thy committed euils, and it hath beene so with thee, that thou hast earnestly wished that all these such things thou hadst neuer done. This I will not say hath beene a case simply. But now consider thy selfe well what it is which doth affect thee most, and what thought it is among others, by which thou art tormented chiefly: the thought of shame, the thought of iudgement, the thought of Hell, or the thought of God. I will not discommend it in thee, that shame hath made thee sensible of offending. *Paul* tooke aduantage to worke vpon the Romanes, out of their *being ashamed of former euils*: and hee had a desire to bring men to shame for some particulars: [m] *Some haue not the knowledge of God, I speake this to your shame. Haue no company* (saith hee) [n] *with the disobedient and stubborne person, that he may be ashamed*: a good preparation to repentance. It was commendable in *Ezra* that [o] *he was ashamed to lift vp his eyes*. So neither will I checke thee for it, if thy heart bee astonished and appalled with the feare of iudgement and damnation. Wee are taught by Christ, to feare [p] *God, because of his power to cast into Hell*. It was good in *Dauid* that *his flesh did tremble for feare of God*, and that [q] *he was afraid of his iudgements*: and in *Iob*, that [r] *the punishment of God was fearefull vnto him*. But this is it which I perswade thee to try thy selfe by. What thinkest thou if there were no shame, no danger, no punishment, neither in this World nor in the next, no more to be considered in it, but that God hath forbidden it, hee will dislike it and take in ill part that thou doest this and that? Canst thou for all this, in case there were no more in it then so, find thy selfe inclineable to sorrow for euils past, and to a purpose of amendment for the time to come; or at the least, dost thou striue to bring thy selfe to this, and out of a knowledge that it ought to be so, labour that with thee and in thee it may be so? this shall be a certaine testimony to thy soule, that thou art a child of God, and that thou art a practitioner of repentance, which Saint *Paul* calleth a [s] *repentance neuer to be repented of*. I pray let vs learne this point as a point of speciall behoofe to be made vse of for our resolution in this important matter, I meane our state towards God, and the sincerity and truth of our repentance. It is possible for a Reprobate, for an Hypocrite to bee grieued, such an one may wish from his heart, that some particulars of his actions could be recalled. Doubtlesse, *Iudas* if hee could haue vndone that which hee had done in betraying of Christ, hee would rather then any thing haue effected it. But here is the thing; I may bee sorry I haue done amisse, I may determine to doe so no more, and yet my disposition to sinne, my

Note.

affection

l *Rom.* 6. 21.
m 1. *Cor.* 15. 34
n 2. *Thes.* 3. 14.
o *Ezra* 9. 6.
p *Luke* 12. 5.
q *Psa.* 119 120.
r *Iob* 31. 23.
s 2. *Cor.* 7. 10.

affection and loue to euill bee the same it was: perhaps if I could doe euill safely, in regard of the knowledge of men, and securely, without hazarding my selfe vpon the wrath of God, I would to it againe with a full bent. This is nothing but a spirit of bondage, my respect is herein wholy to my selfe, to God nothing. But if I striue to this, that I may hate sinne, and loath it, because God abhorres it, and may resolue euen for his sake not to doe it, though in regard of any danger to my selfe, I needs not feare it; this is of the spirit of Adoption, & this was the truth of *Dauids* disposition in this case. And this it is which limits the children of God, and keeps them within compasse, after they haue receiued the witnesse of Gods Spirit with theirs, that they are the Lords, and that they shall vndoubtedly be saued. Some account this a Doctrine of presumption, and thinke there is a window opened to all manner of licentiousnesse, when men are come to be ascertayned, that no sinne whatsoeuer shall be laid vnto their charge, no euill shall be able to separate them from the loue of God. But when they are come to this hope, and haue receiued many testimonies of their being so in the state of grace, as that they shall neuer be cast off, the sence of Gods loue, the respect to his Maiesty, the knowledge of sin to be loathsome in his eyes, preuaileth more with them both to watchfulnesse, that they may not offend, and to remorse of soule when they haue slipt, then all feare of Hell or of punishment whatsoeuer: nay, euen when by pledges of Adoption, the feare of hell is vtterly remoued, yet they make more conscience of sinne, and are more grieued for offending God, then when in respect of their estate with God, they were most vncertaine. Thus for this, *Dauids* sorrow for sin, because it was *against God*: an abuse of his mercy, and ill requitall of his many fauours, a neglect of his Word, which ought to haue swayed with him aboue all. Let vs proceed, and let vs search & sift this place yet further, to see what holy instruction it may yeeld vs. Thus therefore.

That to sinne without due respect to the sight of God in sinning, is so much the greater sinne, and ought to be a cause of greater sorrow. We must consider of *Dauid* here, as of a most exact patterne, both of a man rightly weighing of sinne, and of one effectually grieuing for sinne. Now consider a little how it was: *Dauid* saw his sinne now in the true state and proportion of it, and conceiued of it as it was. *O Lord* (thought he) *what a beast was I? nay, what a beast was I? I was carefull to carry the matter closely, and I strayned my wits to deuise couerts for my wicked deede: I was my industrious that men might not vnderstand what I did: I would haue had no fault with* BATHSHEBA *cloked by the company of her husband: I imagined if I could haue done so, it had beene all well: that not succeeding, I deuised a plot to haue him slaine, yea, so slaine, as that no man might suspect me to be the author of his death, and that in hope by the marriage of the widow, to hide my adultery from the world. Herein I preuailed, and with this I flattered my soule in secret, thinking my selfe safe and out of danger. Thus I respected thine all-seeing eye and knowledge but a little: I imagined, that if I could escape the notice of the world, I should doe well enough for thy*

The second Doctrine.

thy knowing: but now, and Lord, I see to my shame and griefe, and to the wounding of my soule, that I was in an exceeding fault, so little to respect thy sight. It grieueth me now aboue all, that I should aduenture vpon such a wickednesse before thy face, and that I should dare in thy presence to commit such an haynous sinne. Oh, why did I forget, that thou wart an Obseruer of my whole carriage? thou sawest the lust of mine heart, when I looked wantonly vpon BATHSHEBA: *thou sawest the passage of my Messengers to and fro: thou sawest when shee came secretly to my Chamber: I caused all to goe out from me, but I could not shut out thee: I shrowded my selfe in the mantle of the night, but to thee the darkenesse and the light are both alike: I made the Curtaynes to bee drawne about me, but all was naked before thee, no Canopie being able to keepe off thy piercing view. I sent for* VRIAH *from the Campe, vnder a shew of hearing by his report the course of the Warres: I perswaded him to goe to his house, with a pretext to haue pity on his trauell: I gaue directions in priuate to* IOAB, *for placing him so in the battaile, as he must needs be slaine: I gaue it out that it was the fortune of the Warres that hee was dead, and thereto to bee imputed: I comforted his Wife with these fayned words, and thought by a speedy marriage with her to salue vp all: but in all these thou knewest my heart, and not a particular of my course there was but thou obseruedst it. Woe is me, that I should not thinke on this before, and that I should make so little account of thy presence: what haue I got by secreting this from man, sith there is not any the smallest portion of it vnto thee vnknowne?* Thus it was an improuement of *Dauids* sorrow, thus did it rend his heart the more, thus did his sinne seeme the more foule and haynous to him, because hee had beene so regardlesse of Gods eye: he was afraid to sinne before men, but thought it nothing to offend before the Lord. And had not (thinke we) *Dauid* cause thus to be affected with this thought? To thinke God lookes not one whatsoeuer we are doing, is a kind of Atheisme. The Spirit of God describing a wicked [t] man, proues him [u] *to thinke alwayes there is no God:* [x] because *he saith in his heart, God hideth his face, and will neuer see.* If a man thinke God lookes on, yet slights it ouer without regard, he doth (as it were) not care though he see: how can this be lesse then impietie? he is loath man should see him, but yet is not afraid though God behold him: is not this a breach of the first Commandement, and an esteeming of man, more then God? I doe not maruaile though it went to *Dauids* heart, and that he insisted vpon this as an aggrauation of his sinne, that hee had not feared euen the sight and presence of his glorious Maiestie to offend. No doubt, this made him sensible of some dregs of Atheisme in himselfe; hee saw hee could not cleare himselfe from a kind of contempt of God. I remember a speech of *Ezraes* in his confession: [y] *Behold, we are before thee in our trespasse*, as if he had said: We haue the more cause of humiliation and sorrow, because we had no more regard of thy presence: wee gaue the aduenture, because we could find how to excuse the matter to the world; but we stood not in so much awe of thee as we should: but now we see that we were all the while in thy view, & because of our neglect thereof,

t *Psal.10.*
u *Vers.4.*
x *Vers.11.*
y *Chap.15.*

wee

we now perceiue we cannot *ſtand before thee*, if thou ſhouldeſt proceede againſt vs in extremitie. This may ſuffice in briefe, for the laying open of this point. A ſinne is euer ſo much the more foule, by how much the more the committer of it, did, in committing it, forget Gods beholding of it. ſaid DAVID, *I did euill in thy ſight, and yet I feared it not. I made no ſuch account of thy preſence as became mee: how it vexeth mee, that I durſt bee ſo vile before thee, and ſtucke not vpon the doing of that whiles thou lookedſt on, which I would haue beene aſhamed to haue done if the meaneſt officer in my houſe, or the baſeſt Groome in my ſtable had beene by.*

This ſerues to be a direction to vs in the practice of repentance. This Pſalme is on purpoſe come to our hands by the prouidence of God, for our guidance in this great duty of humiliation for ſinne before GOD. without which there can bee no ſaluation. Hee that intends to humble himſelfe before God in priuate for any ſpeciall ſinne, this muſt bee his courſe, if he will doe himſelfe right; he muſt muſter together all circumſtances that he can poſſibly cal to mind, which may any way tend to the aggrauement of his fault, A man muſt not ſpare his fault in this caſe. It is beſt rather to endeuour the aggrauating of it, then in any degree or meaſure, to mince or diminiſh it. The more ſinne ſhall wound our ſoules, the more we are prepared for the Balme of grace to be powred in. Now among other circumſtances, this is a maine one to bee inquired into, whether at any time thou tookeſt heart to doe amiſſe by the hope of ſecrecie. If at any time it hath beene ſo with thee, that thou haſt aduentured the doing of that, notwithſtanding the Lords looking on, which thy heart knoweth thou wouldeſt not haue performed, in caſe the meaneſt of villeſt among men had ſeene thee, learne by this place, and by the worthy Author of this Pſalme, to labour thy ſoule to an eſpeciall degree of humiliation euen for this: *O Lord, euen in thy ſight haue I not feared to doe naughtily.* I beleeue there are many, to whoſe care and practice the vſe of this poynt may be well commended. Thinke wee with our ſelues, how many times we haue become bold to doe amiſſe, becauſe no eye of man hath ouer-ſeene vs. Much wantonneſſe, much falſhood, much backbiting, many omiſſions of ſpeciall duties to God, many neglects, many ſinnes in regard of men are carried out ſecurely with this; No man beholds vs: the ſight of God all the while is little reckoned of. Let vs bee ſure to remember this in the practice of Repentance, and in the examination and ſurueying of our ſelues. By no meanes let vs paſſe this ouer. If we haue at any time feared the eye of man, more then Gods ſeeing, let vs know, that, that very particular doth challenge at our hands a meaſure of repentance more then ordinarie.

The 1. Vſe.

Secondly, we are taught here, that in aſmuch as it is ſuch an aggrauation of ſinne, when the eye of Gods Maieſtie is not duly thought vpon, therefore we ſhould endeuour euer to be ſenſible of this; that whereſoeuer we be, or whatſoeuer wee goe about, we are before the Lord, not ſo much as a word, or a thought being hidden from his knowledge. How direct the Scripture is in this, we haue beene often taught: *the eyes of the*

The 2. Vſe.

z Prou.15.3.
a Ier.23.24.
b Heb.4.13.
c Gen.6.5.
d 1.Kin.8.36.
e 1.Chro.28.9.

z *Lord in euery place behold the euill and the good.* a *Can any hide himselfe in secret places, that I shall not see him, saith the Lord, &c? All things* b *are open vnto his eyes with whom we haue to doe.* The very inward meanings of the heart the Lord seeth, as is the true Translation of that saying of c *Moses.* Though the heart bee seated in such a darksome Closet, that man himselfe whose it is, albeit he would giue a world for a sight thereof, yet could not haue it; yet the Lord beholds it: there is not so much as a thought priuily conceiued there, but hee descryeth it; not a sparke of lust so softly blowne and kindled, but he discerpes it; be it but the smallest seed of vngodlinesse, and neuer so warily couered, yet he obserues it: *The Lord knoweth the hearts of all the sonnes of men:* e *Hee searcheth all hearts, and vnderstandeth all the imaginations of thoughts.* This is a matter of especiall behoofe to bee well thought vpon. It is not our muffling; like *Tamar*, nor our hiding behind the doore, like *Sarah*; nor our running among the bushes, like *Adam*; nor our burying our selues in the keele of the ship with *Ionah*, that can shroud vs from the Lord: the bolting of the lodging, the closing of the windowes, none of these deuices can preuaile in this case. God knoweth still what thou art doing, & what thou art thinking, euen a great deale better then thy selfe, Labour we to haue this euer in our thoughts, and when wee finde our selues affected with a kind of awe by the looke of man; let vs think what an horrible thing it is, if we shall not be strooken with a regard vnto the Maiestie of God much more. If euer wee come to *Dauids* feeling, this small respect vnto the sight of God, will grieue our soules aboue al. Thus haue I obserued two speciall causes of *Dauids* sorrow: First, that he had offended God: Secondly, that he had feared the eyes of men more then his presence. Now, there is somewhat yet to bee noted out of these words, and out of the manner of speech that is here vsed, *This euil, &c.* Here two things.

The third Doctrine.

First, *That in the confession of sinne, it is necessary, as much as possibly one may to descend into particulars.* This is *Dauids* confession, that we cannot deny; that it is a plat-forme for vs how to confesse, it must needs be acknowledged. Now, *Dauid* in confessing, doth not content himselfe with acknowledging of somewhat only in grosse, but hee proceeds, wee see, to the pointing out of particulars; *This euil, &c.* Hee passeth not the matter ouer with a generall phrase; *Lord, all men are sinners, and so am I: but, O Lord, it is true indeed that I haue sinned against thee, and behold wherein, here is among others a maine offence, a particular euill which I haue done This, O Lord, this is it which I haue at this time speciall occasion to acknowledge.* Thus at another time he insisted vpon the particular, in his humiliation for the fault of numbring the people: f *I haue sinned exceedingly in that I haue done.* Thus *Ezra* in that oft remembred confession, besides the general acknowledgment, that g *his and the peoples iniquities were increased ouer their heads, and their trespasse growne vp to heauen,* falleth into the particular of matching with the vncircumcised h Nations. See also *Nehemiah* the ninth, where it is said in the beginning of the Chapter, that

f 2.Sam.24.10
g Chap.9.6.
h Verse.11.

the

the children of Israel being assembled, stood and confessed their sinnes: what specialties are ripped vp, both of Gods fauours to their state, and of their abusings of his goodnesse. There is in that Chapter, whoso shall obserue it, a great exactnesse and diligence that way, euen to enlarge particular euils, and to lay them open before the Lord in their full proportion. The like shall we find in *Daniels* [i] prayer: there is first the generall, [k] *We haue sinned, wee haue committed iniquities, and done wickedly*: then there follow particulars, *Wee would not obey thy seruants the* [l] *Prophets: we haue not heard thy* [m] *voyce: wee made not our prayers before the Lord our* [n] *God. They were baptized of* IOHN *in Iordan, confessing their* [o] *sinnes*: Those very words testifie a descending into particulars: *there sinnes*, the euils whereof they were specially and particularly guilty; those they acknowledged: that is, so much the more manifest by their comming vnto *Iohn* for particular [p] directions, *What shall wee doe, &c.* is argument that they had sight of their particular faylings, inasmuch as euery seuerall rancke of people was desirous to know, how to giue particular euidence of amendment. Did not *Paul* bind himselfe to an acknowledgement of particulars, when he setteth downe with his owne pen, that he was *a persecutor, a blasphemer, and an* [q] *oppressor*, when he talkes of sin discouered vnto him to bee sinne, by *the knowledge of the Law*, and of the ouer-ruling tyrannie thereof, in carrying captiue vnto those verie things which his soule [r] abhorred? *Many of them that beliened* (sayth the text of the Ephesian Conuerts) *came and* [s] *confessed*. Thinke we they vttered the matter in termes of generall acknowledgement? No, there *bringing out* into publike *of the bookes of those that vsed curious arts, to burne them before* [t] *all*, is a signe that they fell into a seruey of particular sinnes: if this were not very behoofefull, what should wee thinke to haue beene the reason of [u] *Peters* course, in labouring the repentance of his hearers, by drawing them into the consideration of a speciall sinne, and by pressing it vpon their conscience so, as that they might plainely see their owne personall guilt in that behalfe? Hee is at them againe in the like [x] sort. The truth is, that this is the next way to bring to that measure of humiliation that is necessary. While a man goeth no further than this, *I know I am a sinner, and so we are all*; this neuer workes to any more than a formall kind of repentance, as, *Lord, haue mercy on me, &c. God, forgiue vs, &c.* But when a mans heart is touched with the apprehension of particulars, here is *this euill, and that euill, and the other that I haue fayled in, and euery of them hath these & these circumstances to aggrege it*: this wounds the heart, this humbleth the soule, this makes thy repentance to become vnfained. It is said, that [y] *if we would iudge our selues, we should not bee iudged*. To scape Gods future iudgement, wee must now fall into a iudging of our selues: and in this we must (as much as we may) imitate the same course which the Lord will then hold. Now what will the Lord doe? will he onely lay it vnto mens charge in generall termes that they are sinners? Nay, *I will reproue thee, and set thy sinnes in order before* [z] *thee: hee will bring euery worke to* [a] *iudgement; he will lighten*

i *Chap.* 9.
k *Verse* 5.
l *Vers.* 6.
m *Vers.* 11.
n *Vers.* 13.
o *Matth.* 3. 6.
p Luk. 3. 10.
q 1. *Tim.* 1. 13.
r *Rom.* 7. 7. *&c.*
s *Act.* 19. 18.
t *Vers.* 19.
u *Act.* 2.
x *Chap.* 3. 14. *&c.*
y 1 *Cor.* 11. 31.
z *Psal.* 50. 21.
a *Eccles.* 12. 14.

lighten things hidin darknesse, and make the councels of the heart [b] *manifest.* Hee therefore that would iudge himselfe, must striue to come as neere this very course which God will hereafter take, as he possibly can: hee must labour to draw vp bills of particulars against himselfe, and to proceed from point to point with his owne soule: that when hee commeth to deale betwixt God and himselfe, hee may bee able to say, *Behold, Lord, this euill haue I done, in this I haue done naught: This thought, this word, this action hath beene other than it should haue beene.* Wee may well thinke that *Iob* was accustomed to some such course, when he saith, *he could not answere one of a thousand:* it is a signe he was aquainted with particulars.

b 1. Cor. 4. 5.

The Vse. We see now still what directions we are furnished with, by Gods prouidence, for the necessarie dutie of repentance. I taught out of the title of this Psalme, that when the heart is touched indeed, then there is still found an aptnesse to confesse: now here we see what is required to confession, an inquirie for particulars. It is neuer as it should be, till a man be able and apt to change himselfe before God with this and this. Wee may finde this in experience, that there be many who will not sticke at a generall speech, that they be sinners, and yet will scarcely be knowne of one speciall euill to account for. If you fall with them into the seuerall Commandements, they will be ready to discouer a conceit, that there is scarse one that they are faulty in. In the first Commandement they acknowledge no God but one, in the second they doe not worship Images, in the third they sweare as little as any, and neuer but for the truth; in the fourth they keepe their Church on Sundayes as well as most: in the second table, there is neither Treason, nor murther, nor theft, nor whoredome, nor the like grosse sinne; but concerning it they are ready to protest their innocency. Hee that shall heare them in particulars, I doe not see how hee shall beleeue them in the generall, when they say they bee sinners: for when you arraigne them at the seuerall Commandements, they are ready to pleade not-guilty to them all: so long as men are thus without sense and apprehension of particulars there is no hope of bringing them euer vnto good. Happy is hee that is pricked at the heart with the feeling of *This euill.* The truth of repentance for that one, will bring him to a thorow-repentance for his whole estate. *This one euill* throughly vnderstood, brought *Dauid* on his knees, brake his heart, melted his soule, made him cry for pardon, beg for purging, and importune the Lord for a free Spirit to establish him. Labour then by all meanes, to bee able to charge thy conscience with particulars before God. This will make sinne bitter vnto thee, and mercie sweete vnto thy Soule. And by this now wee may see the necessitie of being thorowly acquainted with the Law of God: *By the Law commeth the knowledge of* [c] *sinne.* This *Law is exceeding* [d] *large*: and within the compasse thereof it compriseth many things: the more man shall view himselfe in this glasse, the more faults hee shall spie out of himselfe. This is the reason the Deuill laboureth as he doth to hinder men from the exact vnderstanding

c Rom. 3. 20.
d Psal. 119. 96.

derstanding and knowledge of the Law, and indeuoreth to cherish in them a kind of contentednesse with the generall words; against which if they bee no trespasses, hee is apt to perswade them their sinnes bee but few, and that there is no great matter for which they are countable before the Lord. Vpon the same ground Satan breeds in mens hearts a distaste of the powerfull pressing and application of Gods Word; hee knoweth well that his Kingdome is neuer like to receiue any losse, vntill men come to the knowledge of particulars: when their sinnes are once in order presented to their thought, then he is sure they are in the way to be set loose from his yoke, and to be translated into the glorious liberty of Gods sonnes. Let this therefore be our ayme, to bee acquainted with our particular failings, that when wee haue occasion to talke with God, we may be able to say, *This and this, O Lord, is the euill I haue done*: and it shall be necessarie for vs that are Ministers, for the furtherance hereof, to open vnto the people the secrets of the Law. Men offend in many things, not knowing they offend, and all because the depth of the Law is not discouered to them. It shall be our part to helpe them herein, that they may bee brought to see the length, and depth, and breadth and height of euery seuerall Commandement, and so may be the better acquainted with their owne estates in respect of sinne. This is the first thing which I haue thought to bee considered our of these words. The order followeth [*Euill*] thus.

The forth.

~~The Holy Ghost considered, what he termeth euill.~~ Wee must thinke it not for nothing that *Dauid* cals his sinne, *Euill*: indeede, it is an ordinarie title by which sinne is stiled in the Scripture. It were easie to heape vp places, if in a matter so apparent, it were necessary. Well may it be so called and so reputed: First, in respect of the Author of it, the Deuill: who is called, c *The euill one*; such as is the author, such is the deed. Secondly, In regard of it selfe being produced: it is the source and fountaine of all euils in the world whatsoeuer: whatsoeuer there is which men account *Euill*, whence proceedeth it but from sinne? it is that which hath infected the whole world: and what change and decaying there is in the creature, from the first estate of excellency wherin God created it, it is sinne onely which hath caused it. All iudgements, plagues, punishments, all manner of miseries, whether of soule or body, whether belonging to this life, or to that which is to come, what are they but the fruits of sinne? Before sinne came into the world, there was no manner of hurt, no manner of annoyance in the world: with sinne came in a world of miseries, and as sinne hath increased, so haue such euils increased. Well then might *Dauid* call sinne *Euill*, that hath such an euill father, and which is so fruitfull in an euill off-spring what euill soeuer there is, vnto onely sinne wee may impute it. Thus briefly.

c *Matt.* 5. 37. & 13. 19.

2. Vse.

This is only noted, to beget and increase in vs an hatred and a detestation of sinne. The very name of *Euill*, is abhorring and fearefull vnto nature, yet the *Euill* of *euils* is too much delighted in. It is but a *pastime*

to

f *Prou.* 10. 23.
g *Prou.* 14. 9.
h *Iob* 20. 12, 13

to [f] some; some doe make a mocke [g] thereof: to some it [h] *is so sweete, that they will not forsake it.* These bee not aware that sinne is *euill.* Doth he thinke it *euill*, that in the practice thereof doth place a kind of happinesse, or he that hates to be reformed? Happy we, if we were aduised of the *euill of this euill*, and knew that howsoeuer it is sometimes coloured and varnished with the shew of good, sometimes allayed with the pretence of tolerable, sometimes presented to our thoughts with hopes of some kind of sweetnesse and contentment to be found therein; yet it is *euill* still, and will shew it selfe indeed to be *euill* in the end: we can flye and feare the fruits of sinne, as Plagues, Pestilence, Paines, Dearths, Stormes, and such other euidences of Gods wrath; but yet the thing it selfe euen into our bosomes we can willingly receiue. Remember sinnes name, it is *euill, naught*: [i] *Yee that loue the Lord, hate euill*: [k] *He that delights in euill, surely, euill shall hunt him to destruction.* Thus of this wherein *Dauid* chargeth himselfe. We see his mayne griefe: he had offended God, and made small account of his presence. Wee see how hee points out the particular wherein he had especially fayled, that he might humble his soule with the knowledge of his particulars. We see how he now calleth that *euill*, in dislike and lothing; which was sometimes greedily embraced by him as some speciall good. This is the Summe.

i *Psal.* 97. 10.
k *Psal.* 140. 11.

The seuenth Lecture.

VERS. 4.

That thou mightest bee iust when thou speakest, and pure when thou iudgest.

HOw farre *Dauid* did charge himselfe in respect of his actuall offending, wee haue heard. It followeth now next to consider, how diligent he was to discharge God. *Dauid* in these words submits himselfe to Gods Iustice, and acknowledgeth that whatsoeuer the Lord hath either spoken to him by *Nathans* Ministerie, or done to him in taking away the life of the child begotten in Adulterie, or should hereafter inflict vpon him, it is all but iust: there can bee no aspersion of seuerity, no imputation of iniquitie laid vpon his Maiestie. This is the substance. For the connexion of the two clauses, the former (I meane) of this Verse, and this now read, wee must not so take it, as if *Dauid* had purposely sinned to make away for the manifestation and cleering of Gods Iustice, because he saith, *I haue done euill in thy sight, that thou mightest bee iust, &c.* This word [*that*] doth not alwayes betoken an intent, but sometimes it declares the sequell and euent of a matter

For

For thus now it was come to paſſe by *Dauids* offending, and by the conuiction of his conſcience, that he muſt needs yeeld the Lord *to be iuſt and pure* euery way. Conceiue it (if you pleaſe) as if *Dauid* had thus ſaid; *Lord, thou haſt by the mouth of* NATHAN *ſpoken to me very ſharply, and threatned againſt me terrible things, as that thou wouldeſt raiſe vp euill againſt mee out of mine owne houſe, and that my wiues ſhould become a prey to others luſt: thou alſo haſt ſtrooken the child which* VRIAH *bare vnto mee, and its dead; I dare not ſay thou haſt in theſe things in the ſmalleſt degree dealt too ſtraightly with mee, the guilt of my ſinne hath ſtopped my mouth, and hath taught mee to yeeld that all is iuſt, there is not the leaſt mixture of wrong in thy proceedings: Thou art in thy ſpeaking iuſt, and in thy iudging pure.* Thus in the ſence. Let vs conſider of the Doctrine, The firſt obſeruation is thus.

That the children of God throughly conuicted of ſinne, are forward to ſubmit themſelues euen to Gods ſeuereſt courſes towards them, without reuolting. *Dauid* is a patterne to vs of the true diſpoſition of Gods children. That he was in his ſoule effectually conuicted of ſinne, the whole courſe of this Pſalme makes it manifeſt: that hee yeelded himſelfe with all ſubmiſſion, to haue deſerued the vtmoſt of all that had beene threatned on him, this clauſe declareth; *O Lord, whatſoeuer thou denounceſt, whatſoeuer thou afflicteſt, yet there is with thee not ſo much as any ſmell or ſhew of iniuſtice.* And that it may appeare that *Dauid* carried this mind, not at this point of time onely, while the wound was freſh bleeding; but that hee was thus ſtill diſpoſed, wee may take notice of that ſpeech of [a] his: when as vpon occaſion of *Abſaloms* treaſon, hee was compelled to abandon the Court and Citie of *Ieruſalem*: *Zadok* the Prieſt and the Leuites with him offered their ſeruice to beare the Arke, that by the preſence thereof *Dauid* in his heauineſſe might haue comfort. *Dauid* willed them to carry it backe into the place thereof; *If I ſhall find fauour in the eyes of the Lord, hee will bring me againe, &c. But if hee thus ſay, I haue no delight in thee: Behold, here am I, let him doe to me as ſeemeth good in his eyes.* As if he ſaid, *I am reſolued to beare whatſoeuer hee ſhall be pleaſed to inflict. I am well aduiſed, he can lay no more vpon me then deſert: if hee doe bring mee backe in peace, I ſhall haue the greater cauſe of thankfulneſſe. If I fall before mine enemies, and bee put to the worſe, and become a vaſſall to mine owne ſonne; yet I ſhall not haue any iuſt matter of complaint.* Ioyne to this as a further teſtimony of his conſtancie in this thought, that memorable ſpeech of [b] his: *I know O Lord, that thy iudgements are right*, and, *that thou haſt afflicted mee iuſtly.* I humbly acknowledge that the heauieſt burthen thou haſt laid vpon me, and the ſharpeſt rod wherewith thou haſt chaſtened me, is deſerued: I will euer ſay, yea if thou ſhouldeſt damne me to the pit of hell, *Righteous art thou O Lord, and iuſt are thy* [c] *iudgements.* Of the like nature was that ſpeech of old *Eli*, and it is iuſtly inſiſted vpon, as an euidence that hee was the child of God, notwithſtanding his great remiſſneſſe in the matter of his two ſonnes, and that heauy hand of God vpon him, when hee fell, and brake

The firſt Doctrine.

a 2. Sam. 15. 26

b Pſal. 119. 75.

c Verſe. 137.

brake his necke: when SAMVEL *told him* (as the words are) *every whit, and hid nothing from him*, to wit, *that the Lord would doe a thing in Israel* (intending therein the iudgement vpon him and his house) *whereof whosoeuer should heare, his two eares should tingle: It is the Lord*, sayd hee: *Let him doe what seemeth him* d *good.* A worthy saying sauouring of great meeknesse, and manifestly shewing that hee was so sensible of his owne desert, that hee durst not so much as say, it was hard that God should so threaten him. *It is the Lord; his power is absolute, and his iustice is without controll.* It brings to mind that of *Hezekiah*; hee had committed a great error, in shewing his treasure, and his armour vnto the Embassadours of the King of *Babel*; which howsoeuer it might be borne out by some plea of State and policie, yet the Lord knew it to proceede out of the pride of his heart; and for that cause sent *Isaiah* to him with an heauie greeting; *Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be carried to Babel, &c.* What said he? fell he into a rage against the Prophet? Did he chafe and fret? What haue these Prophets to doe with the Kings businesse? such a fellow should bee taught to containe himselfe within his owne element. Is this such a matter for a King to complement with Embassadours? were they not sent from the King of *Babel*, one of the greatest Monarkes in the World, and was it not fit to entertaine them with respect? No such thing fell from *Hezekiah* mouth; but being conuicted of folly, he acknowledged the Lord to be iust in his threatnings, and pure in his censure: e *The Word of the Lord is good which thou hast spoken.* It is but right for the Lord thus to punish my vanity. That same confession made by *Ezra*, hath beene fruitfull in yeelding sundry proofes since our entry into this Psalme: It will be of vse to vs in this point also; note the words of vers. 10. Chap. 9. *Now, our God, what shall we say after this? for wee haue forsaken thy Commandements.* What can we plead? wherein can we accuse thee of seuerity, when as looking backe vpon our selues, wee see how wee haue broken thy Commandements? If wee should go about to reply vpon thee, our owne consciences will enioyne vs silence, and not suffer vs to proceed. I cannot passe ouer that speech of the humbled people: f *Surely thou art iust in all that is come vpon vs: for thou hast dealt truely, but wee haue done wickedly.* The affliction which thou hast laid vpon vs is great, and wee pray thee that it may not seeme a little before thee; yet whatsoeuer it is, we yeeld it to be iust. The fault is all in vs, in thee there is none: *O Lord, righteousnesse* g *belongeth vnto thee, and vnto vs open shame, &c.* Is not there a consent with the rest in this acquitting of the Lord from all iniustice? *On thy side, Lord, is all the right*, and all the sinne on ours. *I will beare the wrath of the* h *Lord, because I haue sinned against him*, saith the whole body of Gods Church, yeelding to God in the censuring of it selfe. It was *Iobs* praise; *In all this did not* i *Iob sinne, nor charge God foolishly*: meaning hee did not breake out into any mutinous, or discontented speech, in passion to contest with God, in dealing with him too seuerely; rather

d 1. *Sam.* 3. 18.

e *Isa.* 39. 8.

f *Nehem.* 9. 33.

g *Dan.* 9. 7.

h *Michah.* 7. 9.

i *Chap.* 1. 22.

rather he magnified God, and kissed the rod with which he was beaten; *Blessed be the Name of the Lord.* I know, that extremitie of anguish did after wring from him some vnfitting words, as if he had had too great a burthen put vpon him; but when he was (as I set it downe of purpose in the doctrine) thorowly conuicted, then hee learned to know what it was to striue with the Almightie, then *hee laid his hand vpon his mouth*, and recalled his errour; *I once haue I spoken, but I will answere no more*, so that I deny not but some weakenesse this way, sometimes discouereth it selfe in Gods deareſt seruants: as once euen *Dauid* thought somewhat strange, that *he was chastened euery morning*, being so careful as he was to [m] *wash his hands in innocencie, then, his feete were almost* gone: but at last vpon better consideration, hee came to [n] that, *Yet my soule keepeth silence vnto God.* Thus I haue at full shewed you the common disposition of Gods children, once thorowly touched with a feeling of their sinnes. The truth is, they are so affected with the apprehension of them, and they seeme so vgly and so foule vnto them, that they be rather wonder at the Lords forbearance, and maruell at it that hee doth no more vpon them, then grudge at that which is inflicted as too much: a matter plainly and directly to bee gathered out of that speech of the people by [o] Ieremiah; *It is the Lord:* as if he had said, *We cannot complaine that it is with vs as it is, nay, we must acknowledge, that if it were not for the Lords great mercie, and dealing more fauourably and kindly with vs then we can deserue, we should long ere this haue beene quite* [p] *worne from the face of the Earth, euen as a man sweepeth away dung till all bee* gone. And because one contrary makes the other more apparent, therefore to giue some more light to this point, let this be noted, how it is the manner of the wicked so obiect against God, and to complaine against his dealings as too hard. *Cain* repined against his punishment, as too much: *Saul* tooke it ill, to be charged with disobedience, euen when the fact was most palpable; when *Ahab* was reproued for letting *Benhadad* the King of *Aram* to escape, whom the Lord had purposely put into his hands that he might die, hee *went to his house heauy, and in displeasure*, counted himselfe wronged, to be so taken vp. In *Isaiahs* time the Lord was faine to prouoke the people to a pleading with him, and to contend to submit his courses vnto scanning, they were so ready to impute vnto him an excesse in seuerity: so in the dayes of *Ieremiah* I remember, how God was wont to instruct that Prophet, how to answere the people in their obiecting against his proceedings, as *when they shall say, Wherefore doth the Lord our God doe these things vnto vs? then thou shalt answere them, Like as ye haue forsaken me, &c.* So in other where, an argument that they thought themselues more strictly vsed then they had deserued, *What is our iniquitie, or what is our sinne that we haue committed against the Lord our God?* After the manner in the time of *Ezechiel*, they began to contest with God, and were content to quell and thereupon tooke it vp as a by-word, *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.*

They

k *Iob.*1.21.

l *Iob* 39.37.38

m *Psal.*73 13. 14.

n *Psal.*62.1.

o *Lam.*3.22.

p 1.*King.*14.10

q *Gen.*4.13.

r 1.*Sam.*25.36

s 1.*King.*20.43

t *Chap.*2.9.

u *Chap.*5.19.

x *Chap.*16.10.

They thought it vnreasonable, that they should beare the punishment of their fathers sinnes, not considering their succeeding them therein. Indeed, they were their wayes which were vnequall, yet would they lay that imputation vpon y God. How ordinary was it with some, while *Malachy* propheſied; to reply vpon euery particular, which was vrged against them in the Name of the Lord; z *wherein haue wee diſpiſed thy Name?* a *Wherein haue wee wearied him?* b *Wherein ſhall wee returne?* c *Wherein haue wee ſpoyled him?* d *Wherein haue wee ſpoken againſt him?* Thus in their opinion, it was all without cauſe which was reproued in them, or denounced against them. Nay, this humour of turning againe, as it were to challenge God, is noted to remaine in the wicked, euen when ſentence is paſſed on them, and that they are euen going away to execution. Then, euen then ſhall they ſay, e *Lord, when ſaw wee thee an hungred, &c?* as if they thought themſelues to bee condemned against equitie. Thus wee may ſtill ſee how the leſſe grace, the more vntowardneſſe to ſubmit to God, and they which haue moſt feeling of their owne defart, are more ready by all meanes to acquit the Lord.

y *Ezech.* 18.

z *Mal.* 1. 6.
a *Chap.* 2. 17.
b *Chap* 7.
c *Verſe* 8.
d *Verſe* 13.

e *Mat.* 25. 44.

The Vſe.

The beſt vſe that we can put this point vnto, is to apply it to the triall of our ſelues. This Spirit of meeknеſſe, when we heare God ſpeaking to vs by his Word, or feele his Hand vpon vs in any manner of affliction, is a iuſt matter of reioycing whereſoeuer it is found. Hath thy heart beene at any time wrought vpon, by the powerfull application of the Word? hath it ſeemed to thee as if thou hadſt beene perſonally and directly ſpoken to, in regard of ſome ſpeciall ſinne wherein thou haſt beene found out? Hath the Rod of God ſeized on thee in any particular, which haue gone neere vnto thee? Conſider, how vpon theſe occaſions thou haſt found thy ſelfe affected; haſt thou laboured to repreſſe and keepe downe in thy ſelfe all raigning and tumultuous thoughts, and to yeeld to God in the vnfayned and ſincere acknowledgement of his Righteouſneſſe; thinking rather thou art too ſparingly and too mildly, then too ſeuerely dealt with? This thou mayeſt iuſtly reioyce in, as a teſtimonie of a good heart; this is indeed a fruit of that *quiet ſpirit*, which *ſaints vſe* f *is before God a thing much ſet by.* But if thou art apt to ſwell againſt reproofe, and to fret in the day of tribulation, as if ſome wrong or iniurie were done vnto thee, & more put vpon thee then thou haſt deſerued; thou art ready to thinke (Why ſhould I be thus dealt with?) Surely, if thou can cheriſh thy ſelfe herein, and pleaſe thy ſelfe in this gainſaying humour, it is a token of an vnhumbled and of a rebellious ſoule. It is a ſigne, that thou haſt not that vnderſtanding and knowledge of thine owne ſelfe, which a Chriſtian ought to haue. This is a matter which will diſcouer many to falle exceedingly. Let it be obſerued in experience, how much adoe many haue to beare with patience, the preſſing of the Word vpon their conſciences, how ready the moſt are to murmure and to grudge in the time of affliction, what little yeelding there is when God ſheweth his power, and his wrath by generall viſitations; ſooner ſhall you heare men complaine, and repine then acknowledge the equity of

f 1. Pet. 3. 4.

Note.

of Gods dealing in reſpect of their owne ſinnes. Let, I ſay, this bee noted in experience, and it will ſtraight appeare, that they bee not many which haue learned to ſay with DAVID, *O Lord, thou art iuſt when thou iudgeſt, and pure when thou iudgeſt.* If men were perſwaded that God doth deale according to the right, euen in his ſtraight courſes, and that their ſinnes are the cauſe of all that comes, they would then be as diligent to remoue their ſinnes by a quicke repentance, as they are deſirous to haue Gods hand taken off, and themſelues eaſed of the burthen that lyes vpon them. I pray you take due notice of this point: for who ſo marks it, ſhall finde it no eaſie thing to keepe downe his owne paſſions; when hee feeleth the ſtripes of the Lord to ſmart indeed, to acknowledge with a calme and ſubdued heart, *O Lord, it is thou which iudgeſt, and but iuſt, all this which thou inflicteſt.* He hath attained to a great meaſure of grace that is come thus farre. Wee ſhall find our ſelues more vnable a great deale, to ſtand vpon termes of our innocencie, and to thinke it ſomewhat ſtrange, that wee carrying our ſelues as wee doe, and as wee imagine then any others, ſhould yet bee vſed with more ſeuerity, then it ſeemes they are. Remember then this, what an euidence a ſanctified Spirit it is, if when thou art cenſured by the authority of the World, thou canſt ſay with HEZEKIAH, *thu word which thou haſt ſpoken is good*: and if when thou art afflicted in any kind, thou ſhouldſt ſay with *Nehemiah*, and ſay, Surely, Lord, thou art iuſt in all that is come vpon me: thou haſt done truely, it is I that haue done wickedly. He that is ſenſible of his owne deſerts, will quickly be brought to a milde and yeelding diſpoſition. This is the Vſe: which yet will but ſtretch further, to the laying open of that preſumption which wee find in the world ordinary at this day, in mens calling the euents of Gods decrees touching man into queſtion. There is nothing more manifeſt in the Scripture then this, g *that God worketh all things* g *Ephe.* 1.11.
according to the counſell of his owne will: h *that hee hath mercy on whom* h Rom. 9.18.
he will, and whom he will hee hardeneth: that hee hath appointed ſome to be i Rom. 9, 22, 23
veſſels of mercy, to the praiſe of the glorie of his grace; i *ſome to bee veſſels of wrath, to make his power to be knowne:* Yet what more vſuall, then to queſtion how this of God can agree with iuſtice; and with what equitie, reaſon hee can puniſh that ſinne, which by vertue of a decree is vnauoidable. This is an vſuall Theame for many to try their wits vpon, and it is ſtrang, what ſawcie, peremptory, and blaſphemous ſpeeches many ſometimes in their cups, and when their full diſhes are before them doe, concerning this point, brake out into: when men talke thus prophanouſly, and without feare ſet their mouth againſt heauen, and preſume to reduce God to ſuch termes of reaſon, as they haue fancied to themſelues, it is a ſigne of a graceleſſe heart; k *Woe bee to him that ſtriueth* k *Iſa.* 45.9.
with his Maker. The Spirit of God puts another manner of diſpoſition into thoſe in whom it is; It makes thoſe that are the Lords, not to entertaine ſo much as a conceit, that there ſhould bee iniuſtice in God. If they cannot conceiue how this or that ſhould ſtand with

equitie, they will rather impute it to their owne weakeneſſe in apprehending, then imagine any il in Gods dealing. When they looke into themſelues and ſee what corruptions ſwarme together in their own boſomes, they will rather wonder at it that God ſhould ſaue any, then be forward to cenſure it, if hee ſhould condemne all. in this therefore as well as in ſuch particulars, which touch our owne perſons more eſpecially and directly, let vs alſo learne to ſhew our making vſe of this Doctrine. When we conſider Gods courſes, either in the determination of all things vnchangeably beforehand, or in the adminiſtration of euery thing in the world, if we ſee any thing ſtrange and difficult, which we are ready in our corruption to controll, let vs labour to checke our ſelues in our forwardneſſe, and ſtill to reſt vpon this, *O Lord, whatſoeuer wee imagine, yet thou wilt ſtill be iuſt in thy ſayings, and pure in thy proceedings.* SALOMON held it wiſdome for a man to take heed of controlling the actions of an earthly King: [l] *Who ſhall ſay vnto him, What doeſt thou?* O man, who art thou then that ſhalt diſpute againſt God? The ſame *Salomon* ſaith, [m] *That the heart of a King is vnſearchable*; hauing reference as, I ſuppoſe, to the myſteries of State, and policies of Gouernment: ſo that there may bee in a courſe preſcribed and followed by a King in his gouernment, ſome ſecret reaſon, which the common Subiect cannot diue into. Wee muſt thinke it in Gods matters much more. [n] *It is the glory of God, to conceale a thing ſecret.* There may be Equity when we ſee it not, and Iuſtice when we conceiue it not. It ought to be enough for me and thee, that the Lord will haue it ſo. His will is the rule of Iuſtice; ſuch Iuſtice as wee are tyed vnto, wee muſt not tie his will vnto. Thus then is this point directly gathered out of *Dauids* ſcope; which was to manifeſt the thought of his heart, touching the Lords dealing with him. Hee would haue all the world know that he bare all that befell him with an yeelding ſpirit, and he durſt not any way charge the Lord with too much rigour. This is the fruit of an humbled ſoule. Hee that is aware of his owne deſert, doth rather wonder at Gods indulgence, then any way repine and murmure at his Iuſtice. Thus of the firſt. Another Doctrine is to bee drawne from hence and it is thus;

l *Eccleſ.8.4.*

m *Prou.25.3.*

n *Ibid.verſ.1.*

The ſecond Doctrine.

That that which Gods Miniſters ſpeake by vertue of their office, is to be taken as the Word and Speech of God himſelfe. This is obſeruable out of the words (*When thou ſpeakeſt.*) That which *Nathan* ſpake, hee accounted it the Lords ſpeaking. For in the iudgement of ſuch as I haue read vpon this place; *Dauid* had heere reference vnto that meſſage of reproofe and threatning, which was brought vnto him by [o] *Nathan*. *Nathan* ſpake it but by authority from the Lord, and as a Prophet ſent from him, and therefore *Dauid* accounted it; as more then a mans word: hee termed it Gods owne ſpeaking. So that it is plaine, that God ſpeaketh in his Miniſters: *As hee ſpake*, ſaith *Zacharias* in his Song (ſpeaking touching God,) [p] *by the mouth of his holy Prophets*. God ſpake by their mouth. That which they deliuered was no leſſe to be reputed Gods Word, then if the Lord himſelfe had vttered it in ſome

o 2.*Sam.*12.10.

p *Luke.*1.70.

ſuch

such sort, as he spake of old vnto some, or as he deliuered the *Law* vpon Mount *Sinai*. Hereupon is that ordinary phrase in the Prophet; The Word of the Lord, which came vnto, or by such a Prophet: and againe, according to the Word of the Lord, which such or such an one spake. God told Ieremiah, q *I haue put my wordes in thy mouth*, r *God made a Couenant with Christ*, that *those words of his which hee put into his mouth, should not depart out of the mouth of his seed, nor out of the mouth of the seed of his seed, from henceforth euen for euer*: which is an absolute assurance, that God will speake to his Church by the mouth of his Ministers to the end of the World. s *Wee haue not obeyed the voice of the Lord our God, by the Ministery of his seruants the Prophets*: he calleth that the Lords voice, which came vnto the people by the Prophets Ministery. *Hee that heareth you, heareth me*, saith Christ to his Disciples, when hee sent them forth to t preach: an argument that he spake in them, their Doctrine was his Word. *God doth beseech you through vs* saith *Paul*: and, u *wee pray you in Christs stead*: hee saith againe, x *The Word of his preaching was in truth the Word of God*. And that this opinion is to be had of all Gods Ministers perpetually, may be gathered out of that promise of Christ: y *Loe, I will be with you alway vntill the end of the World*: which cannot be restrained to the Apostles, who haue serued their times, and are now at rest; but belongs to those Pastours, and Teachers to whom the Lord giueth grace for the gathering together of his Saints, vntill the end of time. How can he be with them but by teaching and enabling them what to say; and working by them his minde vnto his Church? Hence is it, that as Christ is tearmed z *the Sonne of Righteousnesse*, so his Ministers are called Starres. And therefore as the light of the Starres is, by way of reflection, the very light of the Sunne, which they receiue from thence, and cast vpon earth; so is the Doctrine of Christs Ministers, the very Doctrine of Christ, and it is by a secret enablement from him that they teach. The words of an Ambassadour, are reputed as his from whom he commeth. It is the qualitie of all true Ministers, that they are the Lords Messengers, and so that which they deliuer, is not mans, but Gods. This so plaine, that I need not to enlarge it, and these proofes which I haue produced for it, they are each of them very direct.

The Vse. This to teach vs, with what manner of respect we are to embrace that which is brought vnto vs by this Ordinance of God, the preaching of his Word. Wee should make no other account, but that in hearing of men, we doe heare euen God himselfe: so that looke with what awe, with what reuerence, with what respect, with what deuotion wee would demeane our selues, if wee should bee called to heare the Lord himselfe personally speake vnto vs from the Cloudes; the same ought wee to frame our selues to the hearing of them which are amongst vs in his stead, and whom he hath put into his seruice: else our selues, wee shall neuer profit by hearing, till this perswasion be grafted in vs. This was it that brought *Pauls* Ministery to be among the *Thessalonians*, not *in word onely, but in power*. This made it to *worke*

q *Chap.1.9.*
r *Esay 59.21.*
s *Dan.9.10.*
t *Luke 10.16.*
u *2.Cor.5.20.*
x *1.Thes.2.13.*
y *Math.28.20.*
z *Mal.4.3.*
a *Reuel.1.20.*

and preuaile so mightily as it [b] did. When the Doctrine is esteemed as the Lords, then it setleth faith, then it buildeth vp in sauing knowledge; when the threatnings are receiued as his, then they strike an awe into the conscience, then they awaken to repentance; when the comforts that are taught are reputed his, then they are health to the nauill, and marrow to the bones. *Dauid* esteeming *Nathans* word to bee the Lords speaking, humbled *Dauids* soule, and brought him to submission and sorrow for his sinne. Though hee were a King, yet hauing this in his heart, hee durst not take it ill that a Subiect should reprooue him, but in all humility and compunction of spirit, hee cried out, *I haue sinned*: and this made the after-speech of *Nathan* to be as sweete vnto him, *The Lord hath also put away thy sinne.* Hee knew God spake the one as well as the other. When this is vrged, it will be said to vs as *Korah* and his companions said to *Moses* and to *Aaron*, [c] *You take too much vpon you:* What doe you make your selues? Must your sayings be taken as Gods owne words? your Doctrine as the Oracles of the most High? Who can beare it that you should be so presumptuous? It is no presumption, no arrogancie at all, to speake as the Spirit of God doth in the Scripture. Doth not *Dauid* terme *Nathans* speaking, Gods? Why, what of that, you will say? be it that hee doth. Then say I, it followeth absolutely that at the least, the wordes of some mortall man may be called Gods: and wherefore were *Nathans* so called, but because of his office and Ministerie, and because of the Commission into which the Lord had put him. If there be a continuance of the same commission, shall not that which is done according to the tenour thereof, bee held in the same esteeme? Now that the same Commission is continued, it is plaine by Scripture before set downe: some there are, touching whom God hath promised, that his Word shall be in their mouth so long as the Moone indureth God hath not neither will he leaue his Church without a Ministery; and of what credit or authority shall this Ministerie be, if the matter thereof shall be accounted of, but as the message and opinion of a man? You will yet say, Why? and must wee then take all that every one who goeth vp into a Pulpit, and saith he is a Minister, doth deliuer, to be Gods owne saying? I said not so: the Doctrine was, if you marke it, touching *Gods Ministers speaking by vertue of their Office.* In the dayes of old, there were some, of whom God said, [d] *I haue not sent these Prophets, yet they ranne: I haue not spoken vnto them, and yet they prophecied.* And such there are and will be still, which will prophecie out of their owne hearts, and follow their owne spirits. I doe not say, that whatsoeuer commeth from a Pulpit, by a Minister in profession and name, is eft-soones to be stiled the Lords speaking. I haue many times tooke occasion to shew, how Gods Ministers may bee knowne from those that are but deceitfull Workemen. Let this now serue in a word, to be some help to vs herein. I come to the Church, & I heare one preach, I perceiue him to handle the Word with a kind of reuerent plainenesse; it seemeth to me that in his whole fashion, he discouereth a greater desire

to

b 1 *Thes.* 2. 13.

c *Numb.* 16. 3. *Obiect.*

Answer.

d *Ier.* 23. 21.

to bring good to his hearers, then to procure esteeme to himselfe: hee raiseth his Doctrine kindly out of his Text, and laboureth that the meanest may perceiue how that place affordeth it; hee confirmes it by euident and vnstrained testimonies of holy Scripture: hee applyeth it faithfully and powerfully with care, neither to grieue the spirits of the tender, who desire in sincerity to please God, nor to strengthen the hands of any in their coldnesse and prophanesse, but shewes still to whom iudgement pertaines, and to whom comfort belongs, euer ayming at this, that he may separate the precious from the vile; him I will esteeme a Gods Minister: and I will, if I find my sinne touched by his Sermon, take it as a warning from the Lord, and labour to make vse of it: if I perceiue my heart to be comforted, hauing knowne before, the need of comfort, I will lay hold thereon, as tydings of refreshing come from Heauen: vpon the Doctrine so prooued, I will rest my iudgement, I will establish my faith, this Ministery I will reuerence, as the Word and Ordinance of the Lord. Thus may wee make a profitable vse of this Doctrine. God forbid, I should perswade men hand ouer head, to entertaine euery thing as from God, that commeth from the mouth of euery (so called) Minister. That were the next way to lead the people into a World of errours: so might they bee entangled with contradictions, from which they should not deuise how to bee deliuered. There must bee a care to discerne betwixt one and other: and if any man will doe the Lords will, and submit himselfe in obedience to such a course as hee may soone learne and follow, hee shall know touching Ministers, [c] *whether they be of God*, or, *whether they speake of themselues*. The rule will neuer deceiue, [f] *Them that be meeke, hee will guide in iudgement*. No better Iudge in this case then an humble soule, the working of the Doctrine vpon his heart to curbe him in his excesses, and to resolue him in his doubts; to comfort him in his perplexities, to encourage him in his well-disposed proceedings, shall be to him an vndoubted pledge, that he whom he heares is Gods Minister, whose Doctrine hee is to esteeme euen as the Lords owne speaking. I wish the well learning of this point, without which wee can neuer reape any benefit by the publique Ministery. This is the best motiue to vs, to carry our selues respectiuely in our function, that we are commanded when we *speake*, to [g] *speake as the words of God*: and nothing can worke more awe and reuerence into you that heare, then when you know and are perswaded, that you must heare *as the wordes of God*. This is our comfort in the contempt which is cast vpon vs, that [h] *Hee which despiseth, despiseth not man, but God*: and this shall be the condemnation of the scorners of the Word, that their disdaine hath reached vp to Heauen, and that they haue reiected the Lord in his Ministers. Wee must say as *Moses* said to the people, when they began to repine against him and *Aaron*, [i] *What are we, that you haue murmured against vs?* [k] *Your murmurings are not against vs, but against the Lord*. They haue not cast thee away, but they haue cast mee away, said God to *Samuel*, touching the people, when they were weary of

c *Iohn* 7.17.

f *Psal.* 25.9.

g 1. *Pet.* 4.11.

h 1. *Thes.* 4.8.

i *Exod.* 16.7.

k *Verse* 8.

of *Samuels* gouernment, and in a wanton humour would needes haue a King. Thus from hence, that DAVID *termes* NATHANS *speaking; Gods:* therefore God speaketh by and in his Ministers. There remaineth yet another obseruation from these latter words, [*When thou iudgest:*] it is thus.

The third Doctrine.

That whatsoeuer the meanes be, whatsoeuer the instrument is of any manner of affliction or bitternesse befalling vs, it is best for Gods children to acknowledge all to be wholy from the Lord. [Thou iudgest:] DAVID *here calls all that either had alreadie befalne him, or was like hereafter to come vpon him, the Lords iudgement, his chastisements, the correction of his hand. Thus the death of his Child, hee accounted the* l *Lords infliction: and in the following calamities, hee tooke not notice so much of the Agents in them, as of the Lord disposing them. He knew that it was of God, that* ABSALOM, *the Sonne which came out of his owne bowels, sought his life: and that made him in his flight so humbly to submit himselfe vnto hu* m *disposing. Hee knew, the Lord had a hand in* SHIMEI *his cursing him: The Lord* (saith he) *hath* n *bidden him.* Thus *Iob* in his losses had not an eye so much to the *Sabeans*, and to the *Chaldeans*, as vnto Gods hand; *The* o *Lord hath giuen, the Lord hath taken.* It is taxed as a great fault, when men p *turne not vnto him that smites:* they regard the meanes, and fret against it, but they doe not consider who disposeth all. It was a point which *Paul* was diligent to teach the *Corinthians*, that *when they were iudged*, that is when any weaknesse, or sicknesse, or death came among them, it was the q *Lord that did chasten them.* Hereupon it is, that the Scripture is so diligent to informe vs in this point, that *out of the mouth*, that is from the Decree and Ordnance *of the most High, doth proceed both good and euill*, both prosperitie and r aduersititie: and that *there is no euill* (*viz.* no kinde of calamitie) s *but the Lord doth it.* Now I said, *It is best that the children of God, in the day of their affliction and grieuance, doe consider this:* for indeede this acknowledgement is the mayne ground of patience. *Dauid* knew it was his durie to bee *dumbe, and not to open his mouth* to repine against that which the Lord t had done. Hee could neuer haue borne the base and cursed vsage of *Shimei* as hee did, had hee not thought vpon the hand of God therein. This made him also confident, in the expectation of a secret blessing, to spring out of that bitter root of his cursednesse: assuring himselfe the Lord did it for some speciall good end, and for the preparing of him to some greater comfort: It may bee the Lord will doe me good for his cursing this day. Hereupon it is, that by this meanes the Children of God are prouoked to the making of a good vse of that which hapneth to them, knowing that as it is God that smites, so it is for some purpose that hee doth it; and that if there bee no sorrow when hee smites, and a refusing to receiue correction when hee u consumes, some worser matter will ensue. Thus I say then, It is good for those that feare God to looke vp to God in euery Crosse, and to possesse themselues with this, that it is hee that iudgeth them. There can neuer be any patience, any thankfulnesse, any submission, any comfort,

l 2. Sam. 12. 15, 16.

m 2. Sam. 15. 25

n 2. Sam. 16. 11

o Chap. 1. 21.

p Esay 9. 13.

q 1. Cor. 11. 32.

r Lam. 3. 38.

s Amos 3. 6.

t Psal. 39. 9.

u Ier. 5. 3.

fort any care to profit by rod, where this particular is not thought vpon. *Dauid* thought it was *Nathan* that denounced matters to him, yet knew it was the Lord that did execute the same: he strooke the Child, he stirred vp *Absalom* to rebell, hee moued *Shimei* to curse: the more sensible he was of this, the more was his humiliation, the greater his patience for the present, the more sweet his comfort afterwards.

This is a good lesson, and a necessarie matter of instruction for vs all; teaching vs how to demeane our selues in the day of triall. It is an hard thing to beare afflictions well: somewhat to doe there will bee, to keepe downe repining thoughts, it is no easie thing to temper our selues from vnlawfull courses, by which to wind out our selues, and to ease our shoulders of that burthen which lyeth heauy on vs. The Scripture speaketh of [x] *reioycing in tribulation*; [y] *of accounting it exceeding ioy, when wee fall into diuers afflictions.* These bee not things which can easily bee accomplished. For would not the nature of man rather choose a perpetuitie of ease and quiet, then to bee tossed to and fro with change of crosses? and what chastising is there, but [z] *for the present it is grieuous, and not ioyous?* Now here is the way to come to an holy vse of all crosses, to consider in all, that it is the Lord which iudgeth vs: whatsoeuer betide vs, it is according vnto his dispending, the beginning, the measure, the end of euerlasting, is by his ordering: who shall not be affraid to repine, when this is thought vpon? Who will not set himselfe diligently to a making vse of all, when this is duly pondered? What a confident expectation of gracious issue will this breed, when one well considereth that hee is in the hand of a wise and gracious God, who knowing what we are, will inflict no more, then himselfe shall make vs able to endure? It is the common manner to grow into an indignation at second causes in sicknesses; we many times blame the Aire, the House, the Company, the Diet; we looke not vpon GOD that ordereth all: so in losses, wee cry out vpon this, and rage against that; this it was long of, and by that it was caused; we looke not vp as we ought, to him that sitteth at the Sterne, and guideth all particulars. Let vs learne of *Dauid* here, to raise vp our thoughts a degree higher, and when any thing commeth athwart, let vs pitch vpon this, It is the Lord that iudgeth vs. Little know we, vntill we haue found it in experience, what is the quiet fruit of Righteousnesse which will follow hereupon.

The Vse.

x *Rom.* 5. 3.
y *Iam.* 1. 2.
z *Heb.* 12. 11.

And thus farre of the first branch of that euidence, which *Dauid* produceth of the knowledge of his sinnes. Hee chargeth himselfe with sinning in this particular, whereof *Nathan* had reproued him against God; and he held his sinne the greater, because euen in the sight of God, hee did not feare to commit it. Hee cleereth God of iniustice, hee acknowledgeth him righteous in reproving, iust in punishing. *Nathans* reproofe he accounts the Lords: such was his reuerent esteeme of *Nathans* Ministery: the particulars which either had befalne him, or were like to come vpon him, he tearmes the Lords inflictions: such was his wise and holy account of Gods authority. Thus is the summe.

The

The eighth Lecture.

VERS. 5, 6.

Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued mee.
Behold, thou loueſt truth, &c.

THus farre of DAVIDS *acknowledgement* of his actuall euill. Now followeth his confeſſion of his naturall deprauednesse. In confeſſing wherof, this is his order. Firſt, He ſets downe the truth of the thing it ſelfe: *viz.* that hee is originally corrupt. Secondly, Hee layeth the ſame open more at full. Before I come to handle either of theſe, this is generally to be noted out of both the Verſes, and out of that which in them *Dauid* aymes: *viz.*

The firſt Doctrine.

That where there is true repentance, there is alſo a diſpoſition to lay to a mans owne charge as much as it is poſſible. Mee thinkes, in examining this place, I beheld *Dauid* euen ſtudying to enlarge the Bill of indictment againſt himſelfe. *Alas, Lord, what ſpeake I of this euill, as though that where all whereof I haue to accuſe my ſelfe? this is not the one halfe of that whereof I am culpable before thee: for, loe, euen from my very firſt being in my Mothers wombe, I am corrupt, euen a very maſſe and lumpe of ſinne: I am altogether in my ſelfe varying and ſwarming from that puritie and holineſſe thou delighteſt in, and which thou haſt, by the teaching of thy Word, made me to know to be good and pleaſing in thy ſight.* Thus doth he aride againe and againe againſt himſelfe, not mincing or extenuating the matter, with this, *O Lord, indeed I haue done amiſſe, but it was but this once, this is all my fault: I hope in other things I haue better behaued my ſelfe: let my other better ſeruices be thought on by thee to make amends for this one fault.* No ſuch thing comes from him, but hauing charged himſelfe with one particular, he comes in with a ſecond; *Behold, Lord, thus alſo I confeſſe: and behold, againe, thus, and thus am I lyable to exception.* Vpon this ground was it, that in this Pſalme he vſeth ſuch change of titles for his fault, *Sinne, Euill, Iniquitie, Blood*, whatſoeuer hee could thinke on, he brought in for the improuing it. So in his ſubmiſſion for that offence in numbring the people, [a] *I haue ſinned, ſinned exceedingly, I haue done fooliſhly, verie fooliſhly:* as if hee could not bee ſatisfied in heaping vp termes of aggrauation. So in the Pſalmes he accuſeth himſelfe of [b] *ſinnes in number about his haires:* [c] *for weight like a burthen:* and when hee had found out many particulars whereof to accuſe himſelfe, yet as one ſuſpecting himſelfe further, he cryeth out, [d] *Who can vnderſtand his faults?* It was his reſolution ſtill to bee [e] *more vile*, to make no end of the abaſing

a 2. *Sam.* 24. 10
b *Pſal.* 40. 12.
c *Pſal.* 38. 4.
d *Pſal.* 19. 12.
e 2 *Sam.* 6. 22.

ing and charging of himselfe. Thus was *Ezra* minded when he spake of *iniquities increased ouer their heads*, [f] *and of trespasses growne vp to the Heauens.* Thus *Paul* loading himselfe with the tearmes *of a Persecuter, a blasphemer and an* [g] *Oppressor, the least of the Apostles, not meet to bee called an* [h] *Apostle: the least of all* [i] *Saints.* No man desiring his disgrace, could haue said more against him, then hee did voluntarily put vpon himselfe. Thus the Prodigall sonne neuer sought to extenuate his miscarriage, by pleading the instabilitie of youth, by shifting ouer the fault to others, by whose either ill example hee was poysoned, or bad counsell misse-led: hee told not his Father, Sir, I know the waste which I haue made, is not much to you, you are able to beare it, considering your wealth, if it had beene a great deale more; but hee sets his course euen vpon the Racke, and stretcheth it out to the vtmost pinne, *Father, I haue sinned:* hee stayeth not there, but goeth on, *I haue sinned against Heauen, I haue sinned against thee, I am not worthy to be called thy Sonne*, &c. I will not so much as craue to be taken into the state and condition of a sonne, if I may be as an hired seruant, it is more than I can challenge, and it is all that I will aske. Thus true repentance makes a man large and plentifull in the accusation of himselfe. A Sinner once thorowly touched and deeply pricked, thinkes all too little that hee is to say against himselfe; sinne is so hatefull to him, that he thinkes hee can neuer sufficiently display it; and such is his indignation against himselfe for offending God, as that he supposeth he can neuer enough, as he should, blame and censure himselfe in that behalfe: when he is once thorowly touched he ransacks himselfe euen to his very Cradle, that hee may acknowledge all his sinnes: not in the lumpe onely, and in grosse and as it were by wholesale, but in order and course, hee puts his sinnes as it were into a ballance and weigheth them, that hee may bring himselfe to such a right estimation of them as is necessarie. That point of Doctrine which I handled lately touching the insisting vpon particular sinnes, commeth verie neere to this, so that in respect of that which I spake then, I shall need to say the lesse in this. This is the effect, that when the Spirit of God whose office it is to [k] *conuince of sinne*, hath effectually touched a mans conscience, so as hee dispose, that no reuengfull malicious wicked man, can so much as see the faults of his enemie, whom he hates with a deadly hatred, as he both can and will, & desireth more & more to doe his own corruptions. Let vs learn to measure our selues by this example: and if we would haue some good confidence, and sound assurance to our selues of true repentance, let vs deale faithfully with our owne hearts, and consider our cases well, whether we haue this mind and care, when wee come before the Lord, to be large & plentifull in the accusing of our selues. It is an excellent and a gracious quality, when a man is afraid that he hath not laid so much to his owne charge as he should; and that when hee hath made vse himselfe euen the most diligent search that he can, yet there is some secret euill behind vnespied, which requires acknowledgement. I haue sometimes had occasion to note it, that there be three things, in which a right

f *Chap.9.6.*

g 1.*Tim.*1.13.
h 1.*Cor.*15.9.
i *Ephes.*3.8.

k *Iohn* 16.8.

The Vse.

Note.

right Christian can neuer bee satisfied. First, Is the humbling of himselfe for his sinnes against God: Secondly, The assurance that in Christ Iesus all these sinnes are pardoned: Thirdly, The care of his soule to walke with God. In this stands a speciall difference betwixt the naturall man, and the spirituall man. The naturall man, for matter of humiliation, thinks it enough to say he is a sinner, hee hath no stomacke to that busie worke of the searching and abasing of himselfe, he can content himselfe with a confident opinion of being saued, neuer well considering vpon what ground: hee thinkes rather he may be too holy, then hath any dislike of himselfe because, he is no more forward. The spirituall man, he is cleane of another making; when hee comes into the presence of God, hee striues to lay load vpon himselfe, hee will bethinke himselfe of as many things as hee can, and hide nothing from the Lord which hee thinkes on, hee will neuer be at quiet till he haue gotten good assurance of forgiuenesse, and hee will neuer be pleased in any certaine stint or measure of obedience. I name all these three now againe, because they are still companions, albeit the first of them onely doth appertaine to the present purpose. Take we notice of it then for a tryall of our selues. We shall heare hereafter in this Psalme, how pleasing and acceptable vnto God a broken heart is. Now a broken heart flyeth out (as it were) into many peeces, and discouereth it selfe in the multiplying of imputations against it selfe: when it is wounded with the due apprehension of one sinne, it takes occasion thereby to suspect it selfe of more, and doth (as a man would say) vrge God once and againe to behold; Loe, Lord, now I haue confessed this, heare this also which I haue to lay to charge my selfe, and this too: yea, when I haue said all I can, yet I am sure there is more behind, which though I cannot see, yet I am sure thou knowest. This I thought good to obserue out of the generall state of these two Verses, *Dauid* stayeth not in the mention of this one particular enormitie, but proceeds further, acknowledgeth the vniuersall corruption of his nature, and disconformity of his soule, from that sincerity which to his speciall knowledge GOD requires. Let vs come now to the particulars.

First, *Dauid* sets downe his naturall estate. In the words there is no great difficultie. Thus in few words wee may conceiue it, as if hee had said, *This is it, O Lord, which I doe yet further confesse against my selfe, that I haue beene ouer-spread with corruption, euer since the first time I beheld this light: Nay, which is more, no sooner was that substance whereof I am made, warmed in my mothers wombe, but I was tainted and stained with sinfull filthinesse.* Thus is the sense. The Doctrine is thus.

The second Doctrine.

That the whole nature of man is, from the very first beginning and being thereof, infected with corruption. Wee may see here in *Dauid*, the common state of all mankinde: For if it were thus with *Dauid*, why not with thee, and with me, and with euery one? Can wee shew wherein our nature is priuiledged aboue *Dauids*? Now, we all heare what he auoucheth touching himselfe. There was not so much as a thought of time

time betwixt his naturall being, and his ſinfull being. Corruption did accompany euen the firſt degree of his conception. Thus was *Dauid*, thus are we. And then that he meant to acknowledge this, touching his whole perſon, both his body and his ſoule, with all the powers and faculties appertaining to them both, wee may gather from the word [*I*,] which is here vſed by him without any manner of reſtriction, in regard that hee did reckon himſelfe to bee wholly ouer-ſpread, no part of him being free, neither minde, neither will, nor affections, no one portion either of his outward or his inward man. This may ſhew the truth of this Doctrine out of this Text. Now that I may handle this point with the more profit, I will treat of it in this order: Firſt, I will proue it to bee true, that the nature of man is vniuerſally tainted, euen from the very firſt being thereof. Secondly, I will ſhew what is meant by this tainture, and wherein this natiue corruption doth conſiſt. Thirdly, I will declare whence it is, and how it commeth to paſſe, that ſuch a kind of infection hath diffuſed and ſpred it ſelfe ouer all. The handling of theſe three points wil occaſion to deliuer as much as is neceſſary to be knowne concerning this Doctrine. Touching the former, that the nature of man is in it ſelfe vniuerſally corrupt; take wee firſt for inſtance two ſpeciall euidences. Firſt, Gods owne verdict, and ſecondly, *Pauls* owne confeſſion. Touching Gods verdict; wee haue it twice eſpecially: firſt, [m] pronouncing of man, *that hee is but fleſh*: viz. *a very heape, and lumpe, and maſſe of corruption*: and ſecondly, *The imagination of mans heart is euill, euen from his youth*: the very frame of mans heart, and ſo accordingly his whole diſpoſition and ſtate, euen from his firſt ſubſiſting, is nothing elſe but ſtarke naught. *Pauls* confeſſion is touching himſelfe, but ſuch as declares a truth touching all, as well as touching himſelfe, *I know, that in* [o] *mee that is, in my fleſh or nature, dwelleth no good thing*: He ſpeakes of a certaine Law of ſinne ſwaying in him, and rebelling euen againſt the Law of God. Beſides this, the Scripture ſo ſpeakes of man naturally, as of one in whom that which is the moſt excellent is polluted: *It mentions a darkeneſſe in his* [p] *cogitations*: *a death and an enmity againſt God and his* [q] *wiſedome*: *a kind of beſtiality and brutiſhneſſe in his* [r] *knowledge*: *a needs of renewing in his* [s] *minde*: *yea euen in the ſpirit of his* [t] *mind*: Now if the beſt that is in him bee defiled, what ſhall wee thinke of the remainder? If the light originally and primarily ſeated in man bee darkneſſe, *how* [u] *great ſhall that darkeneſſe bee?* No maruell to find weakeneſſe in the will, diſorder in the affections, aptneſſe in euery member to bee euen a weapon of vnrighteouſneſſe, when the minde and vnderſtanding that ſhould bee a guide vnto the reſt, is it ſelfe become a ſeruant to corruption. This ſhall ſerue briefly touching that, that the nature of man no ſooner is but it is corrupt, and that throughout, euen the very beſt that is in it, is out of tune.

The naturall ſtate of man, in regard of ſin, laid forth at large.

m *Gen.*6.3.

n *Gen.*8.21.

o *Rom.*7.18.

p *Eph.*4.18.
q *Rom.*8.7.
r *Jer.*10.14.
s *Rom.*12.2.
t *Eph.*4.23.

u *Matth.*6.23.

Come we to the ſecond, what this ſinne is, with which the nature of man is thus beſpred. It is noted by Diuines, to ſtand in two things. Firſt, the guilt of *Adams* diſobedience: Euery man is naturally chargeable

Originall ſin.

chargeable with *Adams* fault, and lyable to account to God for his transgression. The act it selfe was peculiar to *Adam*, but the fault lyeth vpon all. The words, *Rom.* 5. 12. *in whom all haue sinned*, being rightly vnderstood, makes it plaine. PAVL affirmes, that *in one all sinned*: and after, *By the offence of one,* x *a fault came vpon all. Wee all were that one man*, saith AVGVSTINE. His offence, is not to be conceiued of as personall, but as common; such as into which we are all engaged. Secondly, it stands in a kind of illnesse and depraued nesse, both in regard that that singular excellencie, wherewith *Adam* was once endwed for himselfe and all his issue is vtterly lost; and in respect that in the stead thereof, there is come in a kind (as I may terme it) of positiue corruption, which is much like *the raging* y *Sea, which cannot rest, the waters thereof doe cast vp myre and dirt*: so is that in man still struggling and striuing against the Law of God, and working him to some speciall wickednesse. Hereupon it is held that that definition of the sinne of nature, by *The want of that goodnesse which ought to bee in it*, is too scant, not expressing at full the whole condition thereof: whereupon *Augustine* (then whom no man euer wrote better) touching this poynt, termes it, *An euill qualitie*, and compareth it to sicknesse: Now in sicknesse there is not onely a kind of vacancie and absence of health, but there is going therewith necessarily such a kind of state of the body, as causeth paine, and workes to the dissolution of the whole. *Thomas* termes it, *A corrupt habit*. It is more then absence of good. Thus in a word (as may fit this place) of the second poynt, what that is which is called the sinne of Nature, in which wee are all conceiued. Wee must vnderstand it thus, that euery man, assoone as he hath any manner of being, so that he commeth to receiue the denomination and title of a Man, is guilty before God of *Adams* fault, is vtterly destitute of euery whit of that goodnes with which God endued the first man, and hath in him the seed of euery kind of sinne in act, together with a strength and forwardnesse of inclination thereunto. This is that sinne which *Chrysostome* termes, The first sinne. *Ambrose* calls it, *The defilement of our beginning, and our naturall contagion*. PAVLINVS, *Our hereditary poyson*. In teaching, we doe ordinarily call it, *Originall sinne, or the sinne of beginning*, in regard of the ancientnesse of it, it hauing beene euer sinne the time of *Adams* fall: and againe it accompanieth the nature of man at his very first being, and it is the source and fountaine of all sinne in practice. The Scripture calleth it the sinne that dwelleth z *in vs*: it is *indigena*, a naturall inhabitant, and such a one as nothing but the pulling downe, and dissolution of this our earthly Tabernacle by death, is able to displace. Elsewhere it is called, *The sinne that easily compasseth vs*, that cleaueth close to vs; or as we read it *hangeth so fast on*.

The third point now commeth in course, *viz.* whence it is, and how it commeth to passe that the nature of man is thus corrupt. To this the Apostle maketh a direct answere: b *By one man sinne entred into the world*: againe, *By one mans disobedience, many* c *many were made sinners*.

ADAM

x *Verse.* 18. *Omnes eramus ille vnus homo.*

y *Esa.* 57. 20.

Carentia iustitiæ debitæ in esse.

Malam qualitatem.

πρώτων ἁμαρτίαν. *Originis inquinamentum, naturale contagium. Virus paternum.*

z *Rom.* 7. 20.

a *Heb.* 12. 1. εὐπερίστατος ἁμαρτία.

b *Rom.* 5. 12.

c *Verse.* 19.

ADAM was ordained by God, to bee a common roote out of which should be deriued such a progeny, as himselfe should be when his power of generation should begin. Now, he being once corrupt, how could *any cleane matter bee brought out of his filthinesse?* [d] *Of flesh nothing could be borne but flesh:* [e] ADAM *begat a child in his owne likenesse, &c.* such a sinner, and a person so corrupted as himselfe: and so it hath been successively. *If the roote had beene holy, so had the branches also beene,* according to the rule, [g] *but the tree being once corrupt, the fruit* could not choose but be [h] according. This is the plaine truth according to the Scripture. I am not ignorant that with this, there falleth in, in the writings of the learned, a great question, diuersly disputed to and fro touching the Traduction of the soule, which must needs be acknowledged in all reason to be the proper seate of this natiue and inbred sinne. Here is the mayne inquirie, whether the soule come from the Parents by naturall generation, or whether it be created immediately by God, and infused into the body after that it is once conceiued in the wombe: and then if it be so infused how it becometh so corrupted. I know the most receiued opinion is that the soule is created by God, and so becommeth defiled with sin by the vnion of it to the body; as when a man falleth into the durt and is soyled and bedaubed, or as water cleane in it selfe, receiueth filth from a foule vessell into which it is put. But how this can bee true, let them shew that will defend it. For my owne part, I cannot conceiue, either how sin should first be in the body, before the soule is vnited to it, or how the soule should receiue infection from the body. It is well said a Diuine of reuerend note; that *the manner of traducing sinne from the father to the child, is rather to bee beleeued then searched; may more be searched then vnderstood, and may (againe) bee better vnderstood then vttered.* The safest way is to consider sinne as possessing the whole man, and the whole *Man* is successiuely descending from whole *Adam.* For first *Adam* power to produce a creature like vnto himselfe. But before he exercised this power did corrupt himselfe: and so God [i] forming to him that power, hee with the execution of that power communicated his corruption. The distinction is very good, that now since the fall, wee must consider God in the forming of man in the wombe, two manner of wayes. First, as a Creator, and so the body and the soule are the worke of his hands. We must consider him as a Iudge too: and so conceiue that it is iust with him in the forming of both to forsake both, and so to giue strength to man to produce such a creature as himself, that yet the Creature produced by him, is euen so corrupted as himselfe. There are then two things concurre in the producing of man. First the strength of God as a Creator, whereby hee becomes a man; the curse of God as a Iudge, and thereby he becomes a sinner. This I take to be the surest tenent. Out of all question sinne is in the soule, more in the body, according to that of *Augustine* touching ADAM; *It was not* (saith hee) *his corruptible flesh which made his soule to become sinfull, but his sinfull soule made his flesh subiect to corruption.* To talke

d *Iob.* 14. 4.
e *Iob.* 3. 6.
f *Gen.* 5. 3.
g *Rom.* 11. 16.
h *Mat.* 7. 18.
Sicut quando quis cadit in lutum, fœdatur & maculatur.
i *Gen.* 1. 28.

of the bodies begetting the body; and to dispute whether a soule can beget a soule, these things will lead into conceits and doubts, of which there will be no end. Well said he of old, that said, *Not one soule begets another, but one man another.* But hereof enough, it being a point wherein a man easily may be too curious, and in which (considering the Scripture saith so little in it) it will be no great danger to be ignorant. This is enough to know: vnpossible it is that of a sinner should be begotten other then a sinner: not Christ himselfe being lineally descended from *Adam*, as *Luke* derives his [k] Pedigree; had not God made a precise difference betwixt the order of the birth of that one Man, and the order of the birth of any other man. And thus at last I haue ended this Doctrine. *Dauid* was a sinner by his owne acknowledgement, euen from his first quickning in his mothers wombe. This is true touching all: the first roote being poysoned, all that haue sprang thence, doe partake therewith. Let vs come to the Vse.

Non anima animam gignit, sed homo hominem.

k. chap. 3.

1. *Vse.*

Here we haue occasion to discouer the iniquity of Popish Doctrine: which endeuoureth and laboureth by all meanes to mince and extenuate this point touching mans native state. The ordinarie opinions of the Churches of *Rome* touching Originall sinne, bee, *That it is onely a kind of alteration in man into somewhat a worse estate, then that in which God at first created him: that it is the least of sinnes, and smaller then any Veniall sinnes: that it is no such strong bent vnto euill, but that notwithstanding it, there is a certaine abilitie in man, naturally to worke for himselfe in the disposing of himselfe to Iustification, being but a little stirred vp by Gods preuenting grace: hee hath still a libertie in his nature to doe good, onely it is restrained like a man that is chained and fettered, from whom to the end hee may goe, there needs no more but to take off the fetters.* I will not rippe vp so many particulars as I could herein, onely this I adde, *That it is maintained by them to bee vtterly taken away by Baptisme, and that what soeuer remaines as a shew thereof in the Regenerate, hath not the true reason of sinne; but is onely left behind in the [illegible] dome of God for exercise, and for matter of combate for them.* Thus for a taste of Popish Doctrine touching Originall sinne, which is such indeede as by no wit of man can euer be reconciled with the Doctrine of the Scripture touching it. If it bee so small a sinne as they would make it, what needs had *Dauid* to bemone it as hee doth? and if Baptisme doth now abolish it in the Regenerate, why did not Circumcision so much in those of old? and if it were taken away by Circumcision, why doth *Dauid*, a man circumcised, accuse himselfe of it before the Lord? why insists hee vpon it by the name of a sinne, and that which had preuailed in him? yea, and that after so much grace receiued, to plunge him into this foule offence? Indeede, let it be well considered, it shall bee found no petty sinne. I prooued ere-while that one branch of it, is the guilt of *Adams* fault, and was *Adams* fault a little one? Set wee aside that vnpardonable sinne against the Holy Ghost, and what can wee imagine to bee more haynous? It

Non habet veram rationem peccati.

to an excellent speech of *Austines* touching *Adams* sinne: *By how much the more easily* ADAM *might haue obeyed, by so much the more grieuous was his sinne.* Truth is, it was a kinde of composition of many sinnes, Infidelity, Contempt of God, Pride, Discontentment, Beleeuing the Deuill more then God. The punishment following it, by casting him out of Paradise, by inflicting a sentence of death, by subiecting to a world of miseries, this argueth it to haue beene no little trespasse. Certainly, it is no lesse in vs then in him. In the same measure wherein it was in him, it is also imputed vnto vs. Hee hath wholly made it ouer to his whole Posterity. Besides this, who so lookes vpon the report of our naturall estate, as it is recorded in the Scripture, cannot deeme vs to be no more then some slight declining, or some condition of none extraordinary danger. Is it nothing when we are said to be altogether *vnprofitable without all the feare of God, nothing but destruction and calamitie in our wayes*, [m] *vnwise, disobedient, deceiued, seruing lusts and diuers pleasures, liuing in malitiousnesse and enuy, &c.* [n] *dead in trespasses and sinnes, children of disobedience in whom the Deuill workes, children of wrath?* Thus speakes the Spirit of God in the Scripture touching our naturall state: and how it shall be reputed no sinne after Baptisme, *Paul* [o] often speaking of himselfe baptized, giues it that title. How commeth it to passe, that infants baptized, die before they commit actuall offending, if Baptisme haue abolished in them their originall sinne? Death cannot seaze where there is no sinne. I might easily enlarge in this kinde, but I forbeare to spend ouer-much time in these needlesse confutings. By the way I could not but say somewhat thereof, finding such a palpable difference in this point betwixt the Doctrine of Popery, and the Doctrine of the Scripture, Papists cry out with full mouth vpon vs, that in the aggrauating of originall sinne, we keepe no measure: we may rather feare, that we doe not so fully set it out, and amplifie as is fit.

l *Rom.*3.12. &c.
m *Tit.*3.3.
n *Eph.*2.1.2.3
o *Rom.*7. &c.

The 2. *Vse.*

To worke that into vs which was in *Dauid*, when hee indighted this blow, *viz.* true humiliation before God in respect of our natiue estate. God will looke on none but on him that *is of an humble spirit*: p *he will bestow his grace only vpon such.* The more vile any man is in his owne eyes, the more precious hee is in Gods eyes. Now the best meanes to bring a man to this base and submisse opinion of himselfe, is to reflect his thoughts vpon himselfe, that he may attaine an effectuall vnderstanding of his owne estate, and may conceiue what he is in true account before the Lord. In doing this, the surest course is, to cast his eye vpon his first beginning, and to behold the Rocke out of which he was hewne. There he shall finde, that howsoeuer he is rated here in the world, (the iudgement whereof mostly passeth according to appearance,) yet he is indeede so ouer-run with a leprosie of corruption, that he shall not see any the smallest part or portion in him vndefiled: whatsoeuer excellencie is comprised in that which is termed *the Image of God*, according to which man was first made, whatsoeuer perfection is

p *Isa.*57.15.
q 1. *Pet.*5.6.

required in that most exact rule of righteousnesse, the law? he that perceiue in himselfe, a most direct and apparent contrarietie thereunto? No good so truely good, but his heart abhorres it; no euill so extreamely wicked, but there is in him an inclinablenesse to imbrace it; no seruant so ready to doe his masters will, as hee is to doe the workes of the Deuill; no rebell so desperately aduerse to his lawfull Soueraigne, as hee is against God; no man by any right of inheritance more interested in to any earthly estate, then is hee to the kingdome of darknesse, prepared for the Deuill and his Angels. Let him trie himselfe when he heares of and good commended to him out of Gods Word, and marke how vntoward he is to it: and for euill when it is baited with profit or delight, how much adoe hath hee not to affect it: let him note heauinesse in spirituall things, his quicknesse and sharpnesse of apprehension in matters of the worst sort: how firme his memorie is in the one, and how slippery in the other, how quicke his spirits be in the one, and how heauy in the other: let him, I say, thus note himselfe, that he may be somewhat sensible of the corruption, which hath growne vp with him from his first conception; and then let him thinke whether this be not a iust matter of handling, and of being vile in his owne iudgement. I remember what the Heathen said of vertue, that if a man might with his outward eyes behold the beauty thereof, it would stirre vp a wonderfull loue to it. I say so, one the other side, that if it were possible for one to see the loathsomnesse of his owne naturall estate, in regard of that sinne which he had brought with him from the wombe; surely it would make him euen in a sort afraid of himselfe, and with *Iob* to abhorre himselfe in dust and ashes. Wee may see how soone flesh and blood is puffed vp with the thought of these earthly prerogatiues. Hee that can tell how hee is descended, how hee is alyed, how his house hath beene aduanced by such and such matches, and what estate hee is borne vnto, thinkes himselfe some body thereupon. I marualle wee thinke so little vpon that wherein wee were conceiued: I would thou wouldst often thinke this. *What soeuer I am else according to the flesh and estimation of the world, sure I am, I was borne in sinne, I haue not in me by nature so much as a graine of goodnesse: I am a very lumpe of corruption, I am an enemy to God, and to mine owne soule: I cannot so much as frame a thought tending to the furtherance of my owne good: euery thing I meddle with, is defiled by mee, the very earth is weary to beare mee, and according to the kinde thereof, both it and all the creatures doe put vp a complaint to God against mee.* Oh, that I were able to speake that which might make vs sensible of this point! The not feeling this, is the true cause of all that great security, which hath euen seared and sealed vp the hearts & soules of the greatest part. This makes so little care of being saued; hence it is that the Gospell preached is so small reckoned of, the Name of Christ is no more precious, the word of Grace no more honoured, the promise of Saluation no more laid hold on, and hearkned after, the threatnings of Hell no more stood in feare of then they be. Men perceiue not as they

Mirabilem amorem excita, vel fu.

should

ſhould, wherein they bee borne, and what is their due, if God ſhould deale with them by deſert. It is indeede one and not the ſmalleſt part of our native wretchednesse, that our eyes are ſo holden with ſelfe-loue, that we cannot perceiue it: nay, wee are pleaſed with it, and thinke it a piece of our happineſſe, if we might be ſuffered in it. Wee haue not only no diſpoſition to goe from it, but which is worſe, a ſtong deſire to remaine ſtill therein, and a miſlike of what good meanes ſoeuer is ordained for our renewing. Let vs then this day learne of *Dauid* what we are, and when wee heare him ſo wofully, and ſo lamentably crying out, *Behold, Lord, I was borne in iniquitie, &c.* Let vs not thinke it can be well with vs, till wee are come to make the like acknowledgment; nothing ſo good herein as to compare our hearts with the Law of God, there we ſhall ſee the repugnancie that is in vs vnto all good, and how violently we are bent to ſuch euils, as are there inhibited, when one falls to viewing of himſelfe there with an vnſparing eye, howſoeuer hee was ſecure before, and caried with preſumption; yet then, as one amazed and ſtrooken with a ſudden affrightment, hee will cry out with the Prophet, *Woe is me, for I am vndone: little did I thinke that there was ſuch vileneſſe in me, as I now behold: O Lord, I doe euen wonder at thy patience, that haſt reſerued ſuch a wretch to liue till now, and that thou haſt not long agone conſigned me to Hell:* I pray let vs thinke on this, and whenſoeuer our conſciences through Gods mercy ſhall ſmite vs for any performed euill, let the thought thereof moone vs to looke to that which is the roote of all: the more we ſhall ſee and conceiue the depraueduesse of our nature, and the peruerſineſſe of our diſpoſition in regard of good, together with the fruitfulneſſe thereof in reſpect of ſuch things as tend to Gods diſhonour, and to the heaping vp wrath againſt our ſelues, the happier ſhall bee: and let euery one be bold to take it as a certaine pledge of grace, when hee hath a kind of a grieued and diſcontented feeling of this thing: I meane ſuch a feeling as begets ſorrow, and cauſeth a kinde of indignation againſt ones ſelfe, that he ſhould haue within him ſuch a heape of filthineſſe, ſuch a lumpe of vntowardneſſe. Whenſoeuer we goe to pray, bee ſure that we haue ſome minde hereon, our native ſinne, when we haue laid many things to our charge, yet withall forget not this, how our nature is, and whereof wee are guilty before God euen from the wombe. And becauſe I taught one branch of *originall euill* to be our guilt of *Adams* ſinne; remember that among other ſinnes which wee muſt lament, euen that alſo muſt be ſorrowed for. The ſtory of *Adams* fall muſt not be thought vpon, as a matter of another wholly, but as a thing in which wee are ingaged; knowing that if God had no other matter beſids it, to except againſt vs for, yet for that, he had cauſe ſufficient to condemne vs. Then thus is the ſecond Vſe of this Doctrine, bringing vs to an humble apprehenſion of our eſtate. This is that, at which all Religion in practice muſt begin. I may truely call it the firſt step vnto ſaluation, and apply to it the words of the Pſalme, [f] *This is the gate of the Lord.* If wee haue not begun our hope of being ſaued at

Note.

[e] *Iſa.6.5.*

[f] *Pſal.118.20.*

this point, wee ſhall bee vtterly deceiued in the end. Wee muſt begin our returne into Paradiſe, at that which threw *Adam* out of Paradiſe. If our hearts bee not made to bleed for our partaking with him in his loſſe, and in the penaltie inflicted thereupon, wee are vtterly vncapable of recouery. And ſurely, he hath well profited in godlineſſe, who ſo is come ſo farre, as to bee able out of his owne experience and particular vnderſtanding of himſelfe, to beare witneſſe to, and with *Dauid* in this point; *Behold, Lord, I was borne in iniquitie, &c. I ſee that in my nature there is not ſo much as a dram of good, and if God ſhould leaue mee to my ſelfe, I perceiue it well, there is not ſo vile a courſe but I ſhould run into.* Well is he that groneth vnder this burthen, and cryed out with PAVL; *Oh, wretched man that I am, who ſhall deliuer mee from the body of this death?*

3. *Vſe.* Wee may iuſtly deriue from hence, the neceſſity of a new birth, to the end we may bee ſaued. If mans firſt birth bee ſo defiled, is there any hope for him to be ſaued, being as he is? Such a creature as man is in himſelfe, it is not poſſible from him to haue any roome in heauen:

t 1. Cor. 15. 50. t *Fleſh and bloud cannot inherite the Kindome of God.* Take man as hee is, he can neuer come into that preſence of God, where there is fulneſſe

u Iob. 3. 3. of ioy. Well ſaid Chriſt therefore to NICODEMVS, u *Except a man be borne againe, he cannot ſee the Kingdome of God.* A man muſt bee altered and changed, and become another kinde of perſon then he naturally is, or elſe hee can haue no ſhare nor portion in any thing but deſtruction.

x Heb. 12. 14. x *Without holineſſe, no man can euer ſee God.* Naturall holineſſe, I am ſure, there is none, there muſt bee ſomewhat elſe in man beſides and aboue that which nature yeelds, or elſe his end will bee terrible. If thou canſt ſhew nothing in thy ſelfe more then growes in natures Garden, thy caſe is fearfull; either thou muſt haue ſome euidence, that thou art renued, or there is nothing remaineth for thee but a woefull looking for of iudgement, and violent fire to deuoure. No man can come to heauen, but in and by Chriſt, neither

y 2. Cor. 5. 17. y *is any man in Chriſt, except he be a new creature.* Now, this new birth is not any worke of nature, (for the

z Iob. 1. 13. z *ſonnes of God are not borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God:*) the Spirit of God is the proper Author of this worke, and hath ſanctified a courſe for effecting it. There is an outward meanes, the miniſtery of the Word: whereupon *Paul* told the

a 1. Cor 4. 15. *Corinthians*, that a *hee had begotten them through the Goſpell:* and vpon

b 1. Tim. 1. 2. Tit. 1. 4. the ſame ground he termes TIMOTHY and TITVS, b *his ſonnes in the Faith:* he told the *Galathians, he trauailed* in the duties of his Miniſterie

c Gal. 4. 19. for their regeneration. *Peter* termes the Word which is diſpenſed by

d 1. Pet. 1. 23. the ordinary Miniſtery, d *The immortall ſeede of the new birth:* e *Of his*

e Iam. 1. 18. *owne will begate he vs with the Word of Truth.* There is alſo an inward meanes, and that is Faith, which becauſe it is an inſtrument of the new

f Act. 15. 9. birth, is ſaid f *to purifie and cleanſe the heart:* and to bee it whereby g *we*

g Gal. 3. 26. *become the Sonnes of God.* So then, this I commend as another Vſe of this Doctrine. Naturally wee are all corrupt: this naturall eſtate muſt bee

changed, or we cannot bee ſaued. Take vs as we be, there is nothing but Hell which wee can looke for. That we ſhould be new Ones it is vnpoſſible, vnleſſe Gods Spirit worke it. The Spirit of God works it not but by Faith, neither doth it ordinarily worke Faith but by the miniſtery of the Word. Heere we muſt begin, if wee would not periſh. Seeke Faith by the Word, a renued eſtate by Faith, Heauen by a renued eſtate. Hee that leaues this way, happly hee may find one which is more pleaſing in his owne eyes; but I may aſſure him, that the iſſues thereof are the wayes of death. You will ſay vnto mee; Suppoſe we beleeue you in all this, that there is no ſaluation without the change of nature, without a refining and bettering of our naturall eſtate; and that this can neuer be, vnleſſe it be wrought in vs by the Spirit of God, whoſe worke is not to bee expected in this but only by the word: how ſhall we know for our comfort and ſettlement, that wee are thus changed, that wee may haue ſome hope, that wee are now become capable of eternall Life? This is a neceſſary queſtion; wee may for this time be therein thus briefly ſatisfied. There is no ſurer euidence of a worke of Gods Spirit in vs, for the bettering of our nature by ſauing grace, then, when wee haue a ſecret diſlike of nature, and are ſenſible of the neceſſitie of reforming it, and are ſtill iealous ouer thoſe things which we find to be moſt pleaſing to it. This can neuer come out of nature: Nature is a louer of it ſelfe, ſeekes by all meanes to ſtrengthen it ſelfe, and ſtriues to whatſoeuer by which it may be cheriſhed. When then a man is come to this, that hee doth not approue of his naturall inclination, nor willingly giue way to it, but ſtudies rather which way to curbe it and to reſtraine it, it is a ſpeciall teſtimonie of a worke of grace. It is a ſigne of ſome higher hand, by which nature ſhall more and more be ouer-ruled. I doubt not, but a man after there is ſome change wrought in him by grace, may in ſome particulars receiue a foyle by his owne corruption, and by that Law of his members which fights and rebels againſt the Law of God: hardly may a man ſay he is changed by grace, vnleſſe he be ſenſible of the ſtruggling of Nature againſt Grace; but yet ſtill it is a pledge of ſuch a worke begun, as ſhall neuer be broken off, when nature in the proper diſpoſition thereof is become a burthen to the ſoule, and a man would faine be better, and haue it be otherwiſe with him then it is. Let no man be diſcouraged with the ſtrangeneſſe of his nature, if he can be ſure of this, that it is to him as a yoke of tyrannie, from which he would rather then any thing, he might be freed. When the diſeaſe of nature is feelingly complained of, grace is begun; yea, ſuch grace as ſhall neuer bee extinguiſhed. Thus farre of this. *Dauid* ſheweth by way of acknowledgement what hee is by nature: in him we may ſee what we are all. He that thinks himſelfe better, is ſo much the worſe for ſo thinking. I haue applyed this againſt Popery. I haue preſſed it to the furthering of our humiliation before God. I haue vrged it to the poſſeſſing of vs with the neceſſity of the new birth: and haue ſhewed how the change of nature is effected, and how it may be tryed.

Note.

The ninth Lecture.

VERSE. 6.

Behold, thou loueſt Truth in the inward affections.

THe Doctrine of Originall ſinne, as it is plainely laid downe by *Dauid*, and to himſelfe applyed in particular, we haue heard of. Now followeth that which is annexed by him, for the further laying open of this our hereditary, and natiue euill, as alſo for the aggrauation of *Dauids* fault, in being ouer-carryed by it ſo farre as to commit ſuch an euill. This euill of our nature is the greater, becauſe it is directly contrary to that *Truth in the inward affections which God delighteth in*; and *Dauids* yeelding to it in ſuch a meaſure was the more grieuous, becauſe God had taught him better things, and had planted a large portion of holy *Wiſedome in the ſecret of his heart*. Suppoſe wee, that we heard *Dauid*, ſaying thus; *O Lord I doe not mention my being conceiued, and borne in ſinne, to any ſuch end as thereby to excuſe my ſelfe, as though I thought my ſelfe fame way to be borne withall, becauſe I am naturally intangled with corruption, rather I ſpeake it to the abaſing of my ſelfe the more, conſidering that when I looke into my ſelfe, I ſee ſuch a diſproportion betwixt my naturall diſpoſition, and that ſpirituall perfection which thou loueſt, and which thou placedſt in man at his firſt creation; the continuance, and eſpecially the preuailing whereof is ſo much the fouler in me, and the more intolerable, becauſe in this inward truth is to thee pleaſing, ſo to me thou haſt made knowne more then to many others, what is the onely wiſe courſe to recouer the ſame, and to leade ſuch a life as thou mighteſt beſt accept.* This (following the Iudgement of the beſt Interpreters whom it hath beene my lot to looke into,) I thinke to be the ſenſe and meaning of the Spirit of God in this place.

Now, to make way to the ſo handling of this place, as that it may bee ſeene how it yeelds vs out matter of inſtruction: This wee may obſerue, that *Dauid* doth here acknowledge touching God two things: The one more generall, touching all men; the other more particular, reſpecting himſelfe. The more generall is, *God loueth truth in the inward affections*. I will at once ſet downe both the meaning and the Doctrine, and that in theſe words: *viz.*

The firſt Doctrine. *That vprightneſſe and ſincerities of the heart, is a matter very pleaſing vnto God, and without which all outward conformitie is abominable.* This is that which *Dauid* meanes, by *Truth in the inward affections*: euen that which *Paul* commends in the *Romans*, vnder the terme of [a] *obeying from the heart*. It is oppoſite to that *guile* ſpoken [b] of, and for the free-

dome

a *Chap. 6.*

b *Pſal. 32. 2.*

from which Christ gaue that approuing testimony to a *Nathanael*. that *the heart of man* is in it selfe *of all other things, the* b *most* and that there is euen a whole bundle of euill in it from ones *God made man righteous*, saith *Salomon*, but there haue *sought out many inuentions*. Now this *Truth* here spoken directly contrary to this our native falshood; and the mayne of it when goodnesse it selfe is more affected then the appearance of it, the power of godlinesse is more sought for then the shew. That is in the inward affections, when a man inwardly speedily be approving of his heart vnto the Lord, and had rather bee good indeed before taken and thought to bee good before men. This is it which and wherein of all other things hee taketh most delight: *doe good to such as bee good and true in their hearts.* h *He will giue* good thing will hee with-hold from them that walke *for the vpright in heart.* i *They which are* in their way, are the Lords delights: and k *Blessed are those that* in their way. l *The eyes of the Lord behold all the earth* strong with them that are of perfect heart towards him. may shew this in generall, how Godly pleased with *Truth* how little hee regardeth the vies of Religion, bee they glorious. When the heart is not right, may be gathered out of weerecade of *Iehu*, vpon whom notwithstanding his great (as it might be thought) for the house of God, and against Idola- the Spirit of God puts this imputation, I e h v *regarded not the Law of the Lord God of Israel, with all his heart.* This le- soured the whole lumpe; and because hereof, all his for- lost its grace in the eyes of God. God never regards mens *neere to him with their lips, when their hearts are removed him*: euen to the *mouthes* of the most wicked it is possible that may be *neere*, when yet he is *farre from their reynes*. P a v l doth terme *sinceritie* a q *Girdle*, in the description of the spirituall It is that whereby all other graces are (as it were) tyed close, fast to a man. If the heart bee not vpright, what shew soeuer a yet he is but like an Apple rotten at the Core, or as an house vpon the Sand, the one of which, though it be beautifull wil soone the other, though it be fairely set out, yet will quickly fall. A may haue many worthy gifts, yet if he want *sincerity*, vpon a sud- may be taken from him, both that which *hee hath, and that which seemes to haue*; and his end will bee as the s fig-trees, which making only a shew with leaues, hauing no fruit (being cursed) lost euen those withered away by degrees, and became good for nothing but the *Iudas* was a man worthily indowed, no doubt, able to Pray, to teach, to worke Miracles, yet wanting this salt to season all the rest, soone did they all rot and putrifie so that his heart became a very and Scie for Satan, and a fit nest for him to hatch that monstrous of the trecherous betraying of the Lord Iesus. Well therefore did

David

c *Ioh.1.47.*
d *Ier.17.9.*
e *Pro.12.15.*
f *Eccl.7.31.*
g *Psal.125.4*
h *Psal.84.11.*
i *Psal.97.11.*
k *Pro.11.10*
l *Psal.119.1.*
m *2.Chr.16.9.*
n *2.Kin.10.31*
o *Isa.29.13.*
p *Ier.12.2.*
q *Ephes.6.14.*
r *Mat.13.12.*
s *Luk.18.18.*

t *Psal.*119.80.

Dauid pray, t *Let my heart be vpright, &c.* as knowing well that hee could neuer auoid the disgrace and shame, and obloquie of a notable hypocrite, if hee did not set himselfe with his whole heart to seeke the Lord: what goodly shew soeuer hypocrisie might make for a while, yet it would fall heauy vpon him in the end. Now as there are diuers kinds of blemish, euen to the most glorious shewes of Religion, so that they soone languish and come to nothing, either like the greene stalke of the leaues on the tree, whose hollowness corrupt, or like the beauty and good fauour of the body, when the faire coate is pierced; so on the other side, euen a little drosse and grime, therefore greeueth a great many of infirmities, and causeth the Lord to winke at them, and as the phrase is, u *to passe them by as if they had not been.* I remember a rare similitude which I haue read, vsed by a reuerend Diuine: viz. that as a husband in loue beareth with many imperfections in his Wife, and so commonly take no notice of many occasions of offence, so long as shee remaineth true and faithfull to him in the maine, reseruing her selfe to him only as shee ought: so God commeth many weaknesses in his deare children, whom hee x *pitieth, for he knoweth our frame, and remembreth that we are but dust.* so long as they be as they ought to be in the principall, viz. in the truth and sincerity of the inward man. We may vse this, and for proofe hereof take notice of that which is said of *Asa* one of the Kings of *Iudah*, after the relation of some infirmities of his, as that the high places were not taken away, and that in displeasure hee put some of the Prophets in Prison for reproouing him, and oppressed certaine of the people, and in his sicknesse sought not the Lord, but to the Physitians; y *neuertheles he* (said the story) z *Asa his heart was vpright with the Lord all his dayes.* All these his weaknesses are couered (as it were) vnder the mantle of sincerity: according as that in *Simon Magus*, that his *heart was not vpright before the Lord*, blemished all the whole profession that hee made, in being baptized among the rest of the Samaritans, and continuing with a *Philip.* This in him was like that wild Gourd, which being shred into the pot of Pottage, embittered them so, that none could eate thereof, but vpon the first taste they cryed out, b *Death is in the pot.* Vpon this ground *Hezekiah* was in hope of Gods fauourable respect to those, in whom at his solemne passeouer there was some defect and want, in regard of some legall performances, appertaining vnto the preparation for that seruice: c *The good Lord be merciful vnto him that prepareth his whole heart to seeke the Lord God, &c.* Thus a small quantity of sincerity sweeteneth the whole businesse, though otherwise in the rigour of the Law it deserues a punishment. And this is it which makes the little portion of grace to thriue in the hands of Gods children. Their vprightnesse and faithfulnesse in a little, brings them to bee owners of a greater deale, and to bee d *owners ouer much.* This brought such a plentifull blessing vpon the small beginnings of *Nathaniel*, to whom Christ, because of his *truth in the inward affections*, promised an enlarged measure of enlightning, and that hee should e *see still greater things.*

This

u *Mic.*7.18.

x *Chap.*2.18.

y 2.*Chr.*16.10.

z 1.*Kin.*15.14

a *Act.*8.13.21

q 2.*King.*4.39. 40.

c 2.*Chr.*30.19.

d *Luk.*19.17.

e *Ioh.*1.50.

This brought such a comfortable increase vpon the dimme knowledge of the *Eunuch* and *Cornelius*, they worshipped God in truth of heart, according to the measure of vnderstanding which they had receiued: in them the promise was accomplished, g *To him that hath, shall be giuen, and he shall haue abundance*: they were led further into that great mysterie of godlinesse, an Euangelist being sent of God to the one, and to an Angell and an Apostle to the other. We may yet obserue, for the further manifestation of the acceptableneſſe of this truth and sincerity vnto God, that God strengthens it to be a meanes of comfort to a man soule in his greatest distresses. When *Hezekiah* was arrested with the sentence of death by the mouth of the Prophet, *Put thy house in an order: for thou shalt dye, &c.* yet here was his comfort, and that which emboldned him to looke death in the face with the more courage; *O Lord, thou knowest*, or *Remember now*, (for herein I dare appeale to thy iustice,) h *that I haue walked before thee in truth, and with a perfect heart*: he had done many things of worthy note in the abolishment of idolatry, and in the restitution of the true worship of God, but in none of these simply tooke he content, but in the sincerity of his affection in performing them. So *Paul* in the midst of all his sorrowes, *Yet this is our reioycing*, not simply that he had preached, that he had planted Churches, done miracles, conuerted sinners, made Satan to fall downe like lightning, but that in i *simplicity and godly pureneſſe*, in conuersation in the world. This puts a kind of Heroicall spirit of true boldnesse, into the children of God, in the greatest trials. k *Paul* was resolute, not *to passe for mans iudgement*: and determined, not to bee quashed or put downe with it, l *though thousands should write a booke against him*: his heart not reproouing him of this *vpright affection*, hee had matter of holy reioycing, not onely when men were against him, and obiected many things vnto him, but euen when God set him as a marke for himselfe, and did account him as one of his enemies. Thus haue the vpright in heart *the spirit of power, and of a sound mind*, m *where feare setteth* n *hypocrites*, notwithstanding at times they may seeme to bee full of confidence. Thus haue I made to appeare, how true it is that God takes speciall pleasure in sincerity, *in truth in the inward affection*. Neither can nor will he indure the fairest shewes of pietie, when that wants. The want hereof (as one saith well) maketh euen talents in Gods esteeme but as feathers; that which glistreth like gold, is more base then lead without it. *Iudas* an Apostle, yet what careth God for him being insincere? Againe, the Lord esteemes the smallest seruice seasoned with this grace: this maketh the Widdowes mite more ponderous in the balance of the Sanctuary, then the great gifts of vaine-glorious Pharisees. God takes no notice of faults in themselues vnfaithfull and dead-hearted, when this is found in it is that which hides the deformities of our actions, and maketh the acts of the poorest seruant of God, in his low and despised calling, to bee registred with God vnder the title of good

f *Act.* 8. & 9.

g *Mat.* 13. 12.

h *Isa.* 38. 1. 3.

i 2. *Cor.* 1. 12.

k 1. *Cor.* 4. 3.

l *Iob.* 31. 35.

m 2. *Tim.* 1. 7.

n *Isa.* 33. 14.

good Works, and is a matter of ſound refreſhing to the ſoule whatſoeuer doth befall. It is eaſie to render a reaſon hereof, why this *Truth in the inward affections*, ſhould bee ſo pleaſing to God, and the contrary ſo loathſome to him: [o] *God himſelfe is Truth*: and, [p] *I am the Truth*, ſaith Chriſt. God cannot but loue that which is like himſelfe: the more ſincerity, the more affinite with the Lord. It is one ſpeciall branch of that Image of God, according to which man was made. The greater meaſure of truth in our inward parts, the more are we (that I may ſpeak with the [q] Apoſtle) *changed into that Image*: and where this lacks, there muſt be a diſlike of God to it, there being nothing ſo directly oppoſite to the nature of God. It is as poſſible to compact together ſtrait and crooked, as to make an vnion betwixt God and an Hypocrite. Therefore well ſaid *Salomon*, that *the froward, or perwerſe in heart*, or ſuch as *David* termes, [r] *Turners aſide by their crooked wayes, are an abomination to him*. This I haue added in briefe, as a reaſon for this Doctrine. No maruell if God be ſuch a louer of *inward Truth*: it is a limme, as it were, of his owne likeneſſe: how can he but abhorre the guile of ſpirit, fire and water not being ſo contrary either to other, as he and it? Thus concerning the Doctrine.

o Deut. 4. p Ioh. 14. 6.

q 2. Cor. 3. 18.

r Pro. 11. 20.

1. Vſe.

First, This ſhould, according to the ſcope and purpoſe, and drift of *David* in this place, increaſe that our humiliation, which we were perſwaded to labour for, the laſt Day, in reſpect of our inbred corruption. *David* was ſo much the more ſenſible of the grieuouſneſſe of it, becauſe he ſaw by himſelfe how contrary the heart of man is naturally vnto that diſpoſition & ſtate which God takes moſt delight in. Doubtleſſe he now perceiued better then hee had done before, that there was in him yet remaining a certaine ſecret deceitfulneſſe, a kind of cuilded ſinfull guile, directly contrary to that holy *Truth*, which God approues, and which he placed in man at his firſt creating him. *Behold, Lord, thou loueſt Truth in the inward affections, but I ſee what my heart is: euen a very lumpe of ſubtiltie; and that which thou beſt approueſt, that very ſame do I euen find my ſelfe moſt to want.* So that this ſhould teach vnow to conceiue what great cauſe we haue to be abaſed in our ſelues for our naturall eſtate, conſidering how vnlike we are to God, as full, in a manner, of falſhood as is he of Truth, hauing of our ſelues not one ſpice of that ſincerity and plainneſſe which he moſt affects. It is a labour worthy of a Chriſtian, who deſires ſo to vnderſtand the naturall euill of his heart, that he may be the more humbled thereby, to endeauour to know how farre man is of himſelfe from that *Truth* here ſpoken of, and what a deale of wicked fraud is euen hedged and pyled vp within him. Till a man knoweth this, he can neuer ſo know himſelfe as is neceſſary, inaſmuch as it is gatherable by this place, that this is the very maine point in which conſiſts mans native ſinfulneſſe. Hereupon it is that *Ieremiah* giuing to the *heart of man*, the title of *wicked*, ioyneth therewith *deceitfull*: as if he ſaid, *This is the wickedneſſe of mans heart, that it may be truely ſaid, That deceitfulneſſe it ſelfe cannot bee more fraudulent*: ſo the

s Ier. 17. 9.

Apoſtle

Apostle speaking of our in-borne euill, termes it t *the old man, which is corrupt through the deceiueable lusts.* Deceitfulnesse is the mayne ground of all the corruption which is in. Satan that great deceiuer, and engiuer of all wickedrie, laboured the rasing of the *Truth*, (the Image of God) ayd the placing in of falshod and guile, the very liuely image and portraiture of himselfe. It was he which wrought in that *multiplicity of inuentions*, which *Salomon* mentions as the opposite to that estate of *righteousnesse*, wherein by u *God man was made*. To lay forth all the particulars of that deceit which is borne with man, contrary to that *Truth which God so loues*, were a great labour; *Man is a great deepe*, saith AVSTIN, *easier a great deale to know the number of his hayres, then of the motions and affections of the heart*: whereupon hee professed, that *he could scarcely tell when to beleeue his owne soule.* The blinde corners, the secret turnings and windings, the close lurking-holes that are here, cannot easily be found out. Experience gotten by the obseruation of a mans owne selfe, may herein teach him much. Hee that shall keepe an euen Audit with his owne heart, and examine the same straightly from time to time, shall find a world of all falsnes in it more then he imagined. It is strange what shifts we haue to deceiue our selues, sometimes to perswade our selues we are not so bad as indeed we are, sometimes to possesse our selues with a strong conceit, that we haue that good and happinesse, which in deed we are vtterly without, sometimes againe that the euil that is in vs is greater then it is. What cunning Pleas for the defending, excusing, iustifing of euill, and for the lessening of our grossest sinnes? What inuentions for the heartning of our selues to begin, or continue graceless courses? Time will not giue leane to mention all particulars. In a word, we are marueilous ingenious and witty to beguile our owne selues, so that wee haue none so great enemies to vs as our selues: not Satan himselfe so hurtfull to vs as our owne hearts. Our owne hearts are able to deceiue vs of themselues: Satan cannot without our hearts: our heart is that which giues to the Deuill, against our soules, all the aduantage. It is well noted, that it is a greater punishment to bee giuen vp to mans owne selfe, then to bee giuen vp to Satan. The incestuous *Corinthian* being deliuered vp to Satan, came notwithstanding to repentance, and was freed from the power of the Deuill: but men deliuered vp to themselues, are noted thereupon to be in a despeare y case. This is it, that wee may proceed with *Dauid* in the vnderstanding and knowledge of our selues. Wee are originally and totally euill of our selues, and herein especially, because that *Truth in the inward affections*, which God so loues, wee want, and our hearts are nothing but a very nest and fardle of deceitfulnesse. A pleasing euill this is, because it seemes to feede that naturall wickednesse which is in vs, and which is sweet vnto vs; but it is a deadly poyson, and if it bee not purged, it will be bitternesse in the end: and when wee haue a long time delighted our selues in a conceit of deceiuing God, and the World, wee shall finde at last to our endlesse woe, that wee haue aboue all beguiled

t *Ephes.* 4. 22.

u *Eccl.* 7. 31.

x 1. *Cor.* 5. 5. 2. *Cor.* 12. 7.

y *Rom.* 1. 24. *Psal.* 81. 12.

our owne ſoules. Labour wee then to know this myſterie of ſpirituall deceit, let vs trauaile with our owne hearts, to bring them to a ſight of this corruption: when we doe ſee it, it will ſeeme at the firſt to be a matter of diſcomfort, but that God hath made vs able to ſeeke, wee may embrace it as a matter of reioycing. Hee that giues to ſee it, will alſo giue grace to be humble for it, to grow into a deteſtation of it, and will alſo afford ſtrength and power to ouercome it. Here is the firſt Vſe, our mayne euill naturally is, that we haue neede of that *Truth in the inward affections*, which God takes pleaſure in. That which is moſt contrary to God, therein doe wee of our ſelues moſt abound.

2. *Vſe.* Secondly, inaſmuch as this *Truth in the inward affections*, is ſo pleaſing to God, and ſo ſcant in vs by nature, we ſhould therefore labour ſo much the more to bee endued with it. This is that *Truth* which *Salomon* perſwades to [z] buy: that is, to ſpare no coſt, to forbeare no diligence, that wee may enioy: and it is it which *Iohn* ſpeaks ſo often of in his Epiſtle to [a] *Gaius*. The ſumme is, that wee ſhould ayme eſpecially and aboue all, at the reforming and purging of our inward man, in the ſeating, and placing, and grounding of Religion in our hearts. This is the right method in Religion, to begin firſt with our inſide, that as it by the cunning of the Diuell was firſt betrayed, ſo by the power of Grace it may bee firſt reſtored. The heart of *Eue* was poyſoned before her eye. A man muſt ſet on firſt with the mortification thereof, if he meane indeed to bee religious: [b] *O Ieruſalem, waſh thine heart*, and [c] *clenſe your hearts you ſinners*. It is poſſible to bring the outward man to ſome ciuill conformitie, ſo as one may bee taken by others to bee very religious: and yet all is nothing, if the heart be not reformed. This is that fountayne which muſt bee clenſed, before that which iſſueth and ſtreameth from it can bee wholeſome. God is not ſatisfied with outward forme, though men bee many times deluded therewith: [d] *Het ſeeth as a man ſeeth: for man looketh on the outward appearance: but God beholdeth the heart*, [e] *Giue mee thy heart* (ſaith hee) *&c.* [f] *They are only the Iſrael of God, to whom he is good, euen the pure in heart*. This then being plaine, that inward Truth and ſincerity of heart, is the mayne thing to bee endeauoured for, if we deſire indeed to be ſuch, as God may take delight in, let vs inquire by what meanes we may attaine hereto, and by what marks we may know our ſelues to be indued herewith. Touching meanes, the firſt generall meanes, is conſtant dependance vpon the preaching of the Word. This is proued: [g] *Deſire the ſincere Milke of the Word*: he calls *the Word a ſincere Milke, a Milke* without *deceit*: it is in itſelfe *Truth*, hauing the God of *Truth* for the Author, Chriſt Ieſus the *Truth* for the Witneſſe, the Spirit of *Truth* for the Compoſer of it; and then it works *Truth* into the hearts of thoſe that heare it. It is mighty to the purging out of that leauen of fraud which is within vs; [h] *You are cleane through the Word, &c.* [i] *Sanctifie them with thy Truth, thy Word is Truth*: there is the meanes. This is it which begets [k] Faith, and *Faith* is that which [l] *purifieth the heart*. How came the *Romanes* to that hearti-

z *Prou.23.23.*

a *3.Epiſt.v.1.3 4,8,12.*

b *Ier.4.4.*
c *Iam.4.8.*

d *1.Sam.16.7.*

e *Pro.23.16.*
f *Pſal.73.1.*

Truth of heart how to be procured, and how to be diſcerned.

g *1.Pet.2.2.*

h *Ioh.15.3.*
i *Ioh.17.17.*
k *Rom.10.17.*
l *Act.15.9.*

heartinesse and sinceritie of obedience, which *Paul* commends so much? was it not by that [m] *forme of holy Doctrine which was deliuered them?* or as we read it sometimes, *vnto which they were deliuered?* wherein the Truth preached is compared vnto a *mold into which they were cast*, and by which they were transposed into a new forme, inabled to walke vpright-ly and without halting before the Lord. Then againe, it is truly said, that the heart can neuer bee sincere, till it bee humbled and broken, and brought to the abasement and denialll of it selfe: and what meanes hath God ordained so effectuall, as his word, to worke this humiliation in vs? Is not this the [n] *Hammer which breaketh the stone*? Is not this that liuely and working instrument, which entreth thorow to *the diuiding asunder of the soule and spirit*? Is not this it which [o] *pricketh the heart*, and maketh it to [p] *melt*: and sometimes wringeth teares from the eyes of those that heare it? Besides, what hope that euer any man will dislaie of a false heart should bee cured, vntill hee bee brought to the sight of it? Who seekes for health till hee know himselfe to bee diseased? And shall euer any man bee brought to the vnderstanding of his sinne in this, vntill hee hath beene made to see it by the Word? This is the glasse in which hee shall behold his secret falsehood, and by which he shall bee brought to see the guile of his inward man. The Well of mans heart is deepe, neither haue wee any pitcher of our owne with which to descend into it: [r] *The heart is deceitfull, &c. who can know it*? meaning, that of himselfe no man can: but there is a light in the Word which [s] *makes all things manifest*. If this *light* bee set vpon the candlestick of a faithfull Ministerie, there is nothing so closely cooped vp in the closet of mans heart, but it shall bee [u] opened. *Paul* giues this honour to the Word, well and soundly opened in the Church assemblies, that [x] *the secrets of the Hearers hearts are thereby made manifest*. That place in the [y] *Hebrewes*, if wee reade it as some doe, and as the Greeke will very well beare it, when the Apostle had spoken of the power of the Word, he addes immediately, *Neither is there any creature that is not manifest in the sight thereof*: viz. *(of the Word)* and vnderstanding by *creature*, such thoughts, and intents, and motions, as are found in the heart, which may without any impropriete or straining, be termed the creatures of the heart. I will not binde to this interpretation of this place: only this I am sure, it holds good correspondence with the Greeke, with the scope of the place, and with the Analogie of Faith, which are our ordinary rules in case of expounding. But howsoeuer I haue alleaged enough besides, to proue the Ministerie of the Word to be the light by which the hidden subtiltie of mans heart shall bee discouered, I remember a saying *Salomon*, [z] *Counsell is in the heart of man, but a man that hath vnderstanding, will draw it out*: it is true simply in the latter, that a man of experience and iudgement will fish out another mans thoughts, and diue into his purposes, and sound into the depth of them by degrees and circumstances, before hee is aware; now much more shall hee which hath that [a] *Wisedome which maketh a mans*

m *Rom.6.17.*

n *Ier.23.29.*

o *Heb.4.12.*
p *Acts 2.37.*
q *2.King.22.19*
r *Nehem.8.9.*

s *Ier.17.9.*

t *Ephes.5.13.*

u *Marke 4. 21,22.*

x *1.Cor.14.25.*

y *Heb.4.13.*

z *Prou.20.5.*

a *Eccl.8.1.*

face to shine, meaning thereby *holy and spirituall wisedome searched out of Gods Word*, search into mens bosomes, and lead them along as God sometimes in spirit led *Ezekiel*, from one corner of their heart vnto another, making them by degrees to see the abominable deeds that are therein. Thus then I conclude, that the maine meanes to worke this truth into our inward affections, which God so loueth, is to wait on the Ordinance of God: the Word therein dispensed is without cessing and works still vpon the heart, till it makes still more and more light to it: it begetteth Faith, which is the cleanser of the heart: it breedeth that humiliation and brokennesse of spirit, without which there can be no sincerity: it layeth open that guile of spirit, with which it is naturally ensnared, and which, vntill it be espied, there can neuer be any truth within: inasmuch as it is one speciall branch of inward truth, feelingly and vnderstandingly to acknowledge our owne vilenesse and vnworthinesse before the Lord. Here then, wouldest thou haue thy soule furnished with that qualitie, which is in the sight of God a thing much set by (*Truth in the inward affections*) looke vp for it to the Father of Lights, from whom commeth euery good and perfect giuing; and vse the meanes which hee hath sanctified to make thee become a true Israelite, and that is the preaching of that *holy Truth*, which the Spirit of Truth hath digested in the Word. Come thou to this with a prepared heart, making this thine errand, that thy soule may be rectified, and that the Image of God, which thou lost sometimes in *Adam*, may be restored in thee, then thou shalt see what a blessing will ensue. I say to thee, as God said in the case of Tithes, proue now the Lord herewith, and see whether thou taking this course, he will not euen open the windowes of Heauen vnto thee, and powre thee out a blessing without measure. Neglect this meanes, neuer shalt thou come to know the crookednesse of thy naughty heart, but this thy natiue euill will increase vpon thee, and thy portion shall be with guilefull and double-hearted Hypocrites in the end. And thou which art a constant and a conscionable hearer, know that thou hast profited well by thy hearing, if thou art come so farre, as to know in some measure the secret subtilties of thy heart, and so accordingly to desire the conforming of it more and more, to that righteousnesse and holinesse of truth which God approues.

A second meanes to further this *Truth* and sincerity, is to endeuour to possesse our hearts with this, and to haue it euer in our thoughts, that in all things, especially in matters of Religion, we haue to doe with God, and are euer in his presence, hee being one (as wee haue often heard) whom no shewes, bee they neuer so glorious, are able to delude. This was Gods rule prescribed to *Abraham*, and it is that which euery child of *Abraham* must obserue: b *Walke before me, and be vpright*: as if he had said, *Wouldest thou be vpright and sincere indeed? Remember then that thou art euer in my sight, euen when thou art most alone, most retired, most with-drawne from company, most silent, and secret, howsoeuer disposed, yet I still looke vpon thee and obserue thee: euen thy thoughts, the most hidden*

b Gen. 17. 1.

motions

motions and passages of thy minde I vnderstand: with what affection, with what minde, with what manner of disposition thou doest whatsoeuer thou doest, I perceiue. This is a notable meanes to bring a man to vprightnesse of heart. It is the very mayne ground of all hypocrisie, that this thing is not duely thought on. Men forget him that sees in secret, and whose eyes are as a flame of fire, and therewith pierceth further then the outward face; and hereupon they are apt to imagine, that when they haue carried the matter smoothly and fairely before men, all is well. The World either applaudes them, or not accuseth them, and hereupon they flatter themselues, like *the Whore that wipeth her mouth, and saith, shee hath committed no iniquitie.* Let vs then remember this, if we would be true and sincere in our hearts; *The wayes of man are before the eyes of God, and hee pondereth all his paths.* This kept the Church and people of God, of old, in their sincerity, and preserued them from *dealing falsly concerning his Couenant*: they thought with themselues, *If we doe thus and thus, shall not God search it out? for hee knoweth the secrets of the heart*: and this consideration mooued *Paul* to faithfulnesse in his Ministerie; *We make not merchandize of the Word, but as of sincerity, but as of God, in the sight of God speake wee in Christ.* See what is ioyned together: doing a matter in sinceritie, and doing it as in the sight of God.

c Prou. 30.20.

d Prou. 5.21.

e Psal. 44.17, 21.

f 2. Cor. 2.17.

A third meanes to beget and increase this sincerity and vprightnesse of the inward man, and to make vs not to content our selues with shewes and matters of forme, but to labour for the power of Religion in our hearts, is, to call our selues to a frequent reckoning touching our carriage, binding our selues to an examination of them, to see how wee bee able to iustifie them before the Lord. Hee that hath a seruant of whose faithfulnesse he hath some doubt, and whom hee desires if it might be to retaine, both for the good of the party, and for his owne particular also, that he may be vsefull to him, he will not let him runne on too long before he call him to an account; he considereth that, to be the next way to make him secure and careleſſe. If hee expect euer and anon to be reckoning with him, it will cause him so much the more carefully to looke vnto his waies. It is so in this case: The Word of God telleth thee that thou hast within thee a false, a coozening, a deceitfull heart; a heart that will beguile thee to thy vtter ruine, it is euer ready to practise with Satan the professed enemy of thy soule, to worke mischiefe against thee: wouldest thou reforme this heart, that it might become vsefull and seruiceable vnto thee in the great and important businesse of saluation, bee sure to call it often to an account; it will bee good to reckon with it once a day, to aske what hath passed it, to examine what thoughts haue beene framed in it, what purposes, what intents, what acts haue beene done, as effects and fruits of these inward purposes: surely this tying of thy selfe to such a often survey, and looking backe vpon thy heart, will keepe thy heart also much the more awe; and when it is once accustomed to the sweetnesse which will be felt: when it can giue account of care, and of obedi-

ence, and to the smart and punishing which followeth the remembrance of fayling in holy duties, it cannot but bee kept in so much the better tune. The very thought of an after-reckoning will be a stay when one is readie to halt, and will be a meanes to keepe him vpright, when his feete haue well-nigh slipt. These three meanes I doe especially commend vnto our obseruation and practice, if our desire be to attaine *to that truth in the inward affections*, of which *Dauid* giueth this testimonie, that in it God delights. First, Dependance vpon the Ministery of the Word. Secondly, Serious remembrance, that in euery businesse, and place, and action we haue to doe with God. Thirdly, Often reckoning with our hearts; the often calling them to account, will by degrees inure them vnto faithfulnesse.

Marks of truth in the inward affections.

The next thing which I promised for the perfecting of this vse, is markes of this *Truth*; how a man may be able to iudge himselfe, whether his heart and inward man be furnished with any measure of sincerities. Among many which I meet with, in those which haue laboured to handle this point, I will briefly commend vnto you these. First, it is a testimonie of *truth in the inward affections*, when one carrieth an vniuersall hatred of all sinne, that is, of secret sinnes as well as of open sinnes, of lesser sinnes as well as of greater euils, of such sinnes as haue some special enticement, by some particularitie of content or profit, as well as of those which afford neither. Thus more plainely: it is a token of a true and an vpright heart, when a man hath a constant purpose in no one thing, willingly to sinne against God; but rather doth endeuour to the vtmost in euery good way of Gods Commandements. *Dauid* giues this note of them that are *vpright in their way*. Surely (saith hee) *they doe* g *iniquitie*: meaning, that they liue not in the seruice, in the willing and ordinary practice of any thing that is knowne vnto them to be sin: and the same *Dauid* opposeth h to the vpright in heart, *such as turne aside by their crooked wayes*, that haue deuices and shifts, notwithstanding some kind of formalitie, yet in some particulars to dispense with themselues for some particular wickednesse. There is nothing more ordinarie, then to find an vnsound and hollow-hearted Hypocrite, to shew a kind of hatred of some sinnes, who yet in some other will make no conscience. *Saul* would seeme to carry a great detestation of the people *eating flesh with the blood*, and cryed out vpon them with open mouth, i *Oh you haue dealt wickedly*: but hee could thinke it nothing in a rage to spill the blood of guiltlesse *Ionathan* his worthy sonne, and hee had done it, if the people had not hindred him. How eager was *Iehu* in putting downe the Temple of *Baal*, but the worshipping of the Calues which *Ieroboam* had set vp, hee suffered to continue vpon the same ground, vpon which they were first erected, *viz.* lest the going vp of the people according to the custome to *Ierusalem*, should bee dangerous, and a meanes of reducing *Israel* to the ancient Allegiance of the Crowne of *Iuda*. The *Pharisees* were very precise, and would not come into the common Hall on the day of Preparation to the Passeouer, *lest they should*

g *Psal.*119.3.

h *Psal.*125.4.

i 1.*Sam.*14.33.

be

satisfied; yet to satisfie their malicious hearts, they could giue consent to the shedding of the most innocent blood of the k *Lord Iesus*. This is his sinceritie. *I hate all falsehoodes*, that is the voice of him that is l sincere. A sincere heart is as tender as the eye, which is troubled, and made to smart and water with the smallest Mote, or as a strait Shooe which cannot indure the least stone within it, but makes him shrinke and tread affectionately, and with a kind of fauour to his foot, vntill it be remoued. This is one marke.

k *Iohn* 18.28.
l *Psal.* 119.118.

A second, which is in a manner a limbe of the former, but yet I choose to set it apart, that it may be the better noted, is a taking heed to that sinne, to which a man finds himselfe most apt; or wherewith he hath at any time beene ouertaken. I ground this vpon a saying of DAVIDS, I was vpright, &c. how doth that appeare? *And haue kept mee from my wickednesse.* What is that which *Dauid* calleth here *his wickednesse*? Surely, some speciall euill, which he perceiued himselfe most inclinable vnto, and of the preuailing whereof against him, hee had on some particular occasion some experience. This hee calls [*My wickednesse*] which he was specially was in loue with, which he was most easily drawne into, and whereby he had beene most ensnared. Euery man hath in him naturally the seed of euery sinne, but yet there is some one or more speciall corruption, to which (who so knoweth himselfe) will say he is more apt; which he may iustly terme *His*, as being more strong, and more working in him then some others are. Wouldest thou then be assured of thy selfe, that thou art *true in thy inward affections*; consider thy selfe, and see which is thy speciall wickednesse, which thou hast either oftnest failed in, or art most inclined vnto. Is it rash Anger, is it Pride, is it Wantonnesse, is it Worldlinesse, is it vaine Pleasure, &c? If thou bee especially wary and watchfull touching that, to preuent the occasions, to stop the beginnings of it, to beware of the inducements to it; this is a notable token of sinceritie. An Hypocrite hath euer some speciall beloued darling sinne which hee fauoureth and will not forsake. It is a common excuse vsed by many, *Oh, I pray you beare with mee, it is my fault*: doest thou thinke to bee borne withall for that, because it is the euill thou art addicted to? Nay, learne to hate it, and to striue against it so much the more, or else thou art an Hypocrite.

2.

m *Psal.* 18.23.

A third, is a willingnesse to lay open euery sinne as soone as it is knowne to be a sinne, and to that end a gladnesse to haue the conscience searcht and ripped vp, that, that which is sinne may bee found out. *Dauid* spake it out of experience, when hee pronounced n *the man blessed, in whose spirit there is no guile*: now this was a branch of that spirituall guile, that hee once thought to helpe himselfe in euill doing, by holding of his tongue; as who would say, hee would forget it and passe it ouer: but hee neuer was well, till he was deliuered of that false tricke, and fell to the acknowledging of his sinne, without hiding his iniquitie: hee neuer had comfort, till he had confest against himselfe his wickednesse. This hee writes for a patterne, and therefore giues his

3.

n *Psal.* 32.2.

Psalme

Psalme a title accordingly [*To giue instruction:*] and in the last Verse, professeth to doe it for the comfort of those that are *vpright in heart*; so that herein they shall manifest their vprightnesse, if like him they shall confesse against themselues their wickednesse. This experience taught *Dauid* to intreat the Lord to pry into him, as fearing himselfe that hee should deale somewhat ouer-fauourably with himselfe: o *Try mee, O God, and know mine heart: proue mee, and know my thoughts, and consider if there be any way of wickednesse in mee:* and, *Let the righteous smite mee, for that is a benefit:* and, p *Let him reproue mee, &c.* Hee was desirous to know the vtmost of himselfe by all meanes. When a man loues not those things, which tend to the discouery of his heart, and life, and to the finding out of his secret euils, as reprehensions, whether priuate, or publique, or serious and earnest confession of sinne before the Lord, it is a signe of a false heart: beware how thou cherish thy selfe in such an humour.

o *Psal.*139:23, 24.

p *Psal.*141.5.

4. A fourth marke, when a man makes conscience to bee one and the same manner of man at home and in priuate, that hee is abroad and in publique. This is also a branch of *Dauids* sincerity, and of his resolution to walke in a perfect way: q *I will walke vprightly in the midst of mine house:* his meaning is, hee will be the same among his houshold people, where few behold him, that hee is abroad where many see him: hee will bee as godly in his Chamber as in the Temple. You shall haue some in whom the saying is verified, *Angels abroad, Deuils at home, deuout in the Church, prophane in their Houses:* in open places where they may haue prayse of men, they will doe some good: but after they are more priuate, they discouer themselues in their kinde, and runne freely to their owne *race,* r *as the Horse rusheth into the battaile.* I could name diuers other tokens of this *inward truth*, but I will take heed to ouer-burthen your memories, you see how farre this one Doctrine hath carried mee. If you please to looke backe where I began, I hope you shall see, that as the matter I haue deliuered is good, so it is such as springs naturally out of this Text. *Dauid* enlargeth the foulenesse of our Originall sinne, by noting what that is which God best likes, intimating thereby, that the nature of man is in it selfe most scant of that which God most approues. This that God so much loues, is inward sincerity, when a man labours to haue his heart as good before God, as himselfe desires to be deemed before men. This I proued to be a truth: I applied it first, as *Dauid* doth to the making vs more humbly sensible of our native misery. Next, I exhorted to striue to be furnished with that which God takes such delight in: and haue amplified that Exhortation with directions how to get this grace, and how to know our selues to haue attained it. This is the summe.

q *Psal.*101.2.

r *Ier.*8.6.

The

The tenth Lecture.

VERS. 6.

Therefore hast thou taught me wisdome in the secret of mine heart.

Dauids speciall purpose in this clause, is to aggrauate his yeelding so farre to his owne native corruption, as by it to be ouer-carried into so enormous a sinne, as that which by the power of *Nathans* Ministerie, hee is brought to acknowledge in this Psalme. I read it as I finde it in our ordinarie Bookes, albeit in our reuiewed Translations, that which is [*taught mee, &c.*] is, *shalt teach mee*, or *make mee to know*. That reading, I confesse, may carry a good sense, as testifying the hope that *Dauid* had, that the Lord would yet bee mercifull vnto him, in furnishing his heart with all necessary knowledge: but yet (for my part) I cannot (vnder correction) conceiue, how it may so well sort with the scope of the place; which is (as yet) more to declare *Dauids* compunction for his euill past, then to bewray his hope for the time to come. I will not waste time, either in relating or in scanning varietie of Interpretations. For mine owne particular, I thus conceiue of the place, as if *Dauid* had said; *According as (O Lord) the sinceritie of the inward man is a thing which especially thou delightest in, so thou hast beene pleased to conferre a gracious measure of holy and heauenly vnderstanding vpon my heart, which maketh my sinne the more foule, it being a kinde of brutish choking of that spirituall light which thou hast made to shine within mee, by mine vnruly and vnbridled lusts. I haue not now failed in dutie through lacke of knowledge, but haue euen in a kinde of wilfull manner gone against those rules of wisedome, which thou hast engrauen by thy Spirit in the secret of my heart.* This is the meaning.

The purpose of the words.

Foure particulars doe heere-hence offer themselues to our consideration. First, There is a wisedome in Religion. Secondly, GOD is the teacher of it. Thirdly, God in teaching it affords a fauour. Fourthly, What sinne soeuer is committed against this taught Wisdome, is in that respect the more hainous. These foure points doe very kindly and vnforcedly spring out of this place, according as in the handling of each of them in its course and order shall appeare. Concerning the first, the Doctrine is thus.

That the knowledge of heauenly things, appertayning to the right way of pleasing God, and of sauing our owne soules, is the true wisedome. This is that which *Dauid* here calleth *Wisedome, spirituall vnderstanding*, such as by which a man is *made wise vnto saluation: God had taught him wisedome,*

The first Doctrine.

dome, that is, *had endowed him with the knowledge of his dutie owing to God, and of things* [illegible] *Lord* [illegible] according to the people those holy Ordinances and Lawes, which he acquainted them with by *Moses* Ministerie. *Keepe them therefore and doe them, for that is your wisdome*: so there is no true Wisedome but in the knowledge of true Religion. *Onely this people is wise*: God saith, the World shall bee euen forced to speake so of the *Israelites*, in regard of their Prerogatiue in the meanes and matter of knowledge aboue others. *Bee not vnwise*, saith PAVL, a *but vnderstand what the will of the Lord is*: there is the definition of *wisdome*, *to vnderstand what the will of the Lord is*: and this is that *wisdome* which the same Apostle begged of God on the behalfe of [illegible] *phesians*, and of the *Colossians*. When Kings and Iudges are [illegible] on to be *wise*, what is perswaded but *Religious Knowledge*? [illegible] whom *Salomon* doth so often be-foole in his *Proverbs*? Is it not the naturall man? Euery man in himselfe so long as he is vnregenerate? *Foolishnesse is bound in his heart*. As wise as man takes himselfe to bee of himselfe, yet *in his birth hee is but like a wild Asse-colt*, said *Zophar* well in the generall, though pressed amisse in the particular against *Iob*. Now, what is mans naturall folly, but this, *That he perceiueth not the things of the Spirit of God*: hee hath no more sauour of matters of that nature, than an *Horse* or *Mule*: his best *wisedome is earthly, sensuall, and deuilish*: As then folly stands mainly in the ignorance of heauenly things, be a man otherwise in things appertaining to the World neuer so accurate; so herein is *wisdome*, euen to know God aright, and him whom hee hath sent, *Christ Iesus*. This is that which *Dauid* tearmes, *good iudgement, and knowledge*. Because of this *He was more wise than his enemies, and had more vnderstanding than his Teachers*, and *exceeded the Ancients in discretion*. *Hath not God made the wisedome of this world foolishnesse*? *Knoweth hee not that the thoughts, euen of the wisest, are but vaine*? How shall he be held for wise, who wanteth iudgement and vnderstanding in the principall? and what is the principall, if not this, to know how to serue God so here, as that we may be saued with him, and by him hereafter? What were a man but a Foole in case hee otherwise knew all secrets, and could speake and discourse in matters of the World, as if one spake from an Oracle, or did equall *Salomon* in discouering the natures of Trees and Herbs, *from the Cedar in Lebanon, euen vnto the Hysope that springeth out of the wall*, if yet hee were to seeke in the matters that concerne Eternitie? All this is but like that wisdome, which we taxe in a man, when wee say, *He is penny wise, but pound foolish*: hee will be miserable to saue a penny, and yet be prodigall in pounds vpon an humour. This is poore wisedome: so on the other side, How can hee be taxed for a Foole iustly, who, whatsoeuer his reach and depth be in the things of this life (haply hee hath not so many politique fetches, nor cannot plod and multiply proiects as others doe) yet hee knoweth the way of saluation, hee knoweth Christ crucified? Hath not he taken the wiser course, who

a Ephes.5.17.
b Chap.1.7.
c Chap.1.9.
d Psal.2.10.
e Prou.22.15.
f Chap.11.12.
g 1.Cor.2.14.
h Iam.3.15.
i Psal.119.66.
k Verse 98,99, 100.
l 1.Cor.1.20.
m 1.Cor.3.20.
n 1.King.4.33.

who hath gotten some certainty for the maine, howsoeuer it fare with him in the inferiour: so that in reason it must be acknowledged, that the knowledge of so doing our duty to God, as that we may saue our soules, is onely wisedome: where this wants, the greatest deepnesse is but follownesse. Thus for proofe.

Here we are taught whereas wee must ayme. If it bee our desire to be wise indeede, the attainement of spirituall vnderstanding, it must bee our highest scope. Hee that knoweth how to manage his affaires here, so that he groweth rich and full, and can goe thorow with such businesse as he vndertakes, and quit himselfe in regard of the wrongs and debts which men dealing in the world are liable vnto; such an one we adiudge wise: him we terme a discreete, sensible, sufficient, vnderstanding man. This opinion we haue of him, albeit hee bee as grosse and dull in matters of Religion, as *Nicodemus*, and care as little for matters concerning and appertaining there vnto, as[o] *Gallio*: so on the other side, they which are most industrious to get religious knowledge, and to that end [p] *watch daily at wisedomes gates*, and [q] *runne to and fro, that their vnderstanding may increase, seeking it (according to Gods commaundements) at the mouth of those, whose lips ought to preserue it*; they are generally [r] accounted of as the fooles of the times, and scorned and set at nought as simply silly Animals, which albeit it may be they meane well, yet they know not what they doe. The worldly-wise man lookes on and laughes at them, and applauds himselfe in his owne thoughts, who hath (vnlesse he deceiue himselfe) found out a neerer and a surer way to heauen then these gadders and busie hunters after knowledge are acquainted with; so great difference there is betwixt the iudgement of God and man in matter of *Wisedome*: and this is the reason, and [s] *not many wise men after the flesh are called: the Lord hath hid the mysteries of Religion from the wise, and men of vnderstanding, and reuealed them* vnto those whom the world makes lesse account[t] of. Let vs learne to beleeue God aboue all, that true knowledge of him which brings saluation, is the onely wisedome. Euen *Achitophel* himselfe is but a foole in Gods esteeme, without it. Thus concerning the first. The second followeth. The Doctrine thus,

That the Lord himselfe is the proper teacher of that spirituall and heauenly wisedome, which is accompanied with saluation. [*Thou hast taught me*, saith *Dauid*,] acknowledging the information and furnishing of the inward man therewith, to bee the Lords worke. According to this, the [u] *elect of God* are termed, [u] *taught of God*. When *Peter* made that [x] simple confession of Faith, *Flesh and blood*, saith our Sauiour, *hath not reuealed it vnto thee, but my Father which is in heauen*; teaching it to bee from God wholly, that any man knoweth and conceiueth any thing in Religion as he ought. It is the Lord, to whom either the reuealing or hiding of matters of his nature appertaines: [y] *To you it is giuen*, saith Christ to his Disciples, [z] *to know the secrets of the Kingdome of God*. So that there is no possibility of hauing this kind of knowledge, but

The Vse.

The second Doctrine.

o *Acts* 18.17.

p Pro.8.33.

q Dan.12.4.

r Mal.2.7.

s 1.Cor.1.26.

t Mat.11.25.

u Isa.45.13.

x Mat.16.17.

y Luke 10.21.

z Luke 8.18.

but by donation from heauen. a *From thence is euery good gift, &c.* b *A man can receiue nothing, except it be giuen him from heauen.* Man is of himselfe a meere dullard in heauenly things; euen c *a beast in himself before God*: d *the things of God are foolishnesse vnto him, and he cannot know them.* Religion is termed a *mystrie*: e *Great is the mistery of godlinesse*: and *Paul* calleth the Doctrine concerning Christ, f *The mystery of Christ*: like is that phrase, g *The hid wisdome of God*, and h *The deepe things of God*: and all to this end, to shew, that our dulnesse cannot comprehend the things of this nature, without some speciall enabling. Euen the learned *Athenians* are apt to mocke at the Doctrine *of the Resurrection* in i themselues: and *Nicodemus* a *Pharise* by profession and breed, is grauelled in the Doctrine of *Regeneration*, vntill hee is borne from k aboue. It is l *the Lord which must put his Law into our inward parts*: It is he which hath *the Spirit of wisedome and reuelation* at m command. *Hee hath his seate in heauen, who is the Teacher of the heart.* It is hee which must n *open the heart*; without his putting a new *spirit* into the bowels, and giuing o *vnderstanding in all things*, no man can euer gage the depth of heauenly things: hee will bee but as one fixing his eyes vpon the bright shining Sun; who the more he looks, the more he is dazeled; so the more a man shall trust to his owne strength in matters of this nature, the more he shall be confounded, and soone he will bee intangled in such a Labyrinth of conceits, that he shall neuer bee able to get out. None can truely teach the heart, but only hee that made the same.

The Vse.

The mayne and proper Vse of this Doctrine (which also followeth very fitly vpon the former Doctrine) is taught by S. IAMES: p *If any of you lacke wisedome, let him aske of God:* Would wee that holy and heauenly wisedome before commended to vs, behold here who it is that teacheth it, and who is only able to bestow it. It is the Lord who teacheth it, and setteth it in *the secret of the heart.* DAVIDS prayers then must be taken vp, q *Teach mee thy way, O Lord,* r *Teach mee thy Statutes.* s *Open mine eyes, that I may see the wonders of thy Law:* t *Hide not thy Commandements from me:* u *Make me to vnderstand the way of thy Precepts,* x *Giue mee vnderstanding.* y *Teach mee to doe thy Will: let thy good Spirit leade me, &c.* DAVID is frequent in such kind of requests. His sonne *Salomon* had learned of him to pray for an z *vnderstanding heart.* May it not generally bee said to vs in the words of S. IAMES: a *Yee get nothing because you aske not?* God is ready to giue and that largely: b *Open thy mouth wide, and I will fill it.* Our selues are only in fault for our owne penury herein; *If thou callest after knowledge,* (saith the Spirit of God by SALOMON) c *and criest for vnderstanding, then shalt thou vnderstand righteousnesse, and iudgement, and equitie, and euery good path.* If a King should giue out a mint of Treasure vpon this only condition of fetching it, who would no haften for his share? Sith God offereth such a blessing, requiring no more vpon our parts but to seeke it; are wee not without excuse, if we will goe without it for lacke of asking?

Perhaps

a *Iam.*1.17.
b *Ioh.*3.27.
c *Psal.*73.22.
d 1.*Cor.*2.13.
e 1.*Tim.*3.16.
f *Ephes.*3.4.
g 1.*Cor.*2.7.
h *Vers.*10.
i *Act.*17.32.
k *Iohn.*3.9.
l *Ier.*31.34.
m *Ephes.*1.17.
n *Act.*16.14.
o 2.*Tim.*2.7.
p *Chap.*1.5.
q *Psal.*86.11.
r *Psal.*119.12.
s *Vers.*18.
t *Vers.*19.
u *Vers.*27.
x *Vers.*34.
y *Psal.*143.10.
z 1.*King.*3.9.
a *Iam.*4.2.
b *Psal.*81.10.
c *Prou.*2.39.

Perhaps we will say, we aske, we will professe that we are ordinary suters vnto God for this blessing. It is well if we be: but if we be and yet want, sure it is, because, as S. *Iames* saith, [d] *Wee aske amisse:* wee doe not seeke of him as we should. Therefore to make all cleere vnto vs herein, it shall be very profitable to enlarge this Vse by shewing three things. First, How God teacheth this wisedome. Secondly, How wee must bee qualified and disposed, that we may be taught it. Thirdly, How we shall be assured that we are taught it.

d *Iam.* 4.3.

The point concerning the seeking, obtaining, and enioying of heauenly wisedome, enlarged.

Touching the first: We must not dreame of any Anabaptisticall reuelations, and I know not what strange and immediate inspirings, but we must haue recourse to a meanes. For so God workes ordinarily: and the meanes which for this God hath sanctified, is the ministery of man. The holy Scripture is the Booke of Wisedome, out of which God will giue vnto the simple sharpenesse of wit: but, teaching by man, is the Pipe by which this sacred Wisedome is to be conueyed vnto vs from the Fountaine: therefore God honoureth his Ministers with the title of *Teachers*, and hath ordained a deputation of faithfull men, which should be *able to teach others also*. It pleased him to terme such [g] *Labourers together with himselfe:* in as much as he hath put this teaching-sufficiencie into thier hands, and by them teacheth those whom it is his good pleasure to instruct: [h] *Goe yee out, and teach all nations, &c.* If a man shall pretend a desire and disposition to be taught of God, and yet shall neglect this meanes, it is but meere presumption. No man hath assurance by the Word of God, euer to attaine this wisedome but by this course. I remember what *Paul* notes touching the Church of Corinth, and we may obserue it as a true pourtraiture of the state of our time: one cryed, [i] *I am* PAVLS; another, *I am* APOLLO'S; a third, *I am of* CEPHAS: the people began to grow into comparisons of their Teachers, each one as himselfe affected. PAVL, *me thinks, is the best*, said one: nay, APOLLO'S *for me*, said another: *Oh no*, PETER *goeth beyond them all*, said a third. In commeth a fourth, and as taking himselfe to bee wiser then all the rest, *I will hang vpon none of them all*, saith hee; *I am* CHRISTS, *I will beleeue in him, I will not trouble my selfe to hearken vnto them*: so now, there being a folly among our Hearers to respect the gifts of their Teachers more then their owne duty of profiting by their Doctrine, there be that take occasion by their indiscretion to renounce all, Oh they will depend vpon no men, God is he that is the Teacher of all, and to him they wil looke. I beseech you marke what the Apostle there saith in this case fitly and fully, *Is Christ diuided?* as if he said, *Will you make a separation betwixt Christ and his Ministers, professing a sole dependance vpon him, without the mediation of any mans Ministery? I will hang vpon none of them all, I will depend vpon Christ.* It is as great an errour so to professe, so to depend vpon Christ, with a neglect of *Paul* and *Apollos*, and *Cephas*, as to hang so much either vpon all of these together, or any one of them apart, as in the meane while to forget Christ, who is the Author of their Ministery, and who is only able to giue a blessing thereunto.

c *Ephes.* 4.11.
f 2. *Tim.* 2.2.
g 1.1. *Cor.* 3.9.

h *Mat.* 28.19.

i 1. *Cor.* 1.12.

k *verse* 13.

Both extremities must be auoided, and the midle way made choyce of, as the safest way. Expect a blessing from the Teacher of the heart, by him that is appointed to be the teacher of the eare: and so listen to the Teacher of the eare, as to know there is an higher then he, who must make it worke vpon the heart. Here then is the way by which God will bring thee to be wise. If thou scorne this course, and presume so farre vpon thy selfe, as to be able to do well enough without it, thou wilt become of the number of those touching whom PAVL, *l Who when they professed themselues to be wise became fooles:* thou wilt perish in thine owne imaginations, and vanish away like a Snaile that melteth, or like the vntimely fruit of a Woman, in thine owne conceit: This is the first point: m *He that desireth*, as *Salomon* saith, *to lodge among the wise, let him prepare his eare to hearken to the instruction of life.* I know God can teach otherwise, but I haue no warrant to thinke he will. In this case I am sure, I am tyed by a Commandement, and I am encouraged by a promise; out of this I goe vpon meere aduenture: it is a thousand to one but it will fare with me, as with them who would needs transgresse the Lords course in the matter of *Manna:* they were told that vpon the Sabbath they should find none; yet they would try: but what saith the Text? n *Some of the people went out to gather but found none.* so they were charged vpon the wecke dayes to lay vp none, yet they would needs reserue: but it was o *full of Wormes, and stunke.* Thus it shall be with me, when in the singularity and pride of my owne heart, I will forsake the Lords high way, and goe some by-path of mine owne deuising: either *I shall finde none*, or *it will bee such as will stinke*, and come to nothing. I speake of this point often, and as long as I shall speake, by the grace of God, euer will: because it may be said of this particular way, as was said of the generall way of Christianity, p *There is about it stirre and trouble not a little.* The Deuill striues to dishable it, and to disparage it, to affright and withdraw men from it, as much as is possible. It shareth with him who is the author of it, q *it being a signe to be spoken against.* And as peoples hearts begin to leane towards it; so Satan casts many rubs in their way to keepe them from it, and yet when many ploughers haue ploughed vpon the backe of it, and made long sorrowes, so that many euen of those who should of right cry, *Grace, grace vnto it*, doe not yet as they passe by, so much as wish well to it, nor say, The blessing of the Lord bee vpon it; but rather are ready with the children of *Edom* in the day of *Ierusalem*, to cry *Downe with it, downe with it*; yet it shall be the wisedome of God, and the power of God in despight, it shall be iustified of all her children.

l Rom.1.22.

m Pro.15.31.

n Exod.16.27.

o Verse 20.

p Act.19.23.

q Luke 2.34.

How we must be qualified, that we may be taught.

The next point is touching our disposition, that wee may bee taught. In wayting vpon the appointed meanes to get this *Wisedome*, we must be furnished with two especiall qualities: First, Humilitie: Secondly, Earnestnesse. First, the former, I ground vpon that often remembred, saying, r *He will teach the humble his way.* Now hee is *humble* in this case, who hath learned to renounce that wisedome, that sharpenesse, that sufficiency, which he hath in his owne opinion in himselfe. This is that *denial*

r Psal.25.9.

of

of a mans selfe, *which Christ requireth in his Followers:* PAVL, [c] *a being a foole, to the end one may be wise:* a man must disclaime all possibility of guiding himselfe, and resigne and yeeld vp himselfe wholy to the Lords conduct. They which haue this disposition, are the *Babes to which God reuealeth the Mysteries of his Kingdome*, when hee passeth ouer those which feede themselues with [u] selfe-conceits. Hee that comes to be taught of God in the meanes, with this fixed perswasion, that he is by nature a very foole in the things of heauen, and can apprehend nothing but by Gods inlightning, and that his reason and affection is no fit rule to square Religion by, and thereupon resignes and giues ouer himselfe altogether to the Lord, resoluing to goe as he leads; that man is sure to receiue a blessing, the very minde of Christ shall bee reuealed to that mans soule. This is the reason why many silly soules, poore fooles in the worlds account, goe away with the sweetnesse of Religion, and bee satisfied as it were with marrow and fatnesse, when as diuers others that looke higher and take more on them, and come rather to iudge and censure then to learne, are sent empty away. It may bee they get the shell, the words and phrases, and an increase of some kinde of superficiall knowledge, but the others get the Kernell. It may be truely said of many, that if they had beene lesse wise, they had beene more religious: whiles they feed themselues with their imaginary wisedome, the more solid Wisedome of God cannot take place. *They must bee fooles, who so come to themselues to be wise, that they may be transformed into true wisedome.* This is an hard saying, and who will be content thus to befoole and vile himselfe in the hope and expectation of wisdome from aboue? but thus it must bee, or the wisedome of God cannot enter.

The second qualitie, Earnestnesse. Excellently is this described by *Salomon*: see how the termes there vsed doe betoken earnestnesse: *Encline thine eares to hearken vnto wisedome, incline their heart to vnderstand: Call after knowledge, crie; seeke her as siluer, search for her as for Treasures: Then shalt thou vnderstand the feare of the Lord, and find the Knowledge of God.* What earnestnesse greater then that which is for *Siluer* and for *Treasure? Men descend into the bowels of the earth, to get it out: men iourney for it to the ends of the World:* they rise early for it, and lye downe late and eate the bread of sorrow. Nay, in the eager pursuit hereof, men will straine a point of Religion, and aduenture euen their soules. Thus *the Kingdome of heauen must suffer violence*, and wee must goe about to take it as it were by [y] *force*. In this businesse there must bee [z] *labouring*, [a] *striuing*, [b] *giuing all diligence*, [c] *seeking early*. Would we haue the reason of the scant measure of our wisedome in spirituall things? Sure wee be not earnest: our prayers be cold: our endeauours slacke: our affections heauy: we be not constant in our course for obtaining it: now and then for a fit we are eager, but vpon a suddain we are gone againe, and so are like a man in a slippery path, who goes backe with the one legge as much as hee goeth forward with the other. Hee that will haue it indeed, must bring that with him, which

[f] *Luk.*9.23.
[c] 1.*Cor.*3.18.

[u] *Luk.*11.21.

Stultescere oportet, quisquis sibi videtur sapere, vtad veram sapiendi rationem formetur.

[x] *Pro.*2.1,&c.

[y] *Mat.*11.12.

[z] *Iob.*6.27.
[a] *Luk.*13.24.
[b] 2.*Pet.*1.5.
[c] *Pro.*8.17.

Barnabas commended to the *Antiochians*, by the name [d] *of full purpose of heart*. I see this is the way, and hereto I will tye my selfe: [e] *This will wee doe, if God permit vs*. In this course wee must [f] *goe from strength to strength*; and though the course seeme to vs, as bad as IONATHANS; *A sharpe Rocke on the one side, and a sharpe Rocke on the other side*, yet let vs goe thorow, albeit we be faine like him, to [g] *goe vpon our hands and our feete*. That which we seeke, will requite our labour in the end.

d *Act.* 11. 23.
e *Heb.* 6. 3.
f *Psal.* 84. 7.
g 1. *Sam.* 14. 4. 13.

How we shall know our selues to bee taught.

How shall we know that we are taught? The text answereth: Where God teacheth, the heart is taught; *Thou hast taught mee wisdome in the secret of my heart*. Looke then what is in thy heart. There be that haue gotten some smacke of this wisedome into their braines, they haue a kind of lip-wisdome, and can talke somewhat plausibly of Religion, but it is not yet come to their hearts. Their hearts be not humbled, they haue not that which the Apostle commended in the Romans, [h] *Obedience from the heart*. Is thy heart reformed? is the naturall corruption thereof in some good measure subdued and abated? is obedience sweet vnto thy heart, and that which thy soule delighteth in? this is a signe thou art taught of God. If thy heart bee naught still, and the power of sinne no whit subdued nor purged out; if thou couldest speake with the tongue of Men and Angels, yet thou art but as a sounding Brasse, or a tinkling Cimball; thou art no better then a Foole in Gods account. Man may teach the eare, his Art may preuaile so farre as to worke a kind of generall knowledge into thee: but when God takes the matter in hand, he teacheth the heart, ingrafts such a knowledge by which the heart is changed. Now followeth the third generall point.

h *Rom.* 6. 17.

The third Doctrine.

That when God bestowes on any man spirituall wisedome, and religious knowledge, hee giues such a blessing as deserues acknowledgement. This I gather hence, because *Dauid* mentioneth this as one of the fauours of God towards him, which hee had abused. *This and this hast thou done for mee, and yet thus and thus haue I requited thee.* It is reckoned as one of the priuiledges of the people of God, that [i] *they should know the Lord from the least of them vnto the greatest of them*. [k] *Let not the wise man glorie in his wisdome, nor the strong man glory in his strength, neither the rich man glory in his riches: But let him that glorieth, glory in this, that he vnderstandeth and knoweth the Lord, &c.* as though this were the principall glory of Gods Elect. Christ would haue his Disciples take notice of it, as a fauour conferred on them, that to [l] *them it was giuen to know the Mysterie of the Kingdome of God*: the very [m] *minde to know is a blessing*: the thing it selfe then much more. Did not *Paul* thinke this a Truth, when hee craued this of God, for those to whom hee [n] wished best? so for his owne particular [o] *he thought all things losse for it*; [p] *Without this knowledge, the mine of man is not good*; [q] *a mans zeale is little worth*, his deuotion and seruices which hee tendereth to God are in [r] vaine. So long as mans [s] *cogitations are darkened through ignorance, hee is a stranger from the life of God*. [t] *My people are destroyed*, saith God, *for lacke of knowledge*. God could not lay a greater imputation vpon the

i *Ier.* 31. 3, 4.
k *Ier.* 9. 23, 24.
l *Mat.* 4. 11.
m 1. *Ioh.* 5. 20.
n *Col.* 1. 9.
o *Phil.* 3. 8.
p *Pro.* 19. 2.
q *Rom.* 10. 2.
r *Hos.* 6. 6.
s *Ephes.* 4. 18.
t *Hos.* 4. 6.

Iewes of old then thus: u *Israel hath not known, my people hath not vnderstood.* It must needs be then, that it deserues an acknowledgement with all thankfulnes, when God teacheth a man *wisdome in the secret of his heart.*

u Isa.1.3.

The Vse.

This point serues briefly to quicken their thankfulnesse, vpon whom God hath bestowed this blessing, and to stirre vp all our desires to increase therein more and more. Hath the Lord beene gracious to thee in scattering the mist of thy naturall blindnesse, and in enabling thee to see the things which are giuen to vs of God? are thy eyes anoynted with eye-salue, so that thou beginnest to sauour the things of the Spirit, better then in times past? Oh thanke his Maiesty for this mercy, this, a kindnesse of greater value, then at first (perhaps) thou art aware; of labour to increase in this knowledge, striue to haue yet a larger and a fuller measure of this spirituall vnderstanding. *Blessed is the man that findeth it, and happy is hee which getteth it: the merchandize thereof is better than the merchandize of siluer, and the gaine thereof is more than gold. All that thou canst desire, is not to bee compared to it. It is a tree of Life to them that lay hold on it;* x *Blessed is he that doth retaine it.* y *Many say* (saith DAVID) *who will shew vs any good?* Behold heere the maine good. If the Lord, who commanded light to shine out of darkdesse, shall shine into our hearts, to giue the light of the knowledge of the glory of himselfe in the face of Iesus Christ; here we may say like z PHILIP, *Lord, shew vs this, and it shall suffice.*

x Pro.3.13, &c.
y Psal.4.6.
z Ioh.14.8.

The fourth Doctrine.

Come we to the fourth particular propounded, concerning which, more this Doctrine: *That by how much the more any man knoweth in matter of Religion and Godlinesse, by so much the fouler is his sin, when he falls into any great offence.* We are now come to the special thing intended by him in this Clause. He is so much the more ashamed of his fault, and acknowledgeth it to be by many degrees so much the more hainous, because he was one whom God had abundantly enlightened with holy knowledge aboue others. *O Lord, I haue the lesse to say for my selfe, by way of excuse, nay, I am so much the more to be reproued, yea and the more iustly (if thou shouldest deale according to my deserts) to bee condemned to the pit of Hell, because thou hast measured vnto me a larger portion of knowledge in thy wayes, then vnto diuers others: Well did I know the hideous hatefulnesse of the sinne of Adultery, it was not hidden from mee, that no such thing ought to bee done among the people; euen in the very act my heart did tell mee, that I did that which thou abhorrest. It was not vnknowne to mee, that thou art the auenger of bloud, and that the cunning carriage of the businesse could not hide it euer from thy sight; and yet wretch, that I was, euen against this knowledge did I sinne, contrary to this apparent light shining in my heart haue I gone. I haue a witnesse in my bosome that condemnes mee; My owne soule, taught by thee, cryeth shame against mee, My conscience checked mee; My vnderstanding presented a rule of holinesse vnto mee, and yet behold what I haue done, as it were in despite of all this, I haue thus transgressed.* Thus doth DAVID improue his sinne. A man so taught, so to offend; a man knowing so much, to sinne so enormously;

mouſly; Oh how did this adde to the anguiſh of his ſoule, and employ his wits for the aggravation of his fault before the Lord! he could not tell how to terme this euill, or with what one word to expreſſe it as it was. Sure it was preſumption in an high degree. Now the generall truth of this point, is eaſily manifeſted by the Scripture: a *That a ſeruant which knew his Maſters will, and prepared not himſelfe, neither did according to his will, ſhall bee beaten with many ſtripes.* The more knowledge then, the greater the offence, and the heauier will the iudgement be, without repentance. b *If I had not come, and ſpoken vnto them, they ſhould not haue had ſinne; but now haue they no cloake for their ſinne;* They had yet had ſomething to plead, if they had not beene taught: but now the truth being ſo plainely manifeſted vnto them, they had no excuſe: c *To him that knoweth how to doe well, and doth it not, to him it is ſinne.* It is ſinne (howſoeuer) not to doe well; but in him that hath knowledge of his dutie, and yet tranſgreſſeth, in him it is ſinne with a witneſſe, it is a kind of double iniquity. The very Heathen for ſinning ſo directly againſt the light of nature, were iudged of God in that very d particular: ſo grieuious a ſinne it is to ſinne againſt knowledge. It is one of the neereſt ſteps vnto that vnpardonable ſinne againſt the Holy Ghoſt: what is that, but a deſpightfull oppoſition to a mans own knowledge in the things of God? and if a man begin once to make it ordinary, to treſpaſſe againſt his knowledge, and to aduenture vpon thoſe euils, which are manifeſtly knowne to his ſoule and conſcience, by the Word of God, to be ſinnes againſt God, ſuch is the nature of ſinne to increaſe, and ſuch a hardnes and cruſt will by little and little grow vpon ones inward parts, that he will be ſuddenly plunged into that vgfull ſinne before he is aware. e *I was receiued to mercie,* ſaith *Paul, becauſe I did it ignorantly,* ſpeaking of his preſuming courſe before his calling: ſome fauour yet when a man doth f *not know that hee doth euill*: it excuſeth though not from the whole, yet from the meaſure: but when the mind is enlightened, and the iudgement informed, and the particularity of the euill wherein one offends is knowne, then it is fearefull: and when the conſcience is awakened, it will giue the deeper wound, and fill the heart with the ſharper griefe, and the face with the greater ſhame.

a *Luk.* 12. 47.

b *Iob.* 15. 22.

c *Iam.* 4. 17.

d *Rom.* 1. 21.

e 1. *Tim.* 1. 13.

f *Eccl* 4 17. *Non à toto, ſed à tanto.*

1. *Vſe.* This in generall may be made vſe of for the declaring of the extreame wickedneſſe of theſe preſent times. The light ſhineth now in a greater meaſure then it did in former ages. The Scriptures are more common, the preaching of the Word more frequent, good bookes for the diſcouery of holy knowledge, more plentifull than in the dayes by-paſt. Certainely God lookes for better things at the hands of the men of this generation, then of thoſe that liued in the dayes of ſparer and ſcarcer meanes. The great ſinnes of our times proceed not hence, becauſe men are not taught otherwiſe: may we not make the demand of the Apoſtle, g *Haue they not heard? did not Iſrael know?* It cannot be vnknowne to theſe times generally, what duty we owe to Gods Sabbath, what reſpect to his name, what reuerence to his Word. This age is better acquainted with

g *Rom.* 10, 18. 19.

with these things then those before vs: yet how doe these times abound with the prophanation of Gods Holy-day, with the abuse of his Titles, with the contempt and scorne of his Word? Is it newes to men at this day, that they ought not to liue in vncleanenesse, in drunkennesse, in oppression, in pride, &c. The very plaine Text, if men haue no more, is enough touching such things as these, to leaue them quite without excuse: and yet how doe these sinnes fill the Country from corner to corner? these be the euils which yet for all this depart not from our streets. No doubt God hath a speciall controuersie with these times, and some extraordinary vengeance is iustly to bee looked for, if the Lord bee not quickly appeased by some great repentance more then ordinary. Why was it to bee easier with *Sodome* and *Gomorrha*, then with *Capernaum*? Was it not because God had taught *Capernaum* more then *Sodome*? where much bestowed, there is much required: and if Gods expectation bee disappointed, there will be also much inflicted. Neuer any Nation so seuerely iudged as that of the *Iewes*: and why? God neuer dealt so with any Nation, so long as that was a Nation, for the meanes of knowledge.

Secondly, this may be applyed from the times generally, to seuerall Parishes and Congregations more especially. As our times in the generall are times of more knowledge then the former, and therfore our sinnes foulen: so by Gods speciall dispensation, there be some Parishes which haue the meanes of holy Wisedome more ordinary, more ample, more full, then some others haue. They may drinke Water out of their owne Cisterne, and needs not bee scattered abroad like the poore *Israelites*, when by the *Egyptian* tyrannie they were forced to gather stubble in stead of Straw: they haue among them a faithfull and a wise Steward, to giue them their portion of meate in season. Let all such know, that by how much the more diligently, and effectually, & powerfully they are taught, by so much the greater is their sinne, if they receiue the grace of God in vaine. When men cannot say in truth of heart before the Lord, that they are ignorant in the Mysterie of Christ, to whom in duties pertaining to God and there Neighbour, that they come vnprepared to the Sacrament, that they are insufficient to performe houshold holy duties for lacke of direction, for lacke of teaching, for lacke of calling vpon; their sinne is grieuous, their case dangerous, their end will be terrible if they doe not beware. It is hard [i] *escaping when men neglect so great saluation.*

2. *Vse.*

h *Exod.5.3.*

i *Heb.2.3.*

3. *Vse.*

This is yet further to be pressed to particular persons. Art thou a Professor of Religion, an ordinary hearer, an vsuall frequenter of holy exercises, and hath God blessed these courses vnto thee, to the increasing of thy knowledge, to the perfiting of thy vnderstanding in matters of Religion? Is thy heart seasoned with some portion of this wisedome here spoken of? take heed how thou sinnest against that light which the Lord hath set vp in thee to direct thee. Thy fault shall be more hainous then on others, to whom God hath not giuen to know so much as he hath

hath to thee: the ſcandall will bee greater, the wound vnto good profeſſion deeper, then if one had done it that profeſſeth and knoweth nothing more then ordinary. This had neede to bee vrged vpon many, who make but little conſcience of ſinnes againſt conſcience, and of going cleane againſt thoſe holy Rules, which the Finger of God, by the teaching of his Word, hath written in their hearts. This makes the beſt courſes to be ſo ill ſpoken of, and the ſeeking after knowledge to be ſo much condemned, as the ground of all licentiouſneſſe. Too many are more forward to know, then to obey.

4. *Vſe.* Yet againe more particularly according to the preſent example, this is to bee made vſe of, for direction in the matter of repentance. Haue I, or haſt thou committed any ſpeciall ſinne, and hath God beene pleaſed to make our hearts to ſmite vs for it, and to ſummon vs to an humiliation before the Lord? Let vs not then goe about to hide our ſin, or to extenuate it, but let vs lay it open before him, from whom it cannot be concealed; let vs make the worſt of it rather then otherwiſe; and among other circumſtances, let vs inquire whether it bee not an offence againſt ſome particular, wherein the Lord hath taught vs better: if wee find it to be ſo, oh, let this wound vs to the quicke, let vs labour that this may grieue vs aboue all, and when we come to this part of our confeſſion betwixt God and our ſoules, *O Lord, wee know wee ſhould not haue done thus and thus, and yet wee haue committed it: wee know wee were bound to theſe and theſe particulars, and yet wee haue neglected them*; then let vs cry out vpon our ſelues, and ſtriue to worke our heart to a deeper apprehenſion of our fault, knowing that the Lord hath ſo much the more cauſe and matter of condemning vs if he would. How often ſhall many of vs haue cauſe to be humbled for this particular, euen for going in a kind of violent and careleſſe manner, cleane againſt that light which ſhineth in our ſoules? Let vs learne then of *Dauid* for this eſpecially to lament, *Thou haſt taught me wiſedome, &c. and yet thus haue I done: what ſhall I ſay? whatſoeuer ſome other herein might plead excuſe, yet I cannot: I knew better, I profeſſed better, I perſwaded others better, my heart was ſtored with holy Precepts receiued from thee, cleane againſt this courſe, yet as it were in very diſpight and defiance of them, all this haue I done.* This was *Dauids* accuſation of himſelfe, thus let our bee: and let vs beware how wee giue a way to owne luſt, to carry vs away againſt our knowledge. It may pleaſe, or at the leaſt, not moone for the preſent, but it will bite deepe in the end.

The

The eleuenth Lecture.

VERSE. 7.

Purge mee with Hyſope, and I ſhall bee cleane: waſh mee, and I ſhall bee whiter then ſnow.

HItherto we haue heard *Dauid* begging earneſtly for the pardon of his grieuous ſinne, and withall both improuing it, and accuſing himſelfe as much as he could. There needs no profeſſed Attourney to open his Inditement before God, who hath an awakened conſcience. His owne ſeeing furniſheth him, both with will and skill to bee his owne accuſer to the moſt. The truth hereof we haue ſeene in *Dauid* thus farre. In this verſe hee renueth his requeſt for pardon, but withall ſhewes what it is wherein and whereby it is his hope to obtaine it. Wee may note in this verſe two things. First, What *Dauid* craues: (*purging, &c. and waſhing.*) Secondly, What is the good which he lookes to enioy, if he may be heard in his crauing: (*I ſhall bee cleane, and whiter then ſnow.*) Of the firſt, *Purge mee with Hyſope, and waſh me.* Theſe termes preſuppoſe filthineſſe and vncleannieſſe: and if this Verſe were to be handled a part, occaſion might here be taken of treat of the nature, both of Forgiuineſſe of ſinne, and of ſinne it ſelfe; but thereof I ſpake in the examination of the two firſt Verſes; I will therefore now tye my ſelfe to that which is peculiar to this Verſe. In taking vp the termes of *Purging* and *waſhing* DAVID hath reference to the cuſtomary Cermonies of thoſe times, in which many outward ſprinklings and clenſings were in vſe: and as he ſpeaks particularly of *purging*, ſo he makes mention of *purging* by *Hyſope*, an herbe in vſe of old among the Iewes, and that by Gods ordaining, in their ſacred and religious Seruices. When the Paſſe-ouer was firſt inſtituted, at the point of the *Iſraelites* departure out of Egypt, it was ordered that with a bunch of *Hyſope*, dipped in the blood of the Lambe, the Lintell of the houſe ſhould be ſtrooken, that thereby in the going through of the Angell to deſtroy, the houſe of an *Iſraelite* might be diſtinguiſhed and knowne from the houſe of an Egyptian. Such an vſe there was of *Hyſope* in the clenſing of the [a] Lepers, and in that Ceremonie which was obſerued about leſſer kinde of [b] vncleannesſes. But now of this *Hyſope* thus vſed, I may ſay as *Paul* of the two ſonnes of ABRAHAM, [c] *The one by a ſeruant, the other by a free Woman: By it another thing is meant.* It is (as *Baſil* termes it,) *the ſhaddow and repreſentation of ſome further matter.* If wee conſider theſe places named wherein the vſe of *Hyſope* is enioyned, wee ſhall find that the bloud of ſome

The things obſeruable in this Verſe.

a *Leu.* 14. *&c.*
b *Num.* 19. 6. *&c.*
c *Gal.* 4. 24.
Alterius rei enigma.

ſome ſlaine, either Beaſt or Bird, accompanied it; the *Hyſope* was the inſtrument to ſprinkle that bloud. When wee vnderſtand whereof that bloud was a type, what it was which *Dauid* meant by deſiring *to bee purged with Hyſope*, is quickly vnderſtood. All that bloud which was ſhed of old, of Bulls, of Goates, and Calues, of Kine, of Lambs, of Sparrowes, was not to ſettle the hope of the people in outward and externall things: (*for* [d] *it was not poſſible that any ſuch bloud ſhould bee of force to take away any ſinnes:*) but thereby was meant that which Saint *Peter* termes [e] *The precious bloud of Chriſt, as of a Lambe vndefiled and without ſpot.* Why God choſe *Hyſope* rather then any other hearbe for the application and ſprinkling of this bloud, to mee it ſeemeth hard to determine. I am not ignorant that here, ſome take occaſion to diſcourſe of the nature of *Hyſope*; that it hath a kind of natiue propertie to open and to cleanſe. *Auguſtine* vpon this place ſaith, that by the report of Phyſitians, *it is fit to purge the Lungs*, and vpon that ſtretcheth it (in my ſmall vnderſtanding) ſomewhat farre to ſhew that it betokeneth the humbleneſſe of Chriſt, who is as Hyſope growing low for the purging of our pride, which floteth in the Lungs, and is diſcouered by the puffing and blowing thereof: ſome others haue other conceits hereupon, with the relating whereof I will not waſte time. Whether God appointed *Hyſope* to this vſe, for any naturall propertie thereof in medicines, or becauſe of the fitneſſe thereof, hauing diuers ſprings to beſprinkle with, I thinke it no great Wiſedome to diſpute. We can haue little certainty herein, inaſmuch as it ſeemes there was a great difference betwixt that *Hyſope* which was among the Iewes, and that which wee haue now with vs. Where ſhall wee find ſuch an *Hyſope* ſtalke as was vſed to lift vp the Spunge, to our Sauiours Mouth vpon the [f] Croſſe, which Saint *Mathew* calleth [g] *a Reed?* ſo that when we haue found out the Phyſicall vertue of our *Hyſope*, we are not ſure that ours now, and that in vſe then, abſolutely and vniuerſally doe agree. That which is termed the [h] *Hyſope that groweth vpon the Walls*, as noting the place where it doth eſpecially flouriſh; I thinke wee doe very ſeldome ſee it grow ſo. Doubtleſſe God ordained ſomewhat to ſprinkle the bloud with, to teach the neceſſity of applying the bloud of Chriſt to a mans owne ſoule. Now what is thus ſaid touching purging with *Hyſope*, the ſame is to bee ſaid in effect concerning *waſhing*: the legall waſhings vſed by the Prieſt towards themſelues, or towards others, by diuine inſtitution, had an ayme at the ſame thing, euen that [i] which is called *a waſhing vs from our ſinnes in the Bloud of Chriſt.* Thus then we haue the purpoſe of *Dauid* here: hee had prayed in the beginning to haue *his ſinnes put out and waſhed:* now hee expreſſeth more at full wherein he placed his hope *of purging* and *waſhing, viz.* in the *precious Bloud of the Lord Ieſus.*

The words being opened, let vs proceed to inquire for Doctrines. Thus therefore, *That ſuch outward things as God hath ordained, as helpes in matters of Religion, as they are not to bee neglected, ſo neither are they ſo to bee reſted in, as if any good could come from them ſimply, without a ſpeciall*

d *Heb.*10.4.

e 1.*Pet.*1.19.

Purgandis pulmonibus aptus.

f *Iob.*19.29.

g *Mat.*27.38.

h 1.*Kin.*4.33.

i *Reuel.*1.5.

The firſt Doctrine.

speciall blessing from the Lord. This is gatherable out of *David* heere. His speech here wherin he mentioneth *Hyssope*, is an argument that howsoeuer in the opinion of flesh and bloud, the sprinkling of ones face or body with bloud by a branch of *Hyssope*, was but a petty seruice, yet sith it was the ordinance of God, hee would not despise it, nor refuse when occasion was, to bee partaker of it: then againe, his desiring the Lord *to purge him with it*, is a token that hee rested not in the bare act, as sufficient for the clensing of his soule: he knew well, that besides that which the Priest did herein to the outward man, God must conferre some secret vertue vpon the inward man, or else all would be in vaine. So that hence is a rule for vs, touching all such outward and visible performances, as God hath appointed to be vsed in Religion. The least of them must not be despised, and yet withall none of them all, depended vpon as sufficient in it selfe to be a meanes of grace, and good without the Lord. The truth of this, besides that which may be, and is collected thus out of this place, I will briefely shew: First, That nothing among the Rites prescribed of old by God, was to bee slighted ouer as superfluous and vnnecessary, and of no great behoofe whether it were done or no, is thought to be iustly concludable out of that, k *These are the Commandements, Ordinances, and Lawes, which the Lord your God commanded me to teach you, that yee might doe them, &c.* These are three words, to expresse the three sorts of lawes which were ordained by God among the Iewes; the Morall law, comprised in the ten Commandements, by the word *Commandements*; the Ceremoniall law, the law of rites and things appertaining to Gods outward worship by the word *Ordinances*; the Iudiciall Law, which was about matters of Ciuill gouernment, by the word *Iudgements*: now euery of these the Lord straightly required to be obserued, vntill the time came which l is called *the time of the reformation*; vnderstanding thereby, *the time of Christs reuealing*, who was the body of all those shadowes: it was not safe or lawfull, to omit any one of them willingly and carelesly: *Euery disobedience and transgression* in this kinde, m *receiued a iust recompence of reward*: and, *hee that despiseth* MOSES *Law, dyeth* (saith the Apostle) *without mercie*. Hereupon is the commendation of *Zacharias* and *Elizabeth* (parents of *Iohn Baptist*) that *they walked* n *in all the Commandements of God*; vnderstanding thereby matters of morality, and of perpetuall necessity; so *in all his Ordinances*, meaning thereby *all* such outward appurtenances to the Worship of God, as were o required. How strait was the Law concerning *Circumcision*? he that wanted it voluntarily, was to p *bee cut off from Gods people, as a breaker of the Couenant*: the like about the Passeouer, q *All the Congregation of Israel shall obserue it*: and whosoeuer for the space of those seuen dayes in which leauen was forbidden, r *should eate leauened bread, that person shall bee cut off from the Congregation of Israel*. How hot was the wrath of the Lord against *Moses* for failing in one of these outward Rites? *The Lord met him, and would haue killed him*. The *Priests* washing their hands and

k *Deut.6.1.*

l *Heb.9.10.*

m *Heb.2.2.*

n *Heb.10.28.*

o *Luke 1.6.*

p *Gen.17.14.*

q *Exod.12.47.*

r *Verse 19.*

s *Exod 4.24.*

and feete in the brazen Lauer, when they went into the Tabernacle of the Congregation, or to the Altar to minister, was but a shadow, and a ceremonie; yet saith God, [t] *Let them doe it, lest they dye:* and in the same Chapter touching the *Oyle* appointed for the anoynting of the Tabernacle, and the Arke, &c. And *Aaron* and his sonnes, if any man should aduenture contrary to the commandement, to put that *Oyle* to any other vse, as to make any [u] *composition like it, he was to be cut out of Gods people.* In the like sort *Aaron* was vpon paine of death to [x] *cause Bels which were vpon his Garment, to sound, when he went into the holy place before the Lord.* It was but the breach of a Ceremony which God in *Vzzah* punished with present [y] death. So strait was God in requiring the performance of the smallest things by him prescribed. This was the ground of *Moses* his precisenesse, when he would not giue way to the *leauing off so much as a hoofe behind*, when he was to be gone out of Egypt, [z] *for thereof must wee take to serue the Lord our God, &c.* Our Sauiour was an example of this respect due to rites of Gods prescribing, in being *circumcised the eight day*, in being *presented into the Temple*, according to the Law, requiring the offering of the first borne vnto the Lord, in comming vp at the times appointed to *Ierusalem*, in inioyning the Lepers whom he cleansed, to goe *shew themselues to the Priests, and offer such gifts as were required by the Law*, in obseruing the *Passeouer, &c.* And his Apostles after him, when the time of those things was out, yet in regard they were in their nature of diuine institution, they had care (as is said) to giue them a kinde of honourable burying, and did not abruptly, and with contempt breake them off, but discontinued them by degrees, and both bare with them, and prescribed them vpon occasion, vntill they had made the matter cleare touching the abolishment of them by *Iesus Christ.* Thus much may shew vs, that such outward obseruances in matters of Religion, as are of diuine institution, are not to be neglected, or despised, or disused vntill hee that ordained them, shall be pleased in expresse termes to disanull them. Euen the sprinkling with a bunch of *Hyssope* ought to haue an honourable respect, if God require it.

Now for the second branch, that these *things were not so to be respected, as to thinke the naked and bare performance was sufficient, without some other inward worke whereof God was the Author:* that is also easily to be shewed. There was one generall name giuen vnto all those ancient Rites which confirmes this. They were called [a] *signes*, [*we see not our signes*:] it was a part of the complaint made in the time that the Church of God was in affliction, and the worship of God in publique interrupted. By *Signes* they meant as one well obserueth, *the teaching of Ceremonies.* Now this that they were termed *Signes*, is an argument that they were but representations of other things, without which they were fruitlesse and vnprofitable. They were *Signes* of the same thing of which the Sabbath, *viz.* that *the Lord is the sanctifier of the people*: MOSES did therefore not onely bind them to the *circumcision of the flesh*,

t *Exod.*30.20.

u *Verse* 33.

x *chap.*28.35.

y 2.*Sam.*6.7.

z *Exod.*10.26.

a *Psal.*74.9.

Documenta ceremoniarum. Iun.

b *Exod.*31.13.

flesh, but required also c *circumcising of the fore-skinne of their hearts.* Nothing more ordinary in the Prophets, then a repining of the people for their satisfying of themselues with outward complements: as they thought it enough to tread in the Lords Courts, and to come with their offerings of Rammes, with the fat of fed Beasts, with the blood of Bullocks, & all these their oblations were said to be in vaine, yea an abomination vnto God, such as were euen a burden vnto him, and which he was weary to beare; inasmuch as they contented themselues herewith, looking nothing at all to the maine thing, whereto all these did d tend. When the Lord could not reproue them for matter of *sacrifice, or because their burnt offerings were not continually before him*, yet he had matter *to testifie against them*: they stayed in these things, and thought Religion stood in these things simply, and fayled in the e principall. Whereupon Saint *Paul* saith of the old Israelites, that notwithstanding *they were all baptized vnder* MOSES *in the Cloud, and in the Sea, and did all eat the same spirituall Meate, and drinke the same spirituall Drinke, yet with many of them God was not pleased*: they thought if they were partakers of the outward ceremonie, it was sufficient: whereupon *Stephen* boldly challenged the Iewes in his time, for their *vncircumcised hearts*, which yet they could boast of the circumcision of their flesh. *Circumcision profitable if thou doe the Law*, saith the Apostle, otherwise *if thou bee a transgressor of the Law, thy circumcision is made vncircumcision.* If there be a resting in the outward cutting as sufficient, and no care of that which is shadowed by it, it were as good not haue it. It is nothing what one is without, if he want that which h *is of the heart in the Spirit, the praise whereof is not of men, but of God. I spake not*, saith God, *vnto your fathers, nor commanded them, &c. concerning burnt offerings and sacrifices: But this thing commanded I them, &c.* meaning, that hee neuer ment them to thinke it was enough, if they presented him without outward seruices. I did alwayes looke for some further matter, saith he. It is euer a truth which is deliuered by the Apostle, that in Religion *bodily exercise* in it selfe simply considered, i *profiteth nothing*: and that the k *kingdome of God is not meate nor drinke*: such things as these, are not properly the true solid substance and matter of piety. Thus it is also plaine, that the people were neuer allowed to think *outward performances to be sufficient, in matters betwixt God and them.* All such things were in their owne nature but figures for the time present, such as of themselues l *could not make holy, concerning the conscience, those which did the seruice.* Men were euer taught to looke for some more inward and spirituall things: euery Rite had a reference to something to bee wrought within in the heart, the accomplishing whereof they were to looke vp to heauen to obtaine. And so haue wee the Doctrine of this place. *Dauid* doth neither despise the Legall sprinklings, neither yet doth he trust to them as sufficient, vnlesse the Lord worke therewith. The outward *Hyssope* he was able to command, the *Priest* would not dare to deny it him, but for that which was the life of all, he is here a Petitioner and Suter to

c *Deut.*10, 16.

d *Esa.*1.11. *&c.*

e *Psal.*50.7,8. *&c.*

f 1 *Cor.*10.2. *&c.*

g *Act.*7.51.

h *Rom.*2.25.

i *Vers.*29.

k *Ier.*7.22, 23.

l 1 *Tim.*4.8.

m *Rom.*14.17.

n *Heb.*9.9.

the Lord, who was to ſprinckle the bloud of Chriſt by Faith vpon his heart, as wel as the Prieſt the bloud of a beaſt with *Hyſop* vpon his body.

The Vſe.

This is a Doctrine of very eſpeciall vſe vnto vs at this day. God hath now vnder the Goſpell, diſcharged vs of that multitude of ceremoniall Rudiments, to which the people of old, before the reuelation of Chriſt was tyed: and thoſe many Rites which were then, he hath now reduced to Sacraments, in number feweſt, as *Auſtine* ſpeakes; *no more but two, Baptiſme and the Lords Supper.* By them he preſents that to our eyes and feeling, and taſte, which is the diſpenſation of the Word offered to our eares, Ieſus Chriſt the propitiation and attonement for our ſinnes, being the ſubſtance of all, both Sacraments and Sermons. Now, this Doctrine teacheth vs how to walke in a middle courſe, in the vſe of the two Sacraments, neither ſcorning them with the prophane, becauſe of the ſmalneſſe of their ſhew; nor yet placing confidence, with the Papiſts, in the very bare acts, without due reſpect vnto the principall. True it is, there is no great matter in outward apperance in either of the Sacraments: what is the caſting of a little water vpon the face of an Infant? what is a ſmall morſell of bread, or a little quantity of wine? How can the reaſon of fleſh and bloud imagine any great matter in theſe ſlender ſeruices? (ſo may I ſay,) what is the ſprinkling of a mans perſon with a bunch of *Hyſope?* and how eaſily might a man extenuate all thoſe ancient Ceremonies, appertayning to the ſeruice of God in *Moſes* dayes? How many will ſeeme trifles, and little better then rediculous, if the wiſedome of our Nature come to examine them? I doubt not but it is found in experience, that many doe deſpiſe the Sacraments of the new Teſtament at this day, becauſe they make no greater ſhew, and come ſo ſeldome to the Lords Table, out of a kind of baſe conceit of the nakednes, and ſimplicitie of the ſeruice. They are apt to thinke, as *Naaman the Syrian* did of the waſhing in *Iordan*, inioyned by the Prophet for the curing of his leproſie. Hee thought the Prophet would haue beene more complementall, then to ſend him ſuch a ſlender meſſage, as to goe waſh ſeuen times in *Iordan*; *Abanah* and *Pharphar* Riuers of *Damaſcus*, why might not they haue ſerued my turne aſwell? if waſhing in a Riuer be enough, I could haue done that at home, and neuer haue come ſo farre for ſuch an end. This is the reaſon (I verily perſwaded my ſelfe) why Popery hath ſought to make Sacraments ſeeme to carry ſome more ſtate, by an addition of ſo many ſignificant Rites, and by inioyning ſuch a deale of Ceremony in the buſineſſe of them both. It is imagined a good way, to preuent the contempt, which might otherwiſe bee caſt vpon them, ſhould they appeare in their natiue baſeneſſe, cloathed with no more ceremonies then they were born within their firſt inſtitution. But indeed no better way to bring theſe things to their due valuation, then when it is conſidered who ordained them; euen that great and ſole Law-giuer, who is able to ſaue, and to deſtroy. It cannot be vile, or petty, or contemptible which hee appoynts. It is the fitneſſe of the Rite to preſent that to which it hath reference, and the familiarneſſe

Numero pauciſſima.

of

of it for their vnderſtanding, to whoſe vſe it is offered; which the Lord reſpects more, then the ſtate, and formie, and complement of the ſeruice. Learne we then here, firſt, to honour that which is of the Lords ordaining, how weake ſoeuer it ſeeme to vs. A ſmall piece of Waxe with the Kings Seale ſet thereon, carrieth more authority where it comes, then ten times ſo much vnſtampt. Halfe a morſell of bread, no more Wine then may wet thy tongue, deſerues more reſpect, and ſhall be a meanes of more good to thee in the Church at the Lords boord, then a whole Batch of the one, or an Hogshead of the other in thy priuate houſe. *Dauid* reſpected *Hyſope*, nor for the hearbes ſake, but for the Ordinance ſake; *Waſhing*, not for the waters ſake, but for the Inſtitutions ſake. The appointment of God is much euery way, and in euery thing. Why ſhall that which is preached in the Church by a Miniſter, beget faith in me, then the ſame matter read to me, or by me in a priuate houſe? is it not becauſe of Gods Ordinance? The Papiſts haue this day a deuice of Holy water, and it is as formally ſprinkled with an inſtrument for the nonce, and with as much Ceremony, as the ſprinkling of *Hyſope* in the time of the Law. A naturall man will finde no reaſon of his owne, why the one ſhould not doe as much good as the other. Religion teacheth vs a difference: the one was of Gods ordaining, and therefore reuerent; the other of mans deuiſing, and therefore contemptible. Euer then let vs know how to value Gods Ordinances: the leaſt thing deſerues reuerence, and brings a bleſſing, if God haue ſanctified it. The very caſt of the eye vpon a piece of dead Braſſe, ſhall ſtraight cure the mortall ſting of a fiery Serpent, if the Lord haue ordained it.

Well, now withall we are to beware of running too much on the other hand: the Diuell teacheth to run from one extreame to another. It is the Lord that purgeth, not the *Hyſope*: it is he which waſheth, not the Laner. It is the generall and groſſe miſtaking of our people at this day, that they reſt in the thing done, and thinke (like Papiſts) that the performance in it ſelfe ſeldome brings grace. If they haue had the water of Baptiſme, they make no doubt of their Chriſtendome. If they haue eaten and drunk the bread and wine of the Lord, they are vpon a ſure ground and feare not to affirme, *We haue receiued a good man to day*. Hence growes the ſlender reſpect of the doctrine of Baptiſme, to the Doctrine of the Supper. Fathers are in poſt to haue their children baptized, they care not a whit though they bee neuer catechized. They will needs come to the Communion. If you go about to inſtruct them in the manner [how,] they be diſpleaſed. Theſe doe, as it were, call to the Prieſt for the *Hyſope*, but they ſeeke not the Lord for the *Purging*. I may ſay as ſaint *Peter*, of the mockers of the laſt times, "*This they willingly* o 2. Pet. 3.5. *are ignorant*, that if Chriſt baptize not with the holy Ghoſt and with fire, their baptizing with water will be but vnto greater iudgment, and that it is impoſſible to eat the Bread, and drink the Cup of the Lord vnworthily, and for men to come together vnto Iudgement. Let this then be our Nott.

course and care; let vs honour the Sacraments, because they be Gods Ordinances: whatsoeuer is presented to vs, with the stampe of Gods appointing it; seeme it neuer so meane, let it haue esteeme: but beware we become not like Pharises, to esteeme the Gift aboue the Altar that sanctifieth the Gift, the Gold aboue the Temple that sanctifieth the Gold, the Sacrament aboue the Doctrine that must instruct vs in the Sacrament, aboue the Lord that must giue a blessing to the Sacrament. If God worke not with the outward instrument, all is in vaine, and God will not worke with it, if we labour not to vnderstand the purpose of the instrument, and to set our selues like *Dauid* here, to seeke him in the vse of the instrument,

The second Doctrine.

The next: *That the bloud of Iesus Christ is the thing ordained by God, for the purging and washing of our sinnes.* Thinke we that *Dauids* prayer here, was not for that which was intended by the sprinkling with the *Hyssope*? *Dauid* knew, the vse of the *Hyssope* had reference to a more high and excellent matter; he could not be so simple, as to think that a bunch of *Hyssope*, applyed to the sprinkling of his body, could preuaile to the washing away, and purging of the filthinesse of his soule. Now all those sprinklings with bloud in the time of the Law (for p *almost all things were by the Law purged with bloud, and without shedding of bloud there was no remission*) they had all (I say) a meaning of the bloud of Christ, for that bloud which was then vsed, was but the bloud of Beasts, and q *it was vnpossible that the bloud of Buls and Goats should take away sinnes.* All the sacrifices of the Law were types of Christ, r *Who gaue himselfe for vs to be an offering and a sacrifice, &c.* s *And was once offered, to take away the sins of many.* Why was it Commanded that they should be t *without any blemish; neither blind, nor broken, nor maymed*; but to u *betoken Christ, holy, harmelesse, vndefiled, separated from sinne*: and (*Peter* termes him) a x *Lambe vndefiled, and without spot*? What did their blood signifie, but his precious bloud? and why doth S. *Peter* vse that phrase, y *of the sprinkling of the bloud of Iesus Christ*, but to shew it to be the substance of all the Legal sprinklings whatsoeuer? and vpon the same ground *Paul* mentions z *a sprinkling in our hearts from an euill conscience.* So that if we will yeeld, as we must needs, that *Dauid* had a name to the matter shadowed out by the *Hyssope*, and that all is plaine, that by the sprinkling thereof is meant the inward purging of the soule by the bloud of Christ, it must needs follow that in *Dauids* iudgement, and so by the verdict of the Spirit of God, directing *Dauid* in this Psalme, the bloud of the Lord Iesus is that which God hath sanctified for the vtter remouing, and purging out the filth of sin: and as this was meant by the Rites of the old Testament, so it also intended by the Sacraments of the new. What doth baptisme betoken, but that Christ hath giuen himselfe for his Church to sanctifie and to cleanse it, and to make it vnto a *himselfe a glorious Church, not hauing spot or wrinkle*? what is the Lords Supper, but b *the Communion of the bloud and body of Iesus Christ*? How plainly doth the Scripture speak, touching the vse of Christs bloud respectiuely to sin, and to the power of

p Heb.9.22.
q Heb.10.4.
r Ephes.5.2.
s Heb.9.28.
t Leuit.22. Deut.15.& 17.
u Heb.7.26.
x 1.Pet.1.19.
y 1.Pet.1.2.
z Heb.10.22.
a Ephes.5.27.
b 1.Cor.10.16

cleering

cleering vs from the guilt of sinne before God: c *God hath set him forth to bee a reconciliation through faith in his bloud*: d *being now iustified by his bloud*. e *By whom wee haue redemption through his bloud, &c.* f *The bloud of Christ, which through the eternall Spirit, offered himselfe without fault to God, shall purge our Conscience, &c.* g *Wee were not redeemed with corruptible things, &c. but with the precious bloud of Christ, &c.* h *The bloud of Iesus Christ cleanseth vs from all sinne*: i *he hath loued vs and washed vs from our sinnes in his bloud*: k *Thou hast redeemed vs to God by his bloud*, in the Song of the Elders to the honour of Christ. Thus speakes the Scripture ordinarily and frequently herein, making the bloud of Christ to be that, by which our iniquities must be purged, that we may be presented blamelesse before God. This is that *fountaine for sinne*, and *for vncleanesse*, l which God promised to open vnto the house of DAVID.

c Rom.3.25.
d Rom.5.9.
e Eph.1.7
f Heb.9.14.
g 1.Pet.1.18, 19.
h 1.Ioh.1.7.
i Reu.1.5.
k Reu.5.9.
l Zac.13.1.

It be demanded, how Christs bloud commeth to haue this power & force, to purge away sinne: I answer, that it is not by a visible or materiall sprinkling, or by any such washing, as when one puts a cloth into a vessell of water, and there scoureth it with his hands, or the like: for the bloud of Christ, in the generall nature of it being as our bloud is, & the proper seate of sinne being in the soule, it cannot be that their should any such kinde of vse be made of Christ bloud for the soule: but thus we must conceiue of it, *viz.* that it is the purger and washer out of mans sin in Gods acceptation. Man being a sinner, was in the iustice of God to be punished with eternall death: otherwise then by death this iustice of God could neuer be appeased: Christ commeth betwixt man and God, offereth himselfe to death for man, and to giue his bloud to redeeme him for that, to which he was liable, and which of himselfe he was neuer able to endure, nor to escape. This act of Christs, God is pleased to accept, and with it to account himselfe satisfied, and to be perpetually at one with all those, to whom the efficacie of his bloud shall be applyed by faith. For as in the rites of the Law, here was a necessitie of sprinkling the bloud vpon the party desiring to bee cleansed, as well as of shedding of it; so in this case also, there must be a translating or making ouer of Christs bloud, the vertue and power thereof to the soule by faith, as vnto a powring it by him, to such an end and vse, as the washing out of sinne: so then thus it is; This is Gods ordinance, that the bloud of Iesus Christ shed vpon the Crosse, should be the ground and the foundation of the atonement betweene himselfe and those that beleeue.

How Christs bloud doth wash the soule.

I cannot but here take occasion to commend to our consideration, the greatnesse and Largenesse of two speciall things: first, Our sinne: secondly, Gods mercie. First, Sinne appeares by this to bee exceeding great and hainous, in that nothing was found able to satisfie the wrath and the displeasure of God against it, but the bloud of Christ. Well may we measure the grieuousnesse of sinne, by the nature of the price which was payed to make satisfaction for it. There is not any the smallest sin, which wee are apt to tush at, as not worthy the censuring, as scarce deseruing blame, bee it but an idle word, or a vaine looke, or a vicious

The 1. *Vse.*

thought, but the ſame was ſo hainous in Gods account, that the foulneſſe thereof, but by the precious bloud of Ieſus Chriſt, could neuer haue beene purged. Why ſhould wee ſo ſleight ouer ſinne, and thinke it ſo ſmall & ſo triuiall a matter to tranſgreſſe the Law, when no leſſe a thing then bloud, nay the bloud of the moſt righteous, harmeleſſe, and innocent partie that euer was, was able to redeeme it? Why ſhould it not wring ſighs, & teares, and ſorrow of hearts from vs, which drew bloud from out of the heart of the Lord Ieſus? We would all thinke, that ſure hee had done ſome great offence for whom their could be no redemption, vnleſſe the heire apparant to the crowne ſhould be put to ſome ignominious and cruell death to deliuer him. Let vs thinke on this, wee that are apt to make a mocke of ſinne, and to whom it is a paſtime to doe wickedly, and who neuer yet could grone vnfainedly in our hearts for offending God. Sinne (wee ſee) is another manner of thing then we ſuppoſe, either the bloud of Chriſt muſt bee ſhed out for it, or elſe man muſt eternally be tormented for it in the pit of hell. Thinke wee on this, when wee feele a dulneſſe in our ſpirit, a deadneſſe in our hearts, a flintineſſe in our ſoules, that wee cannot ſorrow and grieue for ſinne as wee ought to doe.

Secondly, May not alſo the largeneſſe of Gods mercy be concluded hence? It is ſaid of the Church of God, that [m] *it was purchaſed by him with his owne blood.* [n] *Greater loue then this hath no man*, ſaith our Sauiour. [o] *In this God ſet out his loue*, ſaith the Apoſtle. [p] *In this it appeareth*, ſaith S. IOHN. Indeed what could diſcouer it more, or in ſo great a meaſure as this, that hee ſhould not ſticke at his owne bloud, for the furtherance of an atonement and reconciliation betwixt man and himſelfe? To ſhed it for a righteous man, or for a good man, it had beene no ſuch ſtrange matter; but for ſinners, for rebels, for enemies to himſelfe, to do it euen for ſuch, it is ſingular from all example, it is ſuch a loue, the bredth, and length, and depth, and height whereof, is no eaſie thing to comprehend. It is a great euill that wee make not this the frequent matter of our beſt and moſt aduiſed meditations, that wee might bee able to ſay out of our owne full acknowledgement with DAVID, [q] *O Lord, how great is thy goodneſſe!* [r] *how excellent is thy mercy!* This is one vſe. Is Chriſts bloud the redemption of ſinne? Oh how hainous is ſinne that needed ſuch a price! how notorious is that mercy, that thought it not much to pay ſuch a ranſome!

m *Act.*20.28.
n *Iohn.*15.13.
o *Rom.*5.8.
p 1.*Iohn.*4.9.

q *Pſal.*31.19.
r *Pſal.*36.7.

The 2. *Vſe.* Secondly. here is matter of Direction for euery ſoule, which is truly ſenſible of its owne manifold and grieuous ſinnes. Art thou pricked in thy heart, and ready to cry out, *Oh, what ſhall I doe? my ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: they are more in number then the haires of my head, they doe continually muſter together in my thoughts, and are as a waighty burthen euen much too heauie for mee: mee thinkes I am like a foule Leper, in whom, from the crowne of his head vnto the ſoles of his feete, there is no whole part, nothing but woundes and ſwellings, and ſores full of corruption: Oh how ſhall I dare to come*

into

into the presence of such a sincere, and such a religious Iudge, as is hee to whom I am countable! Loe, here a meanes of purging prouided for thee, wash thee there, and thou shalt become more white then snow: a drop of this precious bloud is able to make thee cleane from all thy sinnes: It may be thou beleeuest this to bee true, but doubtest still of two things: first, How thou mayest obtaine this fauour, to bee purged and washed in this fountaine of Grace, the bloud of Christ: secondly, How thou mayest know and bee assured that thou art clensed: I will direct thee for both in a word, out of 1. *Iohn* 1. Touching the former, how to obtayne this benefit of clensing, see vers. 9. *If wee acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* Can there bee told thee a fayrer or a directer course? Labour then to vnderstand thy sinnes, as distinctly and effectually as possible may be, and according as thou shalt increase in knowing them, so proceed in a sincere and an heartie acknowledgement of them dayly before the Lord; bewaile them before him, accuse thy selfe for them, forbidde all hope of euer escaping the condemnation due vnto them, but onely by the most precious bloud of the Lord Iesus. God hath so bound himselfe by a rule in this point, that he cannot but in iustice purge and cleanse thee from all vnrighteousnesse. If thou faile in this, whom canst thou blame but thine owne selfe, if thou still continue in the guilt of thy sinnes before the Lord? For the second poynt, to know how thou art purged (see ver. 7.) *If wee walke in the light, &c. the bloud of Iesus Christ cleanseth vs from all sinne.* What is it to *walke in the light*? In the precedent verse, the Apostle spake of *walking in darkenesse*; the one of these will expound the other: to *walke in darkenesse*, is to liue in ignorance and impietie to *walke in light*, is to liue according to knowledge, and in sinceritie of heart, and holines of life before the Lord. Hee *walkes in the light*, when he makes conscience of his wayes, and labours to shine like a light among men, and to keepe himselfe vnspotted of the world. Thy care to keepe thy selfe cleane, must bee thy euidence and ground of thy assurance, that the bloud of Iesus Christ hath made thee cleane. Dost thou labour and striue to be blamelesse and pure? dost thou eye thy selfe to a warie and circumspect kind of walking? art thou grieued at the heart when thou art through want of watchfulnesse, and slacke of that *keeping thy selfe*, [f] spoken of, defiled and tainted, and humbled with some speciall euill, that hath preuailed against thee? is it thy constant endeuour, notwithstanding the contempt of the world; which is cast vpon straightnesse & preciseneſſe of carriage, yet to please God in euery good word and worke? this shall testifie to thy soule, *that the bloud of Iesus Christ hath purged thee from all thy sinnes*, and that thou walkest, through him, without spot & blame before the Lord. If thou bee careleſſe and dissolute in the matter of thy conuersion, not striuing to be vndefiled in the way, accounting it but niceneſſe and folly, curiously to stand vpon euery trifle, so that thou canst easily swallow vp sinne and such things without scruple, or cherish thy selfe in some secret euill?

Touching purging with Christs bloud, how obtained, and how discerned.

[f] 1. *Ioh.* 5. 18.

euill; surely *thou walkest in darkenesse*, and thou art yet in thy filthinesse, thy very mind, & conscience is defiled before the Lord. So farre, of that which *Dauid* craued, to bee *purged with Hyssope, and to bee washed*. Now followeth the good which hee expected hereupon; *I shall bee cleane, and whiter then snow*. The Doctrine is thus.

The third Doctrine. *That the purging of a sinner by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne. O Lord, saith* DAVID, *may I obtaine this fauour to bee purged with spirituall Hyssope, dipped in the bloud of thy deerest Sonne, I know the foulenesse both of this, and of all other my sinnes will bee so rinsed out, that I shall bee absolutely without all manner of guilt and fault in thine account.* This is DAVIDS meaning. Hee thought not, that if he were purged in *Christs bloud*, he should be by and by without all blemish of sinne simply, hauing no manner of corruption left within him: for *Dauid* knew the worke of Sanctification in this life to bee but in part, and that sinne remaines in some measure euen in the best; but this was his mind and opinion, that the worke of Iustification is compleat, & that it is a totall discharge from the imputation of any manner of sinne euen at once. *I know, O Lord, and am assured, that if thou purge away my sinne, it will bee all one, as if I had neuer committed it.* This is that being *as white as snow, which he heare* speakes of: and therefore thereto (as *Austine* vpon this *Psalme* makes that place and this to hold proportion) agreeth t that, *Though your sinnes were as Crimson, they shall bee made white as snow, &c.* and that u of *Christ*, making his Church a *glorious one, not hauing spot or wrinkle, or any such thing.* The same Apostle termes it other where, x *a being made vnblameable, and without fault in Gods sight. Behold thou art faire, &c.* saith Christ to his Church in respect of y this. *Augustine* makes the whitenesse of Christs garments, at the time of his transfiguring in the mount, to bee a tipe hereof; z *they were as the light.* Thus as there is nothing so foule as a sinner vnpardoned: so nothing so gracious and comely, nothing so faire, and beautifull, as the man whose iniquities are forgiuen, and whose sinne is couered.

t *Isa.1.18.*
u *Eph.5.27.*
x *Col.1.22.*
y *Can.4.1.*
z *Matth.17.2.*

1. *Vse.* This makes first against Papists, who seeme to cast an aspersion of some kinde of imperfection vpon the bloud of Christ, in making a man euen after his iustification lyable to an account, so as that hee must make some satisfaction to God more or lesse himselfe, before hee can come to that full happinesse which hee looketh for. In handling the Doctrine of Forgiuenesse, in the beginning of the *Psalme*, I spake of this more at large: a touch of it now by the way shall bee sufficient. Certainely where there is whitenesse, and cleanenesse, and purity equall to that of the Snow, wee cannot reasonably thinke there is any after-reckoning.

2. *Vse.* Secondly, what a motiue should this be to vs for Repentance, and for speedie embracing the Mercy of God offered vnto vs in the bloud of his Sonne? Thou art now wallowing in thy filthinesse, like the Sow in the Mire.

Mire, more then beſpotted with groſſe ſins; thy ſtate is now euen a filthy kinde of nakedneſſe, nothing more loathſome in the ſight of God: Oh, that thou wouldeſt caſt away thy tranſgreſſions, and ſhake off thy moſt ſweete and pleaſing ſins, like a menſtruous cloth, and begge of God day and night, as for life and death, ſo to *waſh* and *purge* thee, and ſcowre thee in the blood of his ſonne, that none of thy tranſgreſſions, which thou haſt committed, ſhall be numbred vnto thee, Iniquitie ſhall not be thy deſtruction: the Robe of Righteouſneſſe, and Garment of Saluation, ſhall hide away all thy ſinnes from the ſight of God.

The twelfth Lecture.

VERS. 8.

Make me to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce.

The mould and ſhape of this Verſe, plainely ſheweth it to be a Requeſt: It may be for teaching-ſake parted into two portions: of which the former is the Requeſt properly: the latter the end and purpoſe, for which that which is requeſted, is deſired. The partition of the Verſe.

Of the firſt. In diſcourſing vpon it, the ſpeciall thing to bee firſt enquired into, (to make way to the finding out of ſuch matter of inſtruction as the place affords) is, what is that *Ioy* and *Gladneſſe*, which it is the deſire of *Dauid* to obtayne. No man will reaſonably thinke it to be in the generall any other then a ſpirituall ioy. They are wholly ſpirituall things, of which *Dauid* treateth in this Pſalme: it can be no other then an inward and inlarged peace, confirmed and ſealed vp vnto the ſoule, by receiuing an aſſurance of the free and full forgiueneſſe of this grieuous ſinne. Hitherto hath *Dauid* made Petition to bee pardoned: now hee deſireth to haue his ſoule gladded, and his ſpirit refreſhed by the certainety of pardon. This is the mayne of this firſt Clauſe: whatſoeuer elſe belongs to the fuller vnderſtanding of it, ſhall bee diſcouered to vs in the opening of the particular obſeruations to bee hence deriued.

There be then here foure things deſeruing note: Firſt, Out of the ſubſtance of that which here *Dauid* craues. Secondly, Out of the hope conceiued by him to obtaine it. Thirdly, Out of the meanes by which he expected it. Fourthly, Out of his directing his ſpeech to the partie, vpon whom he relyed, and truſted to effect it. Theſe things are neceſſarily and naturally to be noted from this firſt clauſe. Of the firſt, this is the Doctrine,

That

The first Doctrine.

That, that contentment which the ſoule doth feele in the aſſurance of Gods fauour in the pardon of ſin, is that which deſerues indeed to be termed Ioy. This I thus collect. It is firſt very apparant, that this was that ioy and gladneſſe which *Dauid* meant, euen ſome ſecret feeling in his ſoule, that according to his ſutes hitherto made, the Lord had waſhed him thoroughly from his Iniquity, and cleanſed him in the precious bloud of the Lord *Ieſus* from his ſinnes. It is the very ſame which he termes *the ioy of the Lords ſaluation, Verſe* 12. Now, in that *Dauid* intending a ioy thus grounded, a gladneſſe thus occaſioned, calleth it ioy and gladneſſe ſimply, without any terme of diſtinction, it is an argument that this is that which is the only Ioy, this is gladneſſe indeed; whatſoeuer elſe carrieth the name, whatſoeuer elſe is ſo termed, it is but counterfeit. It is but a verball ioy, it is but a titular gladneſſe: the newes brought from heauen to a mans ſoule, that God is pacified with him thorough Chriſt, and by purging him with his bloud, hath made him whiter then the Snow; that breedeth that which is the ſolid ioy. This is that *louing kindneſſe*, which being felt and [a] *ſhed abroad in the heart by the holy Ghoſt*, [b] *is better then life*: [c] *the ſoule is ſatisfied with it, as with marrow and fatneſſe*, *Paul* calleth this [d] *Ioy in the holy Ghoſt*: The holy Ghoſt workes it in the heart, and that witneſſe [e] *of the Spirit*, is the ground of it. Saint *Peter* for the dignity of it, commends it to be both [f] *vnſpeakeable* and [f] *glorious*: the Angels to the Shepheards called it [g] *great Ioy*: our Sauiour [h] *a full Ioy*. It is elſe where well ſtiled, [i] *The Ioy of Gods people*, as being their peculiar. The ſtranger from the common weale of Iſrael, meddles not with this Ioy: ſome of them ſometimes haue ſome kinde of flaſhing like it; (as may be gathered out of *Luke* 8. 13. and *Iohn* 5. 35.) but the ſubſtance thereof indeed, they neuer are acquainted with. To come ſomewhat nearer to the direct proofe of this Doctrine. There be two ſpeciall reaſons by which to prooue this to be the Ioy, which is onely worthy to be called Ioy.

a *Rom.* 5. 5.
b *Pſal.* 63. 3.
c *Verſe* 5.
d *Rom.* 14. 17.
e *Rom.* 8. 16.
f 1. *Pet.* 1. 8.
g *Luke* 2. 10.
h *Iohn* 16. 24.
i *Pſal.* 106. 5.

Reaſons to proue the Ioy ariſing from the aſſurance of forgiueneſſe to be the onely Ioy.

First, This will ouercome and ſwallow vp all other occaſions of ſadneſſe and diſcouragement, *Paul* ſaith, that this *hauing peace towards God thorough our Lord Ieſus Chriſt*, where it is felt, begets a [k] *reioycing in tribulations*. It ſweetneth all afflictions whatſoeuer: it reſolues the ſoule, that how ſharpe ſoeuer they are in preſent ſenſe, yet they are the Lords chaſtnings, to preuent future [l] condemation; and that in them [m] *the Lord offereth himſelfe to vs as vnto ſonnes*: and *that a quiet fruit of righteouſneſſe* ſhall follow [n] thereupon. This will releeue and reuiue a mans ſpirits, when the pangs of death are vpon him, and the ſorrowes of the graue doe incompaſſe him. This will breed that [o] *boldneſſe towards God*, and that *lifting vp the head*, which our Sauiour ſpeakes of, [p] in caſe wee ſhould liue till that time, in which the heauens ſhall paſſe away with a noyſe, and the earth with the workes that are therein ſhall be burnt vp; though then the hearts of the wicked ſhall faile them for feare, and for looking after thoſe things which ſhall come vpon the world. *A wounded Spirit*, ſaith the Scripture, [q] *who can beare?* when a man is diſtreſſed in ſoule,

k *Rom.* 5. 1, 3.
l 1. *Cor.* 11. 32.
m *Heb.* 12. 7.
n *Verſ.* 11.
o 1. *Iob.* 3. 21.
p *Luke* 21. 28.
q *Prou.* 18. 14.

soule, and encountred with inward perplexities; and bufferings with Satans messengers, and is as IOB, [r] *like a leafe driven to and fro, his heart melted, and his reines pricked*, what if hee were the Commander of the world, yet it is not all the wealth and glory vnder the Sunne, which can in such a case afford a dram of comfort. Be it that a man hath formerly feeded in all kind of outward contentment, *not withdrawing from his heart any of the ioyes* which the world affects, [s] and doteth on; yet one fit of soule-disturbance, will make all these kinds of gladnesse to flee away as a dreame, and to passe as a vision of the night. *Saul* might put by the raging pangs for a time by musique, but they returned vpon him againe with a double force. In some sicknesses, you shall see a man forget himselfe a little by some fogging sleepe; but oh how sicke is he when he awakes? sicker by much then he was before: so these outward things, company, and sport, and merry discourse, when one is in inward perplexitie, may cause a little forgetting of the payne; but when it is past, and there is a returning againe to the heart to commune therewith, loe, the case is worse then it was. Now that which the world with the fulnesse thereof cannot remoue, this *Ioy*, here spoken of, this *Gladnesse* here spoken of can effect. This is as cold water to a wearied soule, as the *Balme of Gilead* for a distressed spirit: this is the oyle to assuage the raigning and paining ache of an aggrieued heart: therefore the Church of God in her feare, and being fed with the bread of teares, cryed out, [u] *Cause thy face, O God, to shine, that we may be saued*: as if they had said, We are now intrapped in much perplexitie, let vs haue of thee but this one favour, *lift vp the light of thy countenance, and saue vs*: speake peace vnto vs, make vs to know that thou art pacified towards vs, notwithstanding our sinnes, and we shall be safe: this one thing shall be able to ayde vs. Shall not this then be called *true ioy*, which is able to allay sorrow, and to mitigate the griefe which commeth by the greatest distances? Well may a man say of this, as *Dauid* said of *Goliahs* sword, when he desired to borrow a weapon of *Abimelech*, and he told him hee had none but it, [x] *There is none to that, giue it me.*

Secondly, This is the onely *Ioy* which is perpetuall: Christ commendeth to his Disciples, by the name of a [y] *Ioy which no man could take from them*. I confesse, it may sometimes be interrupted, and ouer-clouded with sad passions: so was it in *Dauid* at this time, as we may haue more direct occasion to consider, *ver.* 12. but it can neuer bee cleane extinguished. God doth so sometimes hide away his face from his dearest ones for their humbling, that they are troubled not a little; but it is an absolute and neuer-fayling truth, he will turne againe and quicken them, that his people may reioyce in him. As for the *Ioy* that is in outward things, as in the wealth, honour, pleasure, glory of this life, it is but vading, [z] *like the noyse of thornes vnder a Pot*, which crackleth and burneth exceedingly for a time, but it is gone at once. It is a short reioycing, it is a [a] *Ioy but for a moment*. As the things themselues are transitory and vncertaine: so must that *Ioy* that is taken in them be. Vanity it selfe

r Chap. 13. 25.
s Psal. 73. 21.
t Eccl. 2. 10.
u Psal. 80. 3.
x 1 Sam. 21. 9.
y Iob. 16. 22.
z Eccles. 7. 8.
a Iob 20. 25.

selfe is not more light: and then for the most part, these shallow and soone drying streames of outward *Ioy*, doe empty themselues into a Sea of heauinesse. They are as a short winters day, the fairenesse whereof in regard of some few breakings out of the Sunne, is at last swallowed vp into a gloomy and tempestuous night. That *light wherein sowne for the righteous*, meaning by it the ioy prepared for the [b] *vpright in heart*, notwithstanding it is sometime darkened, yet it neuer goeth out: it doth alwayes scatter and disperse, like the Sunne in his strength, all clouds of affrightment and discomfort whatsoeuer. Thus of the Doctrine. The content that floweth from the feeling of Gods fauour, in the forgiuenesse of sinne, is the onely *Ioy*: this indeed is *Gladnesse*. This releeues the soule, when as other [c] *ioyes doe deceiue a man like a Brooke, and as the Riuers doe passe away*. This may sometimes be missing, but it can neuer bee lost: others are sodainely gone, and fade away like a rotten thing, or as a garment that is Moth-eaten.

b *Psal.* 97. 11.

c *Iob* 6. 15.

The Vse.

This Doctrine is a direction for the guiding and ordering of our desires in the matter of *Ioy*. Our nature affects ioy, it is euery mans will, if her could, to haue a glad heart: but in the point it selfe touching *Ioy*, and concerning *Gladnesse*, therein generally we mistake. One man placeth his *Ioy* in this, that his [d] *substance is great, and that he hath gotten much*. Another is glad, with *Haman*, for his [e] *promotion*. A table richly deckt, an ouerflowing cup, a faring deliciously euery day, there is the Epicures Ioy: they most dote vpon that *mad mirth*, which *Salomon* speakes of: and if they may liue in pleasure and wantonnesse, making to morrow as to day, and haue their house peaceable and without feare, without any rod of God vpon them, then they be glad, and many fooles are apt to thinke them happy, who thus liue: *Oh*, say they, *May liue a braue life*, as men inioying their imagined felicitie. But, alas, how much are men deceiued herein? What are all those ioyes, in comparison of this we now treate of? Indeed if it be rightly considered, what true comfort can a man take in any thing, so long as he knoweth not how the case stands betwixt God and his soule, and what shall become of him in the day of the great account and reckoning for his sinnes? Howsoeuer, the deuill teacheth men to forget the consideration hereof, that so he may leade them on like an Oxe to the slaughter, or as a foole that goeth to the Stockes for correction, not knowing they are in danger; yet if euer at any time, the conscience be a little awakened to thinke on this, the very remembrance of it is like the beholding of the hand vpon the wall to *Belshazzar*, which when hee saw it put him quite out of his humour of iollitie: it was not the presence of his Princes, nor the company of his Wiues and Concubines, nor the beholding of the golden Vessels which hee had taken out of the Temple of the Lord, nor the pleasing taste of the Wine which was before him; none of these could keepe his countenance from changing, and his thoughts from troubling him. So indeed nothing can ouercome the terrour and amazement, which is wont to astonish the soule guilty of sinne in its owne apprehen-

d *Iob* 31. 25.

e *Hos.* 5. 11.

f *Eccl.* 2. 2.

g *Dan.* 6.

sion,

sion, and sensible of the terror of the Lord; and yet ignorant withall, and without all manner of assurance to be pardoned. Think in what a wofull case thy soule will be, when as thou art breathing thy last breath, and art euen ready to be driuen out of the world by a violent and tormenting sickenesse: thou shalt see the sinnes of thy life mustring together before thee, and the iust wrath of God ready to seize vpon thee, and hell in thy owne conceit euen wide gaping to receiue thee, and yet hast no feeling of this *Ioy* issuing out of the knowledge of Gods being graciously reconciled to thee in his Sonne. Oh then let vs labour for this *Ioy* aboue all, let vs neuer giue any rest to our thoughts, till wee bee brought to *taste of this gladnesse*, a dram of this is better then all the mirth of the world besides, and shall bee a secret comfort of thy soule; when all that the earth affords, cannot yeeld thee so much as a drop of true refreshing. And now, if this vse preuaile ought with vs, let vs addresse our selues to heare what followeth.

Note.

Thus therefore is the second Doctrine: *That it is no impossible thing, for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* This I gather out of the hope which *David* had to obtaine this in praying for it. Shall we thinke that this prayer of *David* was not the prayer of Faith? Would *David* euer haue craued it, if he not knowne it to bee a matter possible to enioy it? This example of his doth both bind vs to make this suite, and assure vs too, that there is hope that God in mercie will fulfill our desire in that particular: and the request which *David* makes (*Verse* 12.) is a strong proofe that *David* did sometimes know in his owne personall feeling, the worth and excellencie of this *Ioy*: he desires then the restoring of it, that is an argument that hee sometimes felt it, though at this time, through his sinne, he was not so sensible of it as he wished: and indeed this is a very *ioy of heart* (which hee saith) *the Lord hath giuen him*: farre exceeding and surpassing the content which the men of the world haue, *when their Wheat and their Wine abounds*. It is said, that [i] *God will withhold no good thing from them that walke vprightly*, and that hee which spared not Christ, will [k] *with him giue all things also*: what better thing can giue a man, then comfort in his soule by the knowledging of forgiuenesse? and how shal he be said to giue all things that are of necessarie vse for those whinh are deare vnto him in Christ, if he should suffer them vncertaine in this, without the vnderstanding whereof they haue no true content? Will God forgiue them their sinnes, and not let them know that he hath forgiuen them? Had not the Virgine *Mary* this *Ioy*, when shee professed that [l] *reioycing of her spirit in God her Saviour*? And had not *Paul* it, when hee could say, that [m] *being iustified by faith, he had peace with God*: and that hee was [n] *perswaded that nothing could be able to seperate him from the loue of God which is in Christ Iesus*; that he was [o] *receiued to mercie, notwithstanding he had been* some-time *euen the chiefe of sinners*: and that a [p] *Crowne of Righteousnesse was laid vp for him at the day of Christs appearing*? May not *Hezekiah*

The second Doctrine.

h Psal. 4. 7.

i Psal. 84. 11.

k Rom. 8. 32.

l Luk. 1. 47.

m Rom. 5. 1.

n Rom. 8. 39.

o 1. Tim. 1. 15, 16.

p 2. Tim. 4. 8.

his case bee brought in for a proofe, q *thou hast cast all my sinnes behind thy backe*. Had he not *ioy* and *gladnesse* in his heart, because his sins were pardoned? This of him, and of others knowing the same with him, is r *written*, as all other Scripture is r *that wee with comfort might haue hope*: now, it were a poore comfort to vs reading of, or hearing this touching the Saints and Seruants of God in the Scripture, if there were no possibilitie for vs to obtaine it. What comfort to mee to know that *Hezekiah* had ioy in his soule, that his sinnes were pardoned, if the case be so, that there is no hope for mee to haue the like assurance? This shall rather increase my sorrow, and make my thoughts desperate, then yeeld me that comfort and hope, the feeling whereof within my soule, is the scope and purpose of the Scripture. *Dauid* by the direction of Gods Spirit, doth place happinesse in the forgiuenesse of f sinne. Can I bee happy in that whereof I am ignorant? Happinesse is a matter of feeling and apprehension. May it bee truely said that he is happy, that feeles Gods Spirit secretly testifying to his soule, that his sinnes are pardoned? Surely, then it may be said as truly, that he is vnhappy which is not sensible of any such testimonie. What is the meaning of the Article in our Creed, *I beleeue the forgiuenesse of sinnes?* Is it no more but this, *I beleeue that there is a possibilitie for sinne, through Gods great mercy, to be pardoned?* Thinke we that the Deuill himselfe is not perswaded thereof? If I goe no further in that acknowledgement, how doe I then professe that Faith by which I hope to be saued? There testifie somewhat our doth in a speciall sort concerne my selfe: I beleeue my sinnes to be both pardonable and pardoned, and that therefore the resurrection of the body, which I looke for, shall be my passage and conuay to eternall Life. It were easie to be large in this proofe but in a case so plaine, and so often comming in the way to be handled, I will be sparing. The very state of this place is enough to make the point good, if there were no more to the purpose in all the Scripture. Farre be it from vs to thinke that *Dauid* did here make a hopelesse suite, plying the throne of grace with a Petition for that he could not haue: was he herein as one that beateth the Ayre, or as one that runneth vncertainely? It were impious and vngodly so to thinke. If I then may be bold in prayer to vse *Dauids* words, I may also be bold to powre them out before the Lord with *Dauids* hope, and resolute, that as *ioy* and *gladnesse* is the thing I pray for, so *ioy* and *gladnesse* is the thing which in Gods good time I shall obtaine. Whatsoeuer I may lawfully pray for, that same I may lawfully expect: nay, if I doe not as confidently expect it, as I doe earnestly begge it, my prayer is in vaine: It becomes a sinne to doubt Gods Power, or make a question of his good Will, to stagger about either of which, is no little sinne.

Here I might take occasion to take the comfortlesse Doctrine of Popery, which maintaines there can bee no other ordinarie knowledge in this particular, touching the pardon of sinnes, but that which is out of opinion and guesse. If any man (say Papists) haue any other certainety herein, it is to be imputed rather to some extraordinarie reuelation then

thought

q *Isa.38.17.*

r *Rom.15.4.*

f *Psal.32.1.*

thought to proceed out of the ordinary and vsuall course which GOD
vseth with his children. Surely, if the assurance in this matter be but ima-
ginary, the ioy that followeth it, can be no better then a meere conceit:
and it were strange to thinke, that *Dauid* prayed to haue his fancy fed
with a supposition. If *Dauid* could by his prayer obtaine no more then
a fantasticall refreshing, proceeding out of an opinion that hee was pur-
ged; surely, hee should haue been more vexed with the feare of mista-
king, then it was possible for him to bee confirmed with the strength of
his conceit. This is one of the grand abominations of Popery, that it
casts vp the soules of men in a kind of continuall suspence. It can ne-
uer bring a man to that ioy and gladnesse which *Dauid* here did pray for.
The maine grounds of it, doe put the heart quite out of heart to seeking
after it. Haply it will giue thee leaue to wish it, but it will giue thee
no hope at all to obtaine it.

Now for a second Vse, obserue, I pray you, how fitly this followeth
vpon the former Doctrine. There we were perswaded to affect this *Ioy*,
and to preferre it to all other, euen our most chiefe contentments. Here
we are assured, that our labour, and desire, and endeuour for it shall not
be vaine in the Lord: thou shalt haue *Ioy* in seeking for this *Ioy*, it shall
be *Gladnesse* to thy soule to labour for this *Gladnesse*. God may not giue
(perhaps) so soone as thou desirest it, but hee can as soone deny him-
selfe herein finally deny thee. If he seeme to keepe thee off in craning
for it, not to disappoint thee, but it is to enlarge thy heart, and to in-
crease thy desires, and to put edge and eagernesse to thy suites, that thy
ioy of it may be larger when it comes: and if after he hath comfor-
ted thee with some beginnings of it, he seemes to withdraw it from thee,
it is to teach thee to value it the more, and to double and to treble it
vpon thee when it returnes. Oh, that thou couldst euer bee perswaded
to bee in good earnest with this worke, and in a kind of disuse of all
these base ioyes, which are not worth the naming that day that they
are spoken of, to cry out like them, *Lord, euermore giue vs this* 1 *Ioh.* 6.
Ioy! thou shouldst see what sweetnes thou shouldst find in the very en-
trance into this course, and how notwithstanding the opinion of the
world, that it is a dull and a tedious thing to be religious, yet the very
taste of this before thou come to it, shall so rauish thy spirits, that thou
shalt quickly confesse that there is no ioy indeed worthy the hauing, in
comparison of it. So then thus farre we are come. We haue found which is
called the true *Ioy*, the feeling of pardon and purging by the bloud of
Christ sealed vp vnto the soule: we haue gotten assurance, that it is haue-
able: God is able to bestow it, and he will not deny it.

Come we to the third point, touching the meanes by which *Dauid*
expect it. Thus is the Doctrine.

That hearing is the meanes which God hath sanctified for the begetting *The third*
of ioy, which proceeds from the assurance of Gods fauour in the forgine- *Doctrine.*
nesse of sinne. DAVID desires that he may *heare* it, that as by *hearing* he
was brought to humiliation; so by *hearing* hee might bee restored

to comfort. He seekes to be cured by the same meanes by which he was wounded. *Hearing had broken his bones*, hee lookes that *hearing shall reioyce his bones*. It may very well be, and there is nothing against it in the Scripture, that *David* made this *Psalme*, betwixt the time that *Nathan* came vnto him to convince him, and the pronouncing of forgivenesse to him by the same *Nathan*. [u] For howsoeuer that time is reckoned as following immediately vpon the other, causing us ordinarily to conceiue it thus; *viz.* that assoone as *Nathan* told *David* plainely of his fault, hee forwith acknowledged it, and assoone as hee acknowledged it, *Nathan* gaue him assurance of Forgiuenesse: yet for my part, I can easily thinke with *Caluine*, that there was some distance of time betwixt, in which God would *vexe him*, *that hee might humble him*. And it is ordinary to find those things conioyned in the course of the holy story, which yet in time doe not agree: so that it may be very well, that *Nathan* comming to him with the word of Comfort (*The Lord hath put away thy sinne*,) was vpon this suite, *To heare of ioy and gladnesse*, &c. Me thinks it is not likely that *Nathan* would be so forward, so presently to comfort *David*; but left him rather, to thinke well on it a while, and to see how that scouring potion of Reproofe would worke to his humiliation, before he would minister to him any Cordials. Or be it so that *Nathan* did immediately, and at the time of his reproouing him, propound some words of refreshing to him; yet we may well thinke that *David* was not satisfied with once or twice in that kind, but desired to heare againe and againe for his setling and satisfaction in this point. However it was, *David* did now (as *Austine* saith) *addresse himselfe rather to be an humble hearer of somewhat for his comfort, then to shape to himselfe by his desires or mitigation of that hee had done.* Sith wee haue found this collection hence, let vs examine the Scripture, and see whether we can confirme it thence by further testimony. Elihv in *Iob* saith, that when a man is *stricken with sorrow vpon his bed, and the griefe of his bones is sore, so that his very soule draweth to the grave, and his life to the buriers*, the way by which God will haue mercy on him, and giue euidence that he hath *receiued a reconciliation*, is by a *messenger or interpreter* that comes vnto him *to declare his righteousnesse*. It is an excellent place, and worthy our due considering. It shewes how God preserues a sinner from falling: how hee restores a sinner being falne: he preserues by admonitions, and chastisements: hee restores by sending to him a minister here called a *Messenger*, or an *Angel*: hee carrieth the ambassage of the Lord of Hostes; and an *Interpreter*, one enabled to declare aright the Doctrine of reconciliation betwixt God and man: hee is no ordinary man, (*one of a thousand:*) a good Minister indeed is not common; his office is to declare to a man *his Righteousnesse*: *viz.* to assure him that whatsoeuer he is in himselfe, a foule and lothsome sinner; yet in *Christ Iesus* he is iustified, and through him accepted righteous before God. Now this course being taken, God will haue mercy on the poore sinner, and his soule shall bee deliuered and freed from the pit of Hell. It is a

[u] 2. *Sam.* 12. 13

Torquere vt magis humiliaret.

Iob 33. 15, &c.

place deserving speciall note for this purpose, shewing plainly the ministry of man, to bee ordained to seale vp comfort to the soules of the humble, by assurance that their sinnes are pardoned. To his Ministers God z *gives the tongue of the learned, to know how to speake a word in time to him that is weary*: a place primarily meant of Christ, & secondarily of all the true Prophets & Ministers of the Word, to the end of the world. a *The Lord hath created the fruit of the lips to be peace*: b *God hath committed vnto men the ministery of reconciliation*. His Ministers are appointed to *bring the glad tydings of peace, and of good things*. They bee they which must *speake comfortably to Ierusalem, and tell her that her iniquity is pardoned*. c This is that *building* and *planting* which is a part of their commission: d even a power of *remitting* (when it is rightly vnderstood) committed vnto them. e Was it not by hearing *Philip*, who was his guide in opening the Scripture to him that *the Eunuch went on his way reioycing*? f Was it not by dependance one the same mans ministerie, that there was such a deale of *ioy* in *Samaria*? g Was it not *Hearing* that gladded the heart of the poore Iaylor, before so much astonished, that *he was ready to have slaine himselfe*? It is plaine then, that by *Hearing* comes the Word of God, which hath a secret vertue to *reioyce the heart*, is made effectuall to that purpose by this meanes.

z *Isa.* 50.19.

a *Isa.* 57.19.
b 2. *Cor.* 5.18.

a *Rom.* 10.15.
b *Isa.* 40. 2.
c *Ier.* 1.10.
d *Ioh* 20.23.
e *Act.* 8.39.

f *Act.* 8.8.

g *Psal.* 16.8.

This seemes to iustifie the so much barkt at course of *Hearing* the Word wherein is reputed by the most, one of the greatest follies, and such which euery day we heare new exceptions: yet it is here approued him that knew well the worth of it, as the meanes to worke that *gladnesse* in his soule, which of all things hee did most esteeme. Neither therefore the mis-iudging world shall say in this case, and condemning this course, some thinking it superfluous, some accusing it as subtile to fill mens minds with tormenting fancies, and whereof if one take a little too much, he shall no more be master of himselfe; Saide thou, if thy soule doe indeed thirst for true consolation, and for that peace which passeth vnderstanding, count it both thy duty and thy part to be a constant hearer. *David* was well able for his gifts as any man now a liue, to worke out his one comfort, by his owne personall diligence industrie, and he was no sleight Student in Gods Word, yet thinke was it by which he looke to haue the oyle of gladnesse conueied into his soule. He knew well, that the same matter applyed by himselfe to himselfe, vpon the same grounds, yet could not be so effectuall, nor so sent vnto the soule, as if *Nathan*, or some such one sent of God vnto him should deliuer it. Let this then stop their mouthes, that cry out vpon *hearing*, as the occasion of distraction, when it is is indeed the true causes of the truest settlement. Let it winne them to a more constant attendance hereupon, that thinke they may may doe well enough without it.

The Vse.

For my part, I thinke a man hath little cause to trust to that comfort which he cannot or will not say he hath gotten by this meanes. And then finally, let it put heart into those which runne this course; the *ioy* and

Note.

gladnesse which they shall get by *hearing*, shall make amends abundantly for all the scorne, the reproach, the trouble, the disgrace, which a man shall sustaine in the world by attending it. Well may a man resolue in this case with *Iob*, that considering the comfort which comes by it, *If an aduersary should write a booke against him*, to disgrace him for this, yet so farre hee would be from being put downe, or discouraged by it, that
i *Iob.31.35.36.* *hee would take it on his shoulder* in a kind of tryumph, *and tye it for a crowne vnto him.* Thus of the third.

The fourth followeth: Let vs marke the order, and obserue it diligently: we see which is the onely *Ioy*; wee see it is obtaineable; we see that *Hearing* is the meanes ordained to conuey it. Now come wee to the next; touching the partie vpon whom *Dauid* mainely relyeth in the vse of the meanes: where the Doctrine is thus,

The fourth Doctrine. *That though hearing bee the meanes of spirituall Ioy, yet it can neuer worke it, vnlesse the Lord shall giue a blessing thereunto.* DAVID desires that hee may heare some good newes, which may be the matter of the *Ioy*, but withall hee prayes God that hee would make it to bee *Ioy* vnto him when it comes: *O Lord, doe thou direct the tongue of him whom I must heare, that he may speake that which shall be best agreeing to my present case, and vouchsafe also to open my eares, and to vnlocke my heart, that I may attentiuely giue it audience, and so lay hold vpon it as may be for my good. I know there is no Prophet, no Seer, that can speake that which is fitting for mee at this time vnlesse thou enable him: and I know againe, there is no power in me to make vse of it, when I heare it, vnlesse thou worke it in me by thy Spirit. My hope is only in thee, therefore, to make thy seruant speake that to mee which I would fainest heare, and to make mee able to heare that which they shall speake.* Who is PAVL then, or *who is* APOLLOS,
k *1.Cor.3.5.* saith PAVL excellently to this purpose, k *but the ministers by whom ye beleeue?* It is not wee who worke faith; it is the Lord which begetteth
l *Vers.6,7.* in you, and bestoweth it on you by our Ministery l *I haue planted, and*
m *2.Cor.1.24.* *another watereth*; but all is nothing, *except God giue the increase.* m *We are helpers of your Ioy*, saith the same Apostle to this purpose, and not
n *Act.16.14.* the authours of it: n When *God opened* LIDEA'S *heart, then did she attend to the things which* PAVL *spake.* This worke of God in her, made PAVLS ministery toward her to become effectuall. The Minister is neither the authour of the reconciliation betwixt God and man, (for that is the God-head it selfe) neither the worker (for that is the second person *Christ Iesus*,) neither the assurer and ratifier of it to the soule, (for that is the Holy Ghost,) no nor yet in strait speaking is hee the instrument, (for that is the glad tydings of the Gospell:) but as *Elihu* spake ere-while, he is the interpreter, one that is to open it, and expound it, what it is, how it is wrought, and how, and in what sort it may
o *Isa.50.4.* be applyed to the soule. It is the *tongue of the learned*, by which o *a word*
p *Isa.57.19.* *in season is spoke to him that is wearie, but it is God which giueth it:* p *the fruits of the lips is peace, but God createth it.* It is well noted, that then the two sisters, *Martha* and *Marie*, mourning for dead *Lazarus*, many

well

well disposed Jewes came to comfort them; yet they had no comfort indeed vntill q Christ came: not thereupon to tie comfort to the bodily presence of our Saviour, but to shew, that mans indeuour can doe nothing, till the Lord put to his hand. *Nathan* may speake to the eare, but vnlesse *God speake to the heart*, DAVID cannot feele that *Ioy*, and gladnesse which hee would. I remember when *Paul* had indeuoured to comfort and settle the minds of the *Thessalonians* against the troubles present, and those which were to come, at last he shuts vp his exhortation with a Prayer to God, that he would r *comfort their hearts*: as if hee should say, *I haue deliuered vnto you the matter and ground of Comfort, but you and I must looke vp to the Father of mercy, and the God of all comfort, that he would be pleased to make it to become effectuall.*

q *Iob.11.31. &c.*

r *2.Thess.2.17.*

Vse. 1. Otherwise, for vs that are Ministers: this may teach vs to enter vpon the Lords worke in humblenesse of mind, without any presuming vpon our owne skill. Were thou as MOSES, s *learned in all the wisdome of the Egyptians, and mighty in words*: as MICAH, t *full of iudgement*: as APOLLOS, u *eloquent and mighty in the Scriptures*: x as good a man, and as full of the holy Ghost as BARNABAS: y *speaking as many languages* as PAVL: z were *thy tongue as fined siluer*: or hadst thou such a speciall gift in laying open the promises of the Gospell, that thou mightest seeme another IOSES, a *euen as a Sonne of Consolation*: yet couldest thou not speake peace vnto a broken heart, vnlesse the Lord shall make thy tongue to be health: without his speciall enabling, thou shalt be but as sounding Brasse, or as a tinckling Cymball. If grace be not first powred into thy lips by the God of grace, neuer shalt thou be able to powre out any for others good. How should this make vs desire of God to breath vpon vs by his Spirit before we begin, while we are in our studies, and other priuate meditations? Our rash aduenturing, as if wee could doe somewhat of our selues, keepe backe the blessings of God from that which we vndertake.

1. *Vse.*

s *Act.7.22.*
t *Mic.3.8.*
u *Act.18.24.*
x *Act.11.24.*
y *1.Cor.14.18.*
z *Pro.10.20.*
a *Act.4.36.*

Secondly, this concernes hearers too. Remember when we commend any thing to you, wee doe not commend it so, as if wee were able to bestow it on your hearts by our owne power. Wretched were wee if we should preach so farre vpon the Lords right. Nay, wee tell you plainely and truely, that were we able to speake vnto you with the tongues of Angels, yet could we not doe you good, vnlesse the Lord shall bee pleased to water our words with the dew of Heauen, that they may take deepe roote in your soules. Wee will say willingly to you as *Peter* and *Iohn* did to the people vpon occasion of healing the Cripple at the Temple gate, b *Why looke you so on vs, as if by our owne power and godlinesse wee could doe these and these things?* Wee protest vnto you, that you must not heare vs, as that you must desire of God to make you so to heare, as that you may find rest and comfort to your soules. No doubt, as diuers of our Sermons many times are raw and rude, hauing as little taste as the white of an egge, and lose their grace among the people, because wee presume to declare Gods Ordinances, and to take his Couenant into our

2. *Vse.*

b *Act.3.12.*

Note.

mouthes,

mouthes, before we haue ſought the Lord in priuate as we ſhould: ſo, as often many ſound Doctrines, and ſauory Exhortations, are vnto the Hearers like water ſpilt vpon the earth, or as an vncertaine ſound; by which no man is prepared to the battell, by reaſon that we doe not firſt deſire the Lord to make vs heare, to bore our eares and vnlocke our hearts. Thinke you that are heare put caſe you ſhould be forced to diſcouer how you haue prepared your ſelues to this preſent buſineſſe whether you muſt needs ſay that you came without this ſute: haply you thought to get ſome good by comming, but you did not begge of God to make you capable thereof: whom now ſhall you blame but your ſelues, if you depart without a bleſſing? if the Lord giue, you may gather; if he open his hand, you ſhall bee filled with good things. If hee take away the breathing of his Spirit from our Sermons, we may diſcharge our dutie; but to you they ſhall bee vnprofitable. Remember then if thou haſt waited now ſome time vpon the Ordinances of God, and haſt not got that comfort, and ſpirituall refreſhing, and ſatisfaction by it which thou lookedſt for: ſee if this be not the cauſe and then trie if another while, whether thou being frequent and earneſt in this requeſt the Lord will not open the windowes of Heauen vpon thee, and powre downe a bleſſing vpon thy ſoule. And thus of the firſt part, the ſubſtance of that which *Dauid* here craues, or the Requeſt properly.

The ſecond, the end for which that which is requeſted is deſired. *That the bones which thou haſt broken may reioyce*; that is, whereas through thy iuſt indignation, I am now grieued and vexed exceedingly, euen to the piercing of my bones, and to the anguiſh of my ſoule in an high degree, I may at laſt find refreſhing, and may haue a meaſure of comfort proportionable to the extremity of my preſent ſorrow. Thus is the ſenſe. Such is the riches and plenty of the Scripture, that this place and theſe words, though but ſhort and few, affoords diuers particulars, which I am very loth to paſſe by without noting. This firſt is thus,

The fift Doctrine.

That albeit ſinne, while it is in the act and in performance, pleaſeth; yet when the conſcience is awakened, it will prone exceeding terrible. DAVID now perceiued a great difference betwixt the practice of his ſinne, and the ſequell of his ſinne. No doubt his dalliances with *Bathſheba* were full of content, for the time, to his corrupted nature, and he was ſo beſotted therewith, that he thought not of any following ſting: and his policie in preuailing ſo cunningly for the hiding of his euill, and for the carrying of the whole buſineſſe ſo couertly, and without any ſuſpition to the world, pleaſed him not a little. Theſe things went downe at firſt pleaſantly, and without any manner of anoyance: But when *Dauids* conſcience was rowzed by *Nathans* miniſtery, and ſet vpon the racke, ſo that he now was ſenſible of the terrour of the Lord, and of the haynouſneſſe of his ſinne, the caſe was altered, and that which before pleaſed him at the heart, was now a paine to his heart, the vexation far exceeded all the former pleaſures that he found. The pleaſingneſſe of

of Sinne was gone, the torment following it stucke by him, and it was a matter to remoue it. Hee was now like one whose bones (according to the manner of execution in some countries yet) are broken in pieces on the Wheele, not a ioynt, not a Sinnew in his Body but full of anguish: hee knowes not which way to turne, or where to betake himselfe to finde any ease. This may be conceiued as a representation, or a shadow of *Dauids* case. I thinke I should not say much amisse, should I say, that hauing for the eternity thereof, Hell it selfe for the present time could not haue beene much more grieuous: so terrible is the torment of an awakened conscience after the committing of a grieuous sinne. Truely is it said, that the consciences is appointed in [illegible] to bee a *Bridle, and a Rod*. It is euer profitable to the one, but that a man will needs aduenture to follow his own lusts, to the greedy committing of vngodlinesse; a man shall surely feele it as the other, to torment and scourge him in extremitie. *Adam* and *Eue* were bewitched with the beauty of the forbidden fruit, and the opinion that it was to bee *desired to get knowledge*; but when they had eaten, they found an alteration, they know not what to doe, or where to hide, to escape the voyce of the Lord, and to auoid the continuall checks of a galled conscience. Thinke wee that the vexation of *Sampsons* spirit, [illegible] had betrayed himselfe vnto *Dalilah*, by being ouercome with her witching intreaties, did not farre surpasse all that pleasure that hee had in her wanton company? *Peter* liked it well for the time to deny his Master; at least, it troubled him neuer a whit, or hee thought he could quickly ouercome it; but oh the Gall, and Wormewood that followed, when the looking backe of Christ at the crowing of the Cocke had awakened his sleeping soule! Oh, what a case was hee [illegible] in, when hee had no helpe but bitter weeping for his sinne!

e Gen. 3.

The Vse.

How should this make vs to beware against the deceitfulnesse of sinne! Take but that sin, wherein *Dauid* was intangled, the sin of Adultery, how many pleasing baits hath it, by which to draw into it, and to intangle him that is not wary of it! It makes to forget for the time, what-soeuer might hinder from performing it, (the presence of God, the danger of the soule, the scandall to Religion, the wrong to others:) there is nothing presented to the thoughts for a time, but, I know not what, content in taking our fill of loue. Thus haply the matter may goe a while when the act is past, without any manner of compunction, or touch more then ordinary. But when God shall be pleased to awake the soule, and to make sensible indeed of what is done, oh, what case shall a man then be in! sooner may a man imagine it, then describe it, yet neuer so imagine it as it is, vntill hee doe feele it. Had a man vpon him at once the most painefull diseases in extremity, as Gout, Stone, Strangury, or whatsoeuer else is most vexing, it were nothing to the perplexity of the soule vpon such an occasion. Oh let vs not buy the nothing pleasures of sinne at so deare a rate. This that I speake of shall

shall bee thy share of certaine; put case after a great offence committed thou doe recouer and be saued. But if God giue thee ouer to thy selfe, and leaue thee to the iudgement of the great Day, then this and more then this shall it be with thee euerlastingly. If God thus scourge his owne, what will hee doe to those whom he will forsake? If the righteous scarcely be saued, where shall the vngodly and the sinner appeare? If this be the torment of an accusing conscience for a time, making way to repentance, what shall their state be, vpon whom the Lord will powre out the full Vials of his wrath for euer and euer?

[redacted]

The thirteenth Leaure.

Verse 8. 9.

That the bones which thou hast broken, may reioyce.
Hide thy face from my sinnes, and put away all mine Iniquities.

c Gen.

Said in my last Session, that this, touching the *breaking of* DAVIDS *bones*, was like to afford vs more matter then I could then conueniently dispatch. Now then, to that which I haue spoken out of this Clause, I adde this viz.

That spirituall distresse and anguish of soule, occasioned by the sight of sinne, is no certaine signe of a desperate and forsaken state. Thinke we that *Dauids* case was not very perplexed, his griefe violent, and his vexation of spirit more then ordinary, when he compared himselfe to a man all whose bones are broken; whose paines in euery mans vnderstanding cannot choose but be exceeding great? Wee may gather out of other places, and by other speeches of his, that he was accustomed to passions, at times full of bitternesse. What thinke wee of that which he calleth *roaring all the day*, and *the turning of his moysture into the drought of Summer*? What ease doe wee imagine him to bee in, when *feare and trembling were come vpon him, and an horrible feare had ouered him*? *When the heart was like waxe, euen molten in the midst of his bowels*? *His strength dryed vp like a potsheard, his tongue cleaning to his iawes, and himselfe brought to the dust of death*? *Innumerable troubles compassed him, his sinnes took such hold vpon him, that he was not able to looke vp*? *Hee had no rest in his bones, because of his sinne*; *he went mourning all the day*? nay, *he fainted in his mourning*; *his soule was sore troubled*. Doe not such sayings as these, dispersed here and there thorow *Dauids* Psalmes, argue speciall conflicts, sharpe agonies, a kind of inward torture in extremity? yet were these no signes of a man forsaken, and giuen ouer to the power of discomfort, to be swallowed vp of heauinesse irrecouerably.

The first Doctrine.

a Psal. 32. 3, 4.
b Psal 55. 5.
c Psal. 22. 14.
d Vers. 15.
e Psal. 40. 12.
f Psal. 38. 3.
g Vers. 6.
h Psal. 6. 6.
i Vers. 3.

comfortably. We see here how he takes heart to himselfe to come to God, in true *Rejoycing*, as knowing this kind of case to be no pledge of Gods forsaking; nay, he affirmes [k] after, this inward *breaking to bee a pleasing sacrifice unto God*. What say wee to *Iob*? It were long to mention all his particular complaints, testifying his case in this particular to bee equall unto DAVIDS: [l] *The Arrowes of the Almightie were in him, the venome thereof did drinke up his spirit, and the terrours of God did fight against him.* [m] *God set him as a marke against him, so that hee was euen a burthen to himselfe.* [n] *God vsed him as an enemie, hee was like a leafe driuen to and fro, or as the dry stubble: bitter things were written against him, and he was made to possesse the Iniquities of his youth*: God (saith he) *hath taken me by the necke, and beaten mee, hee cutteth my reines, and powreth my Gall vpon the ground: hee hath broken mee with one breaking after another: my face is withered with weeping, and the shadow of death is vpon my eyes.* Thus, and much more largely then thus, doth *Iob* often powre out the bitternesse of his soule, and yet *though God* (as his words there) *had compassed him with his Net*, yet did not hee hereupon conclude himselfe to bee finally cast off; but in the midst of all resolued, *though God should slay him, yet to trust still in him*: and comforted himselfe with the thought of his *Redeemer*, and with the assured hope that he should one day [r] *see him in his flesh*. it was hard and sharpe with *Hezekiah*, when God *brake all his bones like a Lyon, making him mourne as a Doue, and to chatter like a Swallow*: yet hee was able euen then to looke vp hopefully to the Lord and to crie, [s] *O Lord be thou my comfort me*. These three examples are very full and pregnant for the confirmation of this Doctrine. Christ himselfe in this particular vouchsafed all these: witnesse his *agonie*, in which [t] *his sweate was like great drops of blood trickling downe to the ground*, his *being grieuously troubled, his soule was exceeding heauie euen vnto the death*: yet we all know he was neuer really and indeed forsaken, though speaking according to a present apprehension hee once cried out, and yet therein too, with some small or obscure euidence of Faith. *My God, My God, why hast thou forsaken mee?* Nay, (which I had thought to haue handled as a particular Doctrine by it selfe, but that I find it to fall in fitly as a proofe heere) so farre is the spirituall perplexitie and *distresse of the spirit*, from being a *signe of a forlorne and left estate*, that it is the ordinary way by which God brings those to sweetnesse of inward comfort who are his. They haue first some taste of that which is here meant *the breaking of the bones*, before they haue any certaine experience of that *Ioy* and *gladnesse*, which was DAVIDS *desire* here to bee acquainted with. This was plainely meant by those *sowre herbs*, with which that tastie meat, the *Paschall Lambe* (a type of Christ) [z] *was to be eaten*. It hath beene a received speech among good Diuines, *That God leads his to heauen by the gates of Hell*, and prepares them to that which Paul names [y] *everlasting consolation and good hope through grace*, by a wounded spirit. He purgeth and bringeth low by the bitter Aloes of the Law, before he doth refresh

k *Vers.* 17.

l *Chap.* 6.4.

m *Chap.* 7.20.

n *Chap.* 13. 24. 25, 26.

o *Ch.* 16.12. &c

d *Chap.* 16.6.

q *Chap.* 13.15.

r *Ch.* 16.25.26.

s *Isa.* 38.13.14.

t *Luk.* 22.44.

u *Mat.* 26.37. 38.

Nate.

z *Exod.* 12.8.

y 2. *Thes.* 2. 16.

and

and comfort with the Cordials of the Gospell. All Gods Children haue not their fits of spirituall breakings in the same measure, neither all in the same time. For measure they are in some more outwardly sensible, by which the parties exercised with them, are drawne forth to publike note, euen to bee the talke of the World, and the wonder of the country, and the matter of descant and obloquie for the profane. In other they are more secrete, and (as I may say) more still and silent: yet so that by how much the more they come behind the former in measure of extremity, by so much they do exceed them in oftennes and frequency. And for times there is also a difference: for somes first conuersion is begun by some such sharpe course, euen as violent as PAVLS [z] *astonishment, being stroken to the earth*: or as the *Iaylors trembling* when hee was about euen to [a] *kill himselfe*. Somes entrance into the state of grace is more easie and gentle, in respect that by the honestie of their education, they haue beene preserued from grosser sinnes; but after vpon occasion of some great fall, or some speciall slip, they then come to haue more full acquaintance with that *breaking of the bones* here spoken of: so that though he hath beene in the state of saluation a good while, yet then he begins to be more sensible of those pangs which accompany Regeneration: yea such an alteration he shall find in himselfe, that he shall thinke that to be the time of his first turning, whereas indeed it is rather to be reputed a confirmation in grace, then a beginning thereof. And this I may well say was *Dauids* case. Though hee had beene a professor of holinesse, and that in sincerity now a good space, yet no doubt, hee neuer so knew before this time, what belonged to spirituall affliction: now he fell to begge for [b] *the creating of a cleane heart within him*: as if hee had now beene to begin Religion, and had had no sense of the changing of the heart, which still goeth with conuersion. Some againe neuer come to any great touch in this kind, vntill their last act, and all the sicknesse which brings them to their graues. From thence comes it, that many worthy Christians, who haue passed the time of their dwelling here with much conscience and comfort, are exercised with strange passions in their end; so as some not knowing how to iudge, are apt to iudge that all their former professions was but vaine, and that it is no wise course for a man to be sore religious. I remember the storie of the Gospell (and well may it bee a shadow of this Truth) that one of the vncleane spirits which was cast out by our Sauiour, at the very point of his remouall, after he was commanded to come out, rent the parcle so sore, that he was as one dead, insomuch that many said, [c] *He is dead*: his last vexation was the most violent. But howsoeuer it bee that in some their spirituall pangs are more apparent and notorious then in others, in some more sorely then in others; yet it is a course which all are tyed to by anguish of soule, to come to that measure of inward consolation, which the God of all comfort hath allotted for him. So that so farre is this rending of the heart, *and anguishing of the bones*, from being a testimonie of danger, that it is rather a signe of safetie; as being the way by which God bringeth

z *Act.* 9.
a *Act.* 16.
b *Verse* 10.
c *Mar.* 9. 26.

vnto Heauen, such as in his eternall counsell are ordained

This Doctrine is properly to reforme the common errour, and mista- 1. Vse.
of the World, concerning these fits and moods of spirituall distresse,
ding from the touch of conscience, smiting secretly for some, or
especiall sinnes, and accompanied with doubtings and questions
ing the soules estate towards God; out of which comes oftentimes
griefe, sadnesse, vncomfortablenesse, disquiet, some seemings of
nesse and despaire: when the World heares of any thus taken, it
to determine their case to be so wofull, and so certainely leading
Hell, that they will not sticke to professe, they would not for so
so much be in the like. And if the parties so afflicted be such as
e formerly of any note for matter of profession, and ordinarie
dance vpon the exercises of the Word, then is this matter enough
to shoot forth arrowes, bitter words against good things. Then,
the fruit of Religion, This is the effect of this ouer forwardnesse;
Preaching and Hearing bee sure to receiue a blow. Then will
strengthen euill men in their neglect of godlinesse, and con-
in their wretched opinion, that ignorance and hauing little
h the Scripture, and with Preaching, is the surest and the sa-
This Doctrine serues directly to discouer, and confute this
tincie. Alas, full little doe they know that thus speake and
hat belongs to Religion, and to the great worke of new ma-
ins heart, and of translating him from out of the state of nature
e. They measure Religion by carnall and naturall sense, and
to be best which doth maintaine the heart in the greatest dul
ofull is their case, who are neuer cast downe and confounded in
; the not ploughing vp of their hearts by such meanes as this,
nce against them that God neuer did, neuer will cast into them
of sauing grace. It shewes plainely that that strong man kee-
old within them, till all things in them are in Peace: and they
so iudge and censure, how hard soeuer their case seemes to be
yet are they in the way of greatest comfort, and there is a time
when then *those shall sing for ioy of heart*, when [d] *they shall cry for* d Esay 65.14.
heart, and howle for vexation of minde.

must also be taken notice of, for the setling of their thoughts 2. Vse.
experience in themselues of these perplexed and grieuous pas-
The Deuill doth as much labour to dishearten such, as hee doth to
to make secure those who are free from such things. Hee
them to make desperate conclusions against themselues, such as
Dauid, when hee said: [e] *He was cast out of Gods sight.* Now e Psal.31.22.
Doctrine may assure, that they haue no iust cause or matter of dis-
their case touch in this kind be so violent or extreame,
shall find some of those which haue beene deare vnto God; to
of that same kinde, and to haue as great terrours falne vpon
they had any, euen then when they conceiue theirs to bee

most extreame. Neuer may a man with such boldnesse and confidence become a petitioner vnto God for comfort, as when he feeleth himselfe most deiected it is one of Gods Titles of Honour, f *To be the God which comforteth the abiect. The Garments of gladnesse* belongs by a kinde of right (in respect of Gods promise) to those which haue beene exercised with the spirit of heauinesse in the greatest g measure. And thus is that now performed, which I began to deliuer in the last Sermon touching the end of *Davids* suite, *To beare of ioy, that the bones which thou hast broken may reioyce.* Albeit hee saw now a great difference betwixt the practice of sinne, and the consequent of sinne: the one being very pleasing, the other very piercing; yet in this he was happy, euen in the midst of this anguish, he was neuer so capable of true reioycing, and in this request he could neuer come vnto God with so great assurance to be heard. Thus of this Verse: the ninth followeth,

f 2.Cor.7.6.

g Esay 61.3.

Hide thy face from my sinnes, and put away all mine iniquities. Wee shall find in this Verse that to be true, which I once said in the parting of this Psalme into seuerall branches, *viz.* that *David* inlists more then once vpon one and the same generall suite. There is a due and full method, I confesse, obserued in this Psalme; but yet so, as that one speciall request is here and there inserted often: according as here now we haue an instance. Pardon of sinne, was the thing, with the craning whereof *David* beganne. Hee renued the same againe, Verse 7. And hee is now at it againe the third time in this Verse. We may briefly obserue thinges before wee come to the examination of the particular wordes of the Verse.

The second Doctrine.

That albeit the committing of a great sinne bee a matter soone done, yet the obteyning of pardon for it after it is past, is no easie suite. David had quickly contracted and brought vpon himselfe the guilt of a foule offence; that was done (as one would say) with the turning of an hand; but see now! hee cannot so soone get comfort in the assurance of forgiuenesse. His breaking out so often into this kind of request, *Haue mercie vpon mee, Wash me thoroughly, purge mee, Hide thy face from my sinnes, put away all mine iniquities*, doth plainly testifie that hee had somewhat to doe, before hee could haue any settlement in his soule that God was pacified. The Storie saith of *Manasseh*, that indeed, *God was intreated of him and heard his Prayer*: but it cost him deare ere hee came to that: see and obserue how the Text reports it: h *He prayed vnto the Lord his God and humbled himselfe greatly and hee prayed vnto him.* It is no vaine repetition, *He prayed vnto the Lord his God*, and againe, *He prayed vnto him.* It is purposely put to shew that *Manasseh* was faine to pray the Lord with suite after suite, and to humble himselfe extraordinarily, before hee could come to that sensible recouery of the fauour and goodnesse of God which hee desired. Thinke wee that *Peters* comfort was so soone wrought as his fall? There was no great time to bring him to first the *Deny all* of his Master; the first was suddenly followed with the second, and the second as soone accompanied with the third.

h 2.Chron.33. 12,13.

But there was more went to his fetching againe. Who can thinke with reason, that his fit of weeping was no longer then his falling? and was it not our Sauiours purpose to touch him againe after for it, and that to the quicke, when he presſed him ſo about the point, of louing him three times; ſeeming, by asking him the ſame thing ſo often, as though hee made ſome doubt of his ſoundneſſe and ſinceritie in that particular? His meaning was, to bring his heart to a bleeding afreſh for his threefold denall, by vrging him to a treble proteſtation of his *loue*. Wee haue had occaſion now to note the place often of a *wounded ſpirit*. It ſhewes that a great ſinne makes a great wound. And who knowes not that a wound may be giuen in a thought of time, which yet may be in a healing aboue a yeere? One ſtroke may cauſe it, but many ſtirrings and dreſſings cannot cure it. *Dauid* here compares the effect of ſinne, when the Conſcience is made ſenſible of it, to *the breaking of the bones*. A bone is ſooner broken, then the beſt Surgeon in the World can make it whole againe. Well is ſinne compared vnto debt: *forgiue vs our debts*, ſay the wordes of the Lords [k] Prayer. It is a matter ſoone done to come in debt, but is not ſo eaſie a ſeruice to diſcharge it. A man may ingage himſelfe farther in an houre, then hee can free himſelfe from while he liues. It is true, that [l] *God is readie to forgiue*, and is eaſie to be intreated; but yet in his Wiſdome he will make euen thoſe, to whom hee intends the greateſt fauour, wait attendance, ſo that [m] *they ſhall be euen wearie with crying, and their eyes ſhall faile with expectation*. Hee will teach them by this meanes to beware how they prouoke him, they ſhall know what ſinne is, and what the price, and worth of his fauour is, before they come to aſſurance of diſcharge. God herein deales ſomewhat like to *Dauids* carriage towards *Abſalom*: his heart was towards him when hee had baniſhed him, and *Ioab* who vndertooke to mediate for him in the time of his baniſhment, found it no difficult ſuite to obtaine fauour for him. Yet, ſuch DAVID, *when* [n] *hee comes into the land, let him turne to his owne houſe, and not ſee my face*. No doubt, *Dauid* did it to make *Abſalom* the more ſenſible of his fault, when hee ſhould perceiue the King ſomewhat hard to be wonne to let him come to his preſence. Thus God vſeth his whom he yet loues in Chriſt ſo dearely that they cannot endure to bee caſt off, to come as petitioners againe and againe: they put vp ſuite after ſuite, yet in their owne feeling they are neuer the neerer. Sometimes a little comfort they haue, and behold, vpon a ſudden it is gone: they ſeeme at a time to behold Gods gracious countenance, anon they are depriued of it, and the anguiſh of their ſoules which beganne ſomewhat to aſſwage and to be abated, doth increaſe. Why is this? God will teach them what it is ſo to ſinne againſt him, ſo to abuſe his mercy, ſo to giue way to their corruption, ſo to dally with the baits of euill, and to play with the deceitfulneſſe of ſinne. Thus, I ſay, the guilt of ſinne is more contracted, then remooued. *Dauid* got not that hee would at the firſt asking, no, nor yet at the ſecond. It was well for him, if this third time did preuaile.

i *Iohn* 21.15.

k *Matth.*6.12.

l *Eſay* 55.7.

m *Pſal.*69.3.

n 2.*Sam.*14.24.

1. *Vse.* To take away the presumptuous conceit which men haue, who imagine that abeit they spend their dayes in the pleasures of sinne, and commit vngodlinesse euen with greedinesse, yet in the latter end of their dayes, such a word as *Lord haue mercy vpon mee*, shall discharge them: Oh, the mercy of God is in their conceit the easiest thing to bee had of any: they may get Gods good will with a trice; it is but aske and it is by and by obtained. You that so thinke, I pray you learne by this present example not to be deceiued. *Note.* It cost *Dauid* many a deepe sigh many an earnest and importunate request, before hee could see any other, but Gods angry face against him for his fault. Could there bee a more piercing Prayer, a more feeling and passionate suite, than that which is in the two first Verses of this *Psalme?* and yet *Dauid* as a man not satisfied, not speeding as he would, sets to the same a fresh in the seuenth Verse, and againe in this Verse. Surely, *Dauid*, though hee were not out of hope, yet hee was not come to that full comfort and feeling that hee laboured for. And shalt thou thinke to speed better than *Dauid* did, and to haue a more quicke accesse to the Throne of grace than hee had? What hast thou done, that being a presumptuous offender all thy time, art resolued with thy selfe to trust to a few words in thy latter end, thou shouldest immediately be heard; when as *Dauid* a man after Gods owne heart, and of whome the Scripture giues this Testimonie, o *that hee turned from nothing that God commanded him all the dayes of his life, saue only the matter of Vriah:* when as hee, I say, was glad to intreat so often, and to begge so earnestly, and he could not by and by get that which hee desired? p *Bee not deceiued God is not mocked:* and what is this but a meere *mocking of God*, to thinke thou mayest cast his word behind thee, and walke in the wayes of thine owne heart all thy time and yet at last, after a continuall abusing of his mercy as thou list, winne him with a few wordes, and make him thy friend by a formall shew of sorrowing for sinne, when thou art out of hope to liue any longer in the World to commit sinne? Thou hast rather cause to feare that iudgement which is threatned, q *When you shall stretch your hands, I hide mine eyes from you; and though you make many Prayers I will not heare.* There is a time in which God will not bee found and wherein r *though* Moses *and* Samuel *should stand vp before him to intreate, yet his affection will not be wonne.* Beware of sinning in this kind. I marke the folly of some when in their humour they haue sworne a great oath, of which there was no great Vse, but might in euery respect much better haue beene spared, you shall haue them smite their brest, and lift vp their eyes, with *God forgiue mee, I was a beast to sweare so*; thus they thinke they haue licked themselues whole, and the worst is past with them for that fault. But (alas) there is more then so to the obtaining of the fauour of God in the forgiuenesse of sinne. If euer God bring vs to repentance, and giue vs feeling of sinne indeed, hee will make vs know it was another manner of thing to sinne against him, then we thought, and that the guilt of sinne is not shaken off as we supposed.

o 1. *King.* 15. 5.

p *Gal.* 6, 7.

q *Esay* 1. 15.

r *Ier.* 15. 1.

Se-

Secondly, this may bee a ſtay to the children of God, who are humbled before him, and wounded in ſoule for offending him. If it bee thy portion (as it is very poſſible that it may bee, and very probable that it will bee) to humble thy ſelfe often before God for thine offences, and againe and againe to begge grace and pardon, but yet not to haue that ſweet and gracious feeling of it which thou wouldſt, learne by this place not to bee diſcouraged: know that euen *Dauid* was forced to renew the ſame ſuite more then once. Labour to make good vſe of thy being deiyed, for humiliation, and for increaſing the ſenſe, and griefe, and acknowledgement; but doe not hereupon put thy ſelfe out of hope. Doth God owe thee it of right, by and by to giue thee that comfort which thou craueſt? Nay, what if hee ſhall neuer affoord it thee in that meaſure thou deſireſt, vntill thou art euen ready to goe out of the World? Hath he done thee any wrong? Nay, haſt thou not cauſe to magnifie his mercie towardes thee, that yet at laſt hee was pleaſed to reſpect thee? There is not the leaſt drop of heauenly comfort, but if a man ſhould waite for it as long as he did for helpe, which lay by the Poole of *Bethesda*, *eight and thirty yeares*, nay, his whole life: if it ſhould be ſtretched out to the vtmoſt length that euer any did attaine vnto it were well worthy his waiting, and he might iuſtly thinke himſelfe as happy, if at the laſt after long looking, and after much intreatie he obtaine it. [t] *It is good both to truſt and waite for the ſaluation of the Lord.* This was to be obſerued out of *Dauids* frequencie in this ſuite. This is now the third time in which hee reuiues his mayne petition, that his ſinne may be pardoned; neither hath he done ſo, we ſhall find him in the ſame tune again, Verſe 14. God will teach his by this meanes to know what ſinne is, what humiliation is, what forgiueneſſe is.

2. *Vſe.*

Note.

[s] *Iohn 5.5.*

[t] *Lam. 3.26.*

Let vs come to the wordes of the Verſe. The latter part of this Verſe agreeth in tearmes with the latter of the firſt Verſe, *Putting away of ſinne, or blotting out of iniquities*, is made mention of in both Places. Shewed there, that *Dauid* did account his ſinnes to be vpon the ſcore with God; that they were ſet downe (as it were) vpon a reckoning, and thereupon both there and here, be craued that the ſcore might be wiped out, the Booke of account croſſed, that hee might neuer be called into queſtion for this euill. Now, in the firſt clauſe, he vſeth a kind of phraſe which hee hath not yet vſed, *Hide thy face from my ſinnes*, or as *Tremellius*, *Hide thine angrie face.* His deſire is, that the Lord would looke no more in diſpleaſure on his ſinnes, but that he would ſo diſpoſe of them in mercie, as that hee may neuer more behold them: as if hee had ſaid, *Thou (O Lord) my ſinne is not hidden from thee, though I in folly of mine owne heart, thought to haue made all ſafe, that the matter ſhould neuer haue come to light; yet my wayes are before thine eyes, and thou didſt ponder all my paths: and now by the fruites which I feele in my ſelfe of thy frowning countenance, I am yet more aſſured, that thou tookeſt direct and perfect notice of all particulars. Now, I pray thee, looke no longer vpon me in diſlike, doe not ſet my euill before thee, nor my grieuous ſin in the ſight of thy countenance.*

Thus haue we *Danids* meaning in this verse. The substance of his request is the same which formerly; onely the phrase of speech in the first clause is somewhat varied. Hee would haue God not to take an angry and displeased notice of his sinne, but so to doe them cleane out of the way, as that they may bee neuer called to account. Let vs examine now what wee may get here, which may be reputed peculiar to these words; considering and concerning Forgiuenesse of sinne, the worth of it, and the necessitie of it, and the nature of it, hath beene spoken before. This first,

The third Doctrine.

That the anger and displeasure of Almightie God is exceeding terrible. Wee may gather this out of *Danids* suite, to haue the Lords angrie, and wrathfull, and offended countenance, turned away from his sinnes, and from him, because of his sinnes. *Danid* was in a pittifull taking all this while that hee was sensible of Gods anger. All the kinde lookes of all the men in the World, could not relieue nor comfort him so long as with the eye of his soule he saw the Lord look frowningly vpon him. He could haue no rest and peace in himselfe, till hee had gotten the Lord to lift vp the light of his countenance vpon him, and to cause his face to shine. *O Lord, thou lookest wrathfully and irefully vpon my sinnes, what shall I doe? Whether shall I goe? Either alter thy looke, and behold mee graciously and kindly in thy Sonne, or else I perish.* Thus was *Danid* aware of the terriblenesse of Gods indignation. Me thinks, *Danids* suite here was like that of the whole Churches: u *Turne vs, O God, of our saluation, and releasse thine anger towards vs: Wilt thou bee angry with vs for euer? And wilt thou prolong thy wrath from one generation to another, Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee, &c?* See what earnestnesse the people of God vsed to be discharged of Gods anger, and to enioy his kind and louing countenance. Then, *euen thou art to bee feared,* x *and who shall stand in thy sight when thou art angrie?* y *The earth trembled and quaked, the foundations of the Mountaines moued and shooke because he was angrie.* See the fruit of Gods anger! z *If his wrath be kindled but a little* (as our common reading hath it) *it is terrible.* It was time for *Moses* to call vpon *Aaron* to make *haste, and goe quickly to make an atonement* when there was a *wrath gone out from the Lord?* It is called b *Gods fierce wrath,* c *his sore displeasure,* d *O doe not rebuke me in thine anger,* said *Danid:* he cared not what God did lay vpon him, so that it were not in *anger*, *Salomon* e saith, *The wrath of a King is as the roaring of a Lion:* and the roaring of a Lion is so terrible, that when hee roareth, f *who will not be afraid,* saith the Prophet. If the wrath of an earthly King be so full of feare, what shall wee thinke of his displeasure, by whom Kings Raigne; who is King of Kings, and Lord of Lords. Indeed well may the greatnesse of Gods anger bee valued by the greatnesse of his mercy. Euery thing, when it turnes to the contrarie falleth into a kind of extremitie. What blunter then yron and steele in it selfe? Let it bee once sharpened, and what is more piercing? Nothing so calme as the Sea naturally: when it is once stirred, nothing more tempestuous. The most perfit & palate wine (they say) doth make the

u *Psal.* 85.4,5.

x *Psal.*76.7.
y *Psal.*87.7.
z *Psal.*2.12.

a *Num.*16.46.
b *Ier.*3.5.
c *Psal.*2.5.
d *Psal.*6.1.
e *Prou.*19.12.

f *Amos*3.8.

the quicke Vineger; ſo nothing being ſo mercifull in himſelfe as God is, if he be once prouoked there is nothing more tertible: g *Euen our God is a conſuming fire*: and it is h *a fearefull thing to fall into his hands.* The bitternesſe of Gods wrath may bee concluded out of our Sauiours agony. It was no little thing which made euen him ſtanding in our roome, i *to offer vp prayers and ſupplications with ſtrong crying and teares; to be ſaued from that which he feared*, Marueil wee not that *Dauid* prayed, that hee might haue no more the euidence of Gods anger, and that hee would no longer looke in diſpleaſure on his ſinnes.

g *Heb.*12.29.
h *Heb.*10.31.
i *Heb.*5.7.

To moue vs to bee of the ſame minde whereof *Dauid* was euen to feare and grieue for Gods diſpleaſure, and neuer to be well in our owne opinion and thoughts, vntill we haue appeaſed and calmed the wrath of God, hauing iuſtly mooued the ſame againſt vs by our ſinnes. I remember, how the counſell which is giuen of yeelding obedience vnto Chriſt, as vnto God to be the King and Lord of his Church, is edged by this, k *leſt hee bee angrie*: ſo that it ſhould bee an eſpeciall motiue to vs to doe this, or to take heed and beware of that, leſt wee ſhould moue the Lord to be offended with vs. We find this to be at this day a very weake argument to perſwade by: Tell men it is their beſt courſe to looke to themſelues in ſuch and ſuch particulars, leſt the Lord be angry, alas, it works not. Say to the ignorant perſon, to the Contemner of the Word, the man which liues in careleſſe and carnall ſecuritie, to the blaſphemer of Gods Name, the neglecter of Gods ſeruice, the profaner of Gods Sabbaths, the vicious perſon, the riotor, the oppreſſour, the vncharitable man: Oh! take heed, beware how you continue in this courſe, make haſte to be reformed: come out of the ſinnes wherein you haue ſo long wallowed: otherwiſe God will bee diſpleaſed, his face will bee againſt you, hee will frowne and looke angerly vpon you. Alas it is a matter not regarded, mens hearts are not touched therewith, it is no occaſion vpon either to bee ſorrie for their former euils, or to reſolue vpon any amendment, but they ſit ſtill euen as if they heard it not, though a man doe vrge it to them, in as earneſt and forcible a manner as hee can. This is the miſerable hardneſſe and obſtinacie of our dayes; the hearts of men are ſo frozen vp, and ſuch an hard skin is growne vpon their conſcience, that that which they ſhould feare moſt, euen it they doe leſt eſteeme. Had wee euer felt that which *Dauid* did, our Prayer would be as *Dauids* was, euen that wee might be diſcharged from the Lords anger. Had wee euer taſted of that bitternesſe which proceedes from his Fathers diſpleaſure, and knew what it were to haue him looking fiercely and wrathfully on our ſinnes, wee would neuer let the temples of our head take any reſt, vntill wee had laboured him to atonement, and had gotten ſome good euidence to our ſoules, that he were pacified towards vs in his Sonne. Vntill we were ſome way reſolued thereof wee would euer be in feare, and ſtill doubting leſt ſome heauy iudgement from Heauen ſhould ſeize vpon vs to deſtroy vs. And let vs know this for a certaine truth, that who ſo euer was aware and afraid of the ſeuerity of Gods wrath, ſhall

The Vſe.

Note.

ſhall neuer bee acquainted with the ſweetneſſe of his fauour. Hee whoſe thoughts were neuer affected with the terrour of his angry looke, can neuer bee refreſhed with the amiableneſſe of his louing countenance. Thus I thought good to note this out of *Dauids* requeſt here, *Hide thy face from my ſinnes, &c.* Oh! how terrible it was vnto him, that the Lord did ſtill looke ſternely on him? Let vs labour from hence to conclude the fearefulneſſe of Gods diſpleaſure, and to beware how we pro-
1 Pſal.63.3. uoke him: 1 *The louing kindneſſe of the Lord* (the Pſalmiſt ſaith) *is better then life.* Hell it ſelfe cannot bee worſe than the Lords anger, when it is come once to an extremitie. It is an euill ſigne, when wee ſhall feare the angry face of a Man, a King, a Lord of our Eſtate, a great man which dwelleth by vs, and who (as wee conceiue it) may either preiudice or pleaſure vs, but yet ſhall neuer bee troubled about this, that wee haue angred the Lord, and haue no certaintie of his fauour to vs in his Sonne.

There remayneth yet another ſpeciall obſeruation from this place, to wit, out of the ſecond clauſe, and thus it is,

The fourth Doctrine. *That the children of God being truly touched with and for ſome one or two ſpeciall ſinnes, doe thereby take occaſion to conſider and examine themſelues throughout.* I gather this from the manner of *Dauids* ſpeech here in the latter Clauſe of this Verſe. Hee begges the ſame thing (as I haue ſaid) in the generall, which hee before craued, *viz. pardon of ſinne, the putting away, the thorow waſhing, the cleanſing, the blotting out, the purging, the turning aſide of the Lords angry face,* all theſe particulars hitherto mentioned in this Pſalme, haue reference to that one thing, that *hee might be pardoned.* But now whereas in the former Verſes hee ſpake ordinarily, ſo as that he might ſeeme to attend onely the ſinnes appertaining to this great Euill of his whereof *Nathan* had reproued; yet now hee ſpeakes as a man charging himſelfe in his owne thoughts with ſundrie other thinges, *Hide thy face from my ſinnes, and put away all mine iniquities*, which to me is an argument hee had taken occaſion by the awaking of his conſcience after this great offence, to ſuruey himſelfe more exactly; ſo that now hee had many more things elſe whereof to accuſe himſelfe, and for which to craue forgiueneſſe, then this one with the appurtenances: as if hee had ſaid, *O Lord, this worke vpon me by* NATHANS *Miniſterie for this hainous crime, hath moued mee to fall into an exact conſideration of mine owne eſtate, and to a diligent viewing of my ſelfe in the glaſſe of thy Law; and now the more I looke, the more I find: I ſee well, that as the ſinne hath many more limbes and branches then I ſuppoſed, ſo I my ſelfe in many other particulars, am iuſtly chargeable: and therefore I am now a ſuiter to thee, not for the pardon of this ſinne onely, but I pray thee to bee gracious vnto mee in the waſhing out of all mine iniquities. Guiltie I am in many thinges, let thy mercie reach to the waſhing, and purging, and remitting them all.* Thus wee ſee how *Dauid* increaſed in the vnderſtanding of his ſinnes, and how good it was for him, that hee had not by and by that aſſurance and feeling of Gods reconciliation with

him

him which he craued: for this putting him off in his ſuit, made his prayers more feruent, and his ſearch into himſelfe the more exact. In the beginning he tooke occaſion by his great ſinne in act, to conſider the ſinne and ſtaine of his nature. It ſeemeth now by his wordes [*all mine iniquities,*] that hee was gone a ſtep further, and ſaw yet more and more into himſelfe. Thus is the diſpoſition of a man truely *touched*, there is no end of his iealouſie and ſuſpition towardes himſelfe, when hee is once deeply ſenſible of his owne failing in ſome ſpeciall particulars. He deales with himſelfe in this caſe, as a man would doe with a ſeruant whom hee had truſted long, and after finds him in ſome two or three matters of importance to haue much deceiued him, hee falls then to examining him againe and againe, hee renueth his accounts, lookes backe vpon olde reckonings, ſearcheth his cheſts, maketh inquirie here and there, where and with whom hee had any dealings; he thinkes, If he hath beene falſe to me in theſe things, why not in ſuch and ſuch things alſo? So hee hauing found ought the falſhood of his heart, and the power of his corruption in ſome few ſpecialties, begins eft-ſoone to pry further into himſelfe and to fall to that which [m] is called *the ſearching and trying of the wayes*. *Dauid* tearmeth it (and it is an euidence of his practice in that which I note from him) [n] *conſidering his courſes*. Hee now doubts all his carriages and thinks, Why may I not haue ſinned in this and in that as well as now in theſe things. This makes that plenty of confeſſion in thoſe that repent truly. A carnall man that ſhould heare what they lay in their owne charge, would thinke them to be euen the worſt of men, becauſe of this their peremptory dealing with themſelues.

m *Lam.3.40.*

n *Pſal.119.59.*

The Vſe.

Let mee now in this Vſe commend this to you as a certaine marke of true Repentance. There is a counterfeit repentance as well as a true. There be ſad and heauy fits which are like theſe which are cauſed by a troubled conſcience, but yet indeed are no other but fruits of worldly ſorrow, which the Apoſtle ſaith, cauſeth death. There is a great likeneſſe in melancholicke paſſions to a troubled Conſcience: but our beſt Diuines with one conſent, doe make this one ſpeciall and maine difference betwixt the one and the other, *viz.* the melancholicke perſon in his full fits, hath a kind of trouble about ſinne, but it is only in a confuſed manner, more out of ſome affrighted imagination, then out of any diſtinct and certaine apprehenſion: yea, and ſometimes is more troubled about ſinne, ſo ſuppoſed to be, then about of one that is ſo indeed. Now the man afflicted in conſcience, his trouble ariſeth out ſome certaine knowne corruption, and out of a true conceiuing of Gods wrath, and then he ſatisfieth not himſelfe in the generall, but proceeds, as I note in *Dauid* here, with himſelfe, from point to point, from one degree to another, till hee can come to ſpeake betwixt God and himſelfe of many iniquities, ſuch as hee aduiſedly knowes to be ſinnes, and himſelfe to bee guiltie of. Obſerue this then as a ſpeciall matter; If ſinne felt, moone thee to a further triall of thy ſelfe, that thou mayeſt ſee more and more into thine owne ſoule, and ſo charge thy ſelfe before God with particulars,

Note.

culars, this is a token of a true *touch*; this is a pledge of true Repentance. I see no reason, but I may iustly conclude from this speech, that *Dauid* diued further and further into himselfe, and was carefull against euery particular time of asking pardon, to find out in himselfe more and more to acknowledge and to craue forgiuenesse for. He spake of *Sinne* at first, after of *iniquitie*; but now hee is come to talke of *all his iniquities*; as though the number of his sinnes did muster before him in a greater summe then at the first.

The fourteenth Lecture.

VERS. 10.

Create in mee a cleane heart, O God, and renew a right spirit within mee.

HItherto *Dauid* had beene a Suiter to God for forgiuenesse, and for the assurance thereof sealed vp vnto his soule, for the setling of his ioy; and for releeuing of that anguish of soule, into which hee was brought by this great offence. Now hee falleth to craue for sanctification, and for settlement in a better course for time to come. This is the effect of this Verse. And inasmuch as this is the matter of the whole Verse, therefore before I come to the particular handling or diuiding thereof, I will note this Doctrine out of the order and coherence: *viz.*

The first Doctrine. *That the true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanied with crauing and caring, to be preserued from the power and seruice of corruption.* DAVID is here as earnest to haue his heart purged from the inclination to sinne, as himselfe to be freed before God from the guilt of sinne. Hee begges of him to shew him that mercy, that *Corruption* may not hereafter be so strong in his heart, as to ouercarry him againe either into the same, or the like offence. He is here in a patterne to vs how to carry and frame our Petitions for forgiuens: *viz.* so as that wee may shew our selues as desirous to auoid future euils, as to be set free from the condemnation of those which we haue already done. A like disposition vnto this here wee shall finde in this *Dauid*, *Psal.* 19. If wee begin at the 11. Verse and so descend, wee shall finde how in him, the knowledge of Gods Law had brought forth the knowledge of sinne. For out of his meditation touching the Law, and the worth and excellency thereof, he brake forth into a confession, *Who can vnderstand his faults?* with the acknowledgment of his guilt of a numberlesse number of sinnes, he ioyneth a prayer for forgiuenesse, *Cleanse mee from secret faults*, Presently vpon that, followeth a request for the time

time to come, [a] *Keepe thy seruant also from presumptuous sinnes, &c.* See: a Verse 13.
there his desire to bee kept from following Corruptions, equall to his willingnesse to bee deliuered from the guilt of former euils. This is taught vs in the very mould and course of the Lords Prayer: next to the Petition for *Forgiuenesse*, is annexed the request for not *being led into Temptation*: because as they which are in the greatest fauour with God, hauing obtained the forgiuenesse of sinne, are most subiect to temptation; so they which haue obtained the one, must make it their care to be fenced and preserued from the other. There is this maine reason for this point: in all our desires and endeuours in whatsoeuer wee intend, God, by vertue of the first Commandement, ought to haue the preeminence; his Glorie, his Honour, the doing of his Seruice, the pleasing of him ought to bee preferred before all. Thus must it bee in the matter of sinne: I must hate it more for Gods sake, because by it he is displeased, than for my owne sake, because I, through it, am indangered. Now, if I shall desire forgiuenesse of by-past-euils, not caring to haue my heart cleansed, as that I may not againe be ouer-carried, whom doe I herein respect most? God or my selfe, Surely, my selfe, It is a signe that I loue sinne till well enough; the committing of it I like, onely I am loth to take the smart that followeth it: whereas, if I did (as I should) desire forgiuenesse of euils done, out of sorrow of heart to haue offended God, and for that especially; then the same reason which moues mee to bee earnest for pardon respectiuely to sinne done, would induce mee to bee earnest for grace respectiuely to sinne yet to come. Inasmuch as God (whom especially my eye must be) shall be dishonoured by the one as much as by the other: when a man prayes to be forgiuen for sinne, and withall to be restrained from sinne, it is a meere mockerie, it is a signe that he aymes onely at his owne liberty, and not at Gods glorie; and that if it were not for the iudgement of sinne, hee would neuer bee much troubled about sinne: so that when the heart is rightly affected, it is as well not to sinne, as not to be called to an account of sinne. I haue begged a double cleansing, one from the guiltinesse of sinne; another from the filthinesse of sinne, a double discharge, one from the damnation of sinne, another from the dominion of sinne: a double grace, the one a remitting grace, the other a renuing grace. Hee knew iustification and Sanctification to be vndiuidable; [b] *Hee that confesseth his sinnes* b Prou. 28. 13.
and forsaketh them, he shall haue mercie. He that ioynes with his acknowledgement of what he hath offended in, a setled purpose to renounce and leaue off against the same, yea, and all Corruptions else, he it is whom God respects; this is he which shall find fauour with the Lord.

This Doctrine in the Vse vrgeth this vpon vs, that forgiuenesse of sinne is not to be asked of God, with an intent to embolden our selues vpon the hope of fauour, to make lesse conscience of our wayes, and to sinne aduenture vpon any knowne euill so much the more; but it is to be vsed, that it may quicken in vs a care to walke afterwardes with the greater circumspection, and with the more desire to keepe our selues vn-

The Vse.

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ſpotted of the World. Nay, let vs know this, that wee are hereby to be iudged of, whether wee pray vnto God for pardon in ſinceritie, and ſo are pardoned accordingly; namely, if wee ſtand vpon our guard againſt ſuch ſinnes, whereunto the corruption of our nature, helped forward by the cunning and policy of the Deuill, doth incline. If the queſtion bee put to vs, whether our daily and earneſt requeſt bee, that God would forgiue vs our ſinnes; no doubt wee will be ready to ſay, and to anſwere boldly, that it is: and wee will bee very confident in it, that there is not a day paſſeth ouer our heads, in which wee doe not heartily crie God mercie. But how ſhall wee bee tried whether wee doe as wee ſay but by this? whether with our deſires and ſuites for the pardon of ſinnes paſt, wee haue a care that wee may be ſtrengthned by grace to preuent ſinnes to come. I pray conſider this. It is a ſpeciall teſtimony for mans ſoule, that all the ſinnes which he hath heretofore committed in all his life paſt are vtterly pardoned, and waſhed cleane out, in the bloud of Chriſt, if in truth of heart, and in feeling of ſpirit, and in ſinceritie of affection, hee couple together theſe two requeſts, *Hide thy face from my ſinnes*, and, *O God, create in mee a cleane heart. O Lord, forgiue mee my former offences; and not ſo only, but inable mee by thy ſpirit for hereafter, that I may liue more vprightly, and haue an happy victorie againſt my euill corruptions.* Neither let vs deceiue our ſelues, as wee are apt to doe, in thinking that we thus pray againſt future ſinnes, and that wee doe deſire God to preſerue vs from falling into ſinne: but if we make this Request indeed, it will appeare by our conſtant ſtriuing againſt ſinne, and by our watchfulneſſe to preuent ſinne, and to auoide the occaſions of ſinne. He that makes no conſcience of ſinne hath no forgiueneſſe of ſinne: and hee who in his courſe ſheweth himſelfe fearefull to offend, and wary of euill, as one that had beene once ſtung and bitten by it, that mans ſinnes are pardoned, that mans ſoule is diſcharged through Chriſt before the Tribunall Seate of God. I would wee would not forget this. Doth thy Conſcience ſmite thee for ſome groſſe ſinne, and art thou afraid what will become of thee becauſe of it, and wouldeſt thou faine be deliuered from it? Behold, we haue an *Aduocate* with the Father, *Iesus Chriſt*, &c. goe to God in humilitie of ſoule, and ſorrow of heart, and deſire him to purge thee with the *Hyſope* dipped in his bloud; but beware of dallying with him, bee ſure thy reſolution be as ſtrong againſt ſinne to come, as thy deſire is feruent to be releaſed of that which is paſt, or elſe be aſſured thy Prayer for pardon is in vaine. By a kind of naturall inſtinct, a man may haue an earneſtneſſe of deſire to be releaſed from the guilt of ſome great ſinne with which he is intangled, but it is grace when one ſo deſires to be freed from a former fault, as that hee may be vpheld by the power of God from any the like euer after. Chriſt offereth himſelfe ſo to diſcharge from ſinne, as that wee ſhould not henceforth liue in the ſeruice of ſinne. Euer then be ſure when thou commeſt to treate with God in the matter of ſinne, to caſt the eye of thy minde two wayes; vpon the time paſt, and vpon the time to come; vpon ſinnes which thou haſt

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beene ouer-carried by, and vpon ſinnes which thou maiſt fall into: and in crauing fauour for the one, craue alſo ſtrength againſt the other. Thy ſincere & hearty deſire for the latter, is the beſt euidence thou canſt haue of a grant in the former; and the former is but hypocriſie when the latter is forgot. Sanctification is the ſureſt pledge of iuſtification: and the deſire to haue a cleane heart, the moſt certaine teſtimonie of an acquitted heart. My ſaying, when I haue done amiſſe, *I cry God mercy*, ſhall not ſerue my turne, if my heart be not bent to offend no more. This was to be obſerued hence, that *Dauid* after his importunite for pardon, falleth now to be Petitioner for a better heart, and that his ſpirit may bee confirmed in good for the time to come. It ſeemeth that hee had well profited in the ſchoole of a wounded conſcience, that hee was ſo faine to haue his heart cleanſed and purged from *Corruptions*.

I come now to the words of the Verſe. I will deuide the Verſe, according as it is apt and ready to deuide it ſelfe, into two Clauſes, ayming in common at the ſame thing, but yet as ſhall appeare in handling, with ſome difference of matter, giuing iuſt cauſe to take view of both apart. The firſt, *Create in mee a cleane heart, O God.* Heere we are to obſerue; firſt, The matter ſpecially asked. *A cleane heart to be created.* Secondly, The party of whom it is asked (*O God.*) In the former, I am firſt to open three maine and principall words; firſt *Heart*: ſecondly *Cleane*: thirdly, *Create*: theſe three expounded, will make way to that ſtore of inſtruction which the place affords.

The Verſe deuided.

Heart, what meanes.

For the word *Heart*, thereby is not here meant that fleſhly part of the body, which we commonly ſo call, though ſo the word be ſometimes taken in Scripture, as when it is ſaid of *Iehoram*, that the *arrow* of Ahab ſhot at him, *went through his heart*: But by it in this place we conceiue, that which ſome learned call the *Heart* of the heart and ſoule which keepes its chiefe reſidence in the heart.

c 2. *King.* 9. 24.

Cleane heart, what.

Secondly, For *Cleane*: by it is intended a purging from Corruption, and ſinne; Verſ. 7. was meant freedome from the guilt of ſinne; by it freedome from the filth thereof.

Create, what it ſignifieth.

Thirdly, Touching the word *Create*; In ſtrait ſpeaking it betokeneth the making of a thing of naught: ſo that to *Create a cleane heart*, is properly to begin in a mans ſoule, a worke of holineſſe and ſanctification not wrought. Which although it be the true meaning of the words, we muſt not ſo conceiue of them, as if there had neuer yet beene any meaſure of grace in DAVIDS *heart*, no manner of inward *cleanneſſe*: farre be it from vs to thinke, It was a fruit and a teſtimony of inward *cleanneſſe*, that *Dauid* did here pray to obtaine it: a thing which hee could not haue done, had he not beene in part cleanſed. Alwayes the ſincere deſire of any ſpirituall good, is an argument that there are already ſome beginnings of that good. But thus wee muſt vnderſtand it, that *Dauid* here ſpeaks according to his preſent feeling. This great ſinne, of his had (he thought) killed and quenched all goodneſſe in him, that hee was one, conceiuing himſelfe to be vtterly deſtitute of all, euen the

ſmalleſt

ſmalleſt ſparkes of holineſſe. And then beſides, as in other things, the feruency of a mans deſire to haue more, makes him to thinke that which he hath in that kind to be nothing; ſo *Dauid* being ſtrong in his deſires, to haue that[d] which is called *full holineſſe* wrought in his heart, accounted that meaſure which he had herein, to be not worth the ſpeaking of Thus is the ſenſe. We may yet better vnderſtanding it, if we ſuppoſe *Dauid* thus ſpeaking; *O Lord, this my foule ſinne, mee thinkes it hath made ſuch an vtter ſpoile of all goodneſſe in mee, that I muſt now become a ſuiter to thee to make all new: I can ſee nothing but a lumpe, and euen a very world of filthineſſe and corruption in mee: I pray thee caſt my heart into a new mould, and plant in my inward parts ſuch a meaſure of true holineſſe, as that the natiue nauſineſſe of my diſpoſition, may neuer any more breake out into any ſuch foule and ſcandalous enormitie.* Thus haue wee the full meaning and purpoſe of *Dauid* in this Clauſe. Now, here I mought ſpeake of the hauocke and ſpoyle, which a great ſin committed, makes in a mans ſoule. As indeed, inaſmuch as this Verſe, and the two which follow, doe all ioyntly giue euidence therof, it ſhall not be amiſſe briefly to ſet downe that concerning this Doctrine.

d 2. Cor. 7. 1.

The ſecond Doctrine.

That the falling of a child of God into ſome great and ſpecial ſinne, doth robbe him in his owne feeling of all former graces whatſoeuer. This appeares by *Dauid* in this Verſe, and the two next touching the poſſibilitie for a deare child of God to bee ouer-taken with ſome foule miſpaſſe according as *Dauid*, here is a proofe; ſo I handled that point at large in my firſt Sermons vpon this *Pſalme*. Now, what a change was wrought in *Dauid* hereby, theſe ſpeeches of his doe make it manifeſt; looking into himſelfe he ſaw an vtter waſting of all former goodneſſe, he felt no power of goodneſſe, no working of Gods Spirit, no comfort in the aſſurance of Gods fauour, nothing could he perceiue in himſelfe, but corruption and filthineſſe, and the ſame working ſtrongly in him to the drawing him on to a renuing of his ſinne, and to a continuance therein; deadneſſe of heart, dulneſſe of ſpirit, horrour of conſcience; himſelfe in ſuch a caſe, as if he had not known what grace or goodneſſe meant. Here he prayeth for *cleannеſſe of heart*, as if he had neuer any: for the renuing of good motions, as if they were now vtterly decayed. Here ſeemes after as he were in the way to be vtterly caſt off, and quite depriued of the ſauing graces of the Spirit, and graces for *the hope of ſaluation*, as if it were vtterly gone. Thus was this ſinne in him like that *wild Boare*, to which the *Pſalme* compareth the enemy that had ſpoiled the Church of God, which layeth waſte the [e] Vineyards. Or like that *[f] raging raine that leaueth no food.* Or as ſome violent fit of ſickneſſe, with which when [g] *God doth chaſten man for his Iniquities, like a Moth he maketh his beauty to conſume.* There was a kind of Winter come vpon *Dauid*, and his ſinne like a boyſtrous and a biting wind, had withered and blaſted the former flouriſhing of Gods graces in him. Hee himſelfe when hee came to take view of himſelfe, ſaw himſelfe ſo ſtripte, and ſo diſrobed, that as a man that was to beginne all againe, hee ſueth for holineſſe, and comfort,

and

e *Pſal.* 80. 13.
f *Pro.* 28. 3.
g *Pſal.* 39. 11.

and the like; to bee euen now as it were a fresh planted in him. And as concerning this particular request, it doth iustifie that which is taught by Diuines concerning sinne, *viz.* That in an enill committed there are three things: first the *fault*, whereby Gods Law being broken, hee is offended. Secondly, The *Guilt*, through which the offender is (as it were) bound ouer to punishment. Thirdly, the *punishment it selfe* in Gods iustice appertaining to it. Fourthly, A *certaine staine* or *blot* left behind in the offender, by which his naturall corruption being stirred vp and wrought vpon, hee is become the more apt and prone, either to the same offence, or to some other. Thus was it now in *Dauid*: and this was that staine left behind by that great sinne, like that slime which the Snaile leaues when it creepes. Thus had it, I may so speake, muddied his heart, and made his corruption worke more strongly in him, so that hee felt himselfe more apt and inclineable to commit such a sinne than hee was before: like a dropsie man, who the more hee drinks the more he desires to drinke. *Dauid* was so sensible of a kind of poisone & working filthinesse within him, which the desire of his soule was, might be remoued. The most fitting example which I can remember in all the Scripture, for the iustification of this truth, is that of *Sampson*. The tale is well knowne, how he was intangled with the loue of *Dalilah*, who being hired by the *Philistims*, neuer left importuning him, and crauing vpon him vntill shee had wonne him to let her know wherein his great strength lay: when he had told her, and she had made Vse thereof, sending for a man to shaue off the locks of his head, as his awaking he arose vp, and went out, thinking to doe as in former times, not being aware wherein to hee had cast himselfe by this sinne: like a man whose house being robbed by night, knoweth not what hee hath lost, vntill the light of the day discouer it. But the *Philistims* his enemies came vpon him, and he thought to haue resisted them, as in times past; but he found an alteration, and that the graces which hee had inioyed were feebled, darkned and euen drowned in him, as if he had lost them altogether. Wee may see in *Dauid* and him too what a woefull estate sinne bringeth themselues, by sinning against God. *Salomon* by his fall, being the wisest among the Sonnes of men, brought himselfe to a kinde of foolishnesse. Little would any man haue thought, that one of his extraordinarie gifts and of his knowledge in heauenly things, and who had with such speciall wisedome spoken for others instruction, touching the hatefulnesse of the sinne of wantonnesse, how a man not warie of it, is led by it like an Oxe to the slaughter, and as a foole to the Stockes for correction, should yet be so farre intangled and so besotted that way, as that to please them with whose loue hee was so insnared, *his heart should turne after other gods, and hee should worke wickednesse in the sight of the Lord*, which yet wee read he [i] did: and so much did he dishonour himselfe, and diuest himselfe of all his admirable gifts by this course, that albeit there may be good probable arguments of his recouery, yet it is so left in Scripture, as a matter not without some question altogether. It may

[h] *Iudg.* 16.

[i] 1. *King.* 11.

very well bee, that he neuer attayned againe to that measure of spirituall worth from which hee fell, nor to haue that honour and esteeme in the hearts of Gods people, which he sometimes had. Shall wee thinke that *Peter* when he had denied his master, wept only for the offence simply, and not also for the change hee found in himselfe; the graces of God being weakened and shaken in him by this fall? Thus to shew to what exigents euen the children of God doe bring themselues, by giuing way to their owne affections. A great sinne puts all out of order and is like a pestilent burning feuer which distempereth the whole body, and makes all a mans former health and strength, all his vigour and stomacke, and whatsoeuer else doth accompanie a sound estate, as if it had neuer beene.

The Vse. To warne all that feare God, to beware how they suffer themselues by their owne vnbridled dispositon, to bee caried away into any great offences. The entrance into an euill is pleasant and inticing, it comes creeping and with great shew of submission, and with many faire and subtill promises to bee admitted; Oh, it will remaine but a while, it will not be ordinarie, it will gide place when you will, and that you be disposed to remoue it by repentance. But if it bee once let in and giuen way to, it playeth the Tyrant, and like some trecherous enemie, who in the besieging of a Towne, promiseth the inhabitants that vpon their yeelding, hee will giue them their liues and goods, and desires no more but to be master of that place; but when he is once got in makes spoyle of all, giues leaue to his souldiers to take their pleasures, and commands the slaughter of all that may be found: so it, notwithstanding the fawning and crouching thereof that it may be receiued, and the promising to be ruled as the committer will, yet when it hath obtained entrance, it layeth about, and puts downe godlinesse from the power and authoritie that it had, and sets vp it owne banner as a signe of victorie. I see no reason in the world but that I may say this touching *Dauid*, that while he was consulting with himselfe vpon the sight of *Bathsheba*, about the fact after committed (for it is against all sence, to thinke that he fell to it without some discourse and parlie with himselfe about it) hee gathered together many particulars that might embolden him to aduenture: Haply thus; *It should be but once, and that could not bee very dangerous; and no sooner would hee haue done but hee would repent and bee humbled for it: no doubt hee should bee able to recouer againe, without any great hazzard to his soule: one fact hee might hope should not so much weaken the gifts and graces that were in him.* Thus was *Dauid* like a man giuen to his appetite, who being charged by his Physitian in any case to beware of such and such meates, yet when he seeth it, cannot temper himselfe from it; Oh, it shall be but a draught, or a morsall, and a little will doe but a little harme; and if it be a meate like to ouercharge the stomacke, perhaps it is hoped that a little *Aqua-vitæ*, or a cup of Sacke taken after it shall helpe all. But (alas) poore *Dauid*, when hee had once yeelded to his owne inchanted and beguiled heart, to taste of this forbidden fruit, he

hee felt now the ſurfet thereupon to bee ſo extreme, that he was almoſt brought to a kind of hopeleſneſſe of recouerie. Nothing now ſaw hee in his heart but corruption, and a ſtrong bent to that ſame vngodlineſſe; his motions were vnchaſte, his deſires vicious, his ſpirit dead in regard of that ſtate which was wont to be; no comfort to thinke one God, no aſſurance of ſaluation, but a kind of an affrighting horror, in ſtead of that ſweete and gracious comfort which ſometimes hee did inioy. Oh that we would learne by this example to beware of relapſe, to take heed of falling into knowne euils after grace receaued! It is vnpoſſible for a man to take libertie to himſelfe to liue after the fleſh, though as lie foolishly thinks, but in ſome one perticular, and that but ſparingly neither, and yet to keepe the Lord ſtill cloſe with him, ſtill to retaine his zeale, inioy his comfort in Gods promiſes. No, no, this begets an euill conſcience, cold comfort: few and thoſe faint prayers, leſſe fellowſhip with God in our ſuits, no aſſurance of ſaluation: yea, which is worſt of all, ſometimes there is cauſed here by ſuch a ſtupefaction and benummednes, that theſe and the working of them being abated, yet they be not felt, but the matter is borne out without complayning: and to that ſometimes is one brought by this meanes, that there is ſuch a ſtrange change in him, that when as in the dayes wherein Gods Spirit was liuely in him and his conſcience working, he would haue beene greiued for want of the leaſt grace, now the want of a great deale neuer troubles him. Doubtleſſe, ſome ſuch kind of ſenſleſneſſe was growne vpon him, till *Nathan* rowzed him, ſo that hee was not ſenſible of his ſpirituall loſſes by this raging ſinne: but now that he was awaked, and how it was, and hee began to make an inuentorie of particulars, alas, was hee in this in the midſt of all his other miſeries, that hee now come to ſee where hee was, and whereto he was come. This caſt him vpon his knees, and wrung out theſe feeling prayers from him: *Cleanſe my heart: Renew my ſpirit: Caſt me not away from thy preſence: Take not the Spirit from me: Reſtore me to the ioy of thy ſaluation: Eſtabliſh me with thy free Spirit.* All this ſtill ſpoken, to let vs vnderſtand how dangerous a thing it is to turne the graces of God into wantonneſſe and to dally ſo long with the inticements to knowne euils, till the fiſh after long playing with the baite, wee bee caught with the hooke, and then looſe we know not what, till we are brought to feele it by our ſmart, Remember by this place, that ſinne playeth *Rex* where it raigns: we muſt not thinke, it is no more but to doe it, and when the act of the euill is gone. It is like an vnruly ſwaggering gueſt, who leaues behind him in his lodging the remembrance of his diſorder, when he is departed: ſo doth a great ſinne ſuch as *Dauids* here, leaue a noyſome ſtinke after it, a filthy ſlime behind, which is not eaſily voided, is not eaſily remoued. A man neuer yeelds to his owne corrupt diſpoſition for the committing any ſuch euill but hee is ordinarily more willing for the ſecond act then to the firſt, ſo ſubtill is the Diuell to make roome for himſelfe, when hee hath once got in his claw. This was neceſſarily

Note.

to be obſerued from hence, that *Dauid*, a man not vnſanctified, a man not vtterly depriued of Gods Spirit, a man not caſt out of the fauour of God; yet prayeth here for holineſſe, as if he had none; for good motions, as if all of that kind were dead within him; for *the ioy of ſalvation*, as if he felt no comfort. Oh! ſee the ſpoyle that followeth a mans yeelding to a knowne ſin after grace receiued, though it be but once. Be wiſe, neuer to truſt ſinne, though in ſeeking to win thee to it, it ſeemeth neuer ſo reaſonable. The more grace any man hath receiued, the more hurt hee receiues by a great ſinne: according as if a ſwine, or a beaſt of waſte, breake into a field of goodly corne, or into a fine and flouriſhing Garden, it makes more ſpoyle by farre, then if it get into a barren paſture.

I proceed, and in proceeding I find much matter to offer it ſelfe vnto mee, and euen as it were to preſſe vpon me. But I will order ſuch particulars, as I thought once to haue handled a part as ſeuerall Doctrins, ſo as that I will reduce them all to one head, thus;

The third Doctrine. *That a cleane heart is a Iewell of great price, and eſpecially to bee deſired and ſought by euery Chriſtian.* What *a cleane heart* is, I haue acquainted you; a heart freed and purified from Corruption, ſo as that though Corruption remaines, yet it is ſubdued, it is not delighted in, it is not cheriſhed, it preuayleth not to the carrying of a man away to the ordinarie practice of apparant Euils. This is a *cleane heart*, this was the heart which DAVID prayed for. His praying for it, argueth it to be a matter of ſome ſpeciall worth. His preſent caſe had made him to know the excellencie of it now more then euer. And then againe, we are bound by his example, both to eſteeme it, and to labour for it: if it were *Dauids* dutie to indeauor it, why ſhould we thinke him more to be bound in this then we our ſelues are? So that this that I haue named, cannot with any colour of reaſon be denyed to be the Doctrine of this place. Now giue me leaue to ſhew the truth thereof yet a little further. The ſaying is well knowne; k *My Sonne* (ſaith God) *giue mee thy heart*, ſhall wee denie God in this? Hath he not beſt right vnto the heart, that made the ſame? Now if we ſhall giue him our heart, what maner of heart ſhall it be? God is light, and puritie, and perfection it ſelfe, an vncleane heart hee cannot delight in: and what is more impure or vncleane in it ſelfe then mans heart? l *It is wicked aboue all things.* m *The imaginations of it are onely euill continually.* n *The thoughts of it are abhomination to God.* o *It is defiled* p *Out of it come euill thoughts, murthers, adulteries, fornications, theſts, &c.* Such a heart is not fit to be preſented vnto God. God himſelfe ſheweth what hee requires in this behalfe: q *Seperate your ſelues from the vncleane thing, and I will receiue you.* Hereupon hee calleth vpon vs: r *Purge your hearts.* ſ *Bee renewed in the ſpirit of your minde.* t *Make you a new heart, and a new ſpirit.* Doth not this proue the neceſſity of deſiring *a cleane heart*? God requires the heart, and vnleſſe it bee *a cleane heart*, hee cannot endure it. Againe, the fauour of God in this life, the liuing with God in the life to come, belongs *onely to the cleane-hearted:* u *God is good to Iſrael*: and who be they

k Prou. 23. 26.
l Gen. 6. 5.
m Prou. 15. 26.
n Tit. 1. 15.
o Matth. 15. 19.
p 2. Cor. 6. 17.
q Iam. 4. 8.
r Eph. 4. 23.
ſ Ezech. 18. 31.
t Pſal. 73. 1.

they which are the *Israel of God, euen the pure in heart?* there is the marke. *Who shall ascend into the Mountaine of the Lord,* (that is) who shall bee a true member of Gods Church on earth, and remaine and dwell for euer with him in Heauen? He makes answere, [x] *Euen he that hath innocent hands, and a cleane heart.* [y] *Blessed are the pure in heart:* they shall behold his louing countenance here reconciled to them in Christ, and enioy hereafter that presence of his, in which is fulnes of *ioy.* Then thirdly, the heart of a man is the Fountaine of all his actions; [z] *Therefrom commeth life.* All working deriues its beginning thence. Now in reason the Fountaine must be sweet, before the water can be wholesome: The Tree good, before the fruit fauory; according to our Sauiours Rule: There must be first a renewed heart, before there can be a reformed life. Fourthly, the Lord measureth all our actions be our hearts. The most glorious, and among men not onely vncontrollable, but commendable action, is hatefull before God, if the heart be naught. What did the Lord esteeme the [b] *Pharises and Scribes, who did onely cleanse the outer side of the Cup and of the Platter, but within they are full of bribery and excesse?* and are therfore iustly by our Sauiour compared [c] *to whited Tombs, which notwithstanding they appeare beautifull outwardly to the eye, are within full of dead bones and filthinesse.* Therefore in all things, howsoeuer men looke no further then the outward appearance, yet *God iudgeth the hearts.* Lastly, albeit a man begin in a commendable course, and giue therein good hope to others, that he is in a good way; yet if the heart be not as it should be, there can be no continuance, there will be a falling back againe to the old wont. It is herein as with the Tree whereof which though the body bee cut downe, *yet the roote remaining in the ground, it will sprout by the sent of water, it will bud and bring forth boughs like a plant.* And hereof wee haue a pregnant example in one of the old Israelites spoken of; [f] *When God slew them, they sought him earnestly.* This was well, was it not? Yes, as farre as man could iudge it was excellent; yet the the Spirit of God addes immediately, *They flattered him with their mouth, and dissembled with him with their tongue:* and whence came that? see Vers. 37. *Their heart was not vpright with him.* This made them [g] *to turne like a deceitfull bow.* Thus I hope, now it is plaine and manifest vnto vs, that *a cleane heart is a precious pearle, and worthy by all meanes to be prayed for, and laboured after.* DAVID thought it, and so must wee. His thoughts and courses are discouered to vs for example: God requires it, and he enioynes no base things, neither is it fit for vs to deny him what he craues. It is that which onely makes capable of all both present and future spirituall blessings. It is that, without which none of our actions can bee good; wee are Hypocites in our best duties if it wants: wee can neuer persseuere in any honest way, if we be not so furnished. This is the summe of my proofe for this Doctrine.

You will easily conceiue (I suppose) to what vse you must put this Doctrine. For, wherefore should I commend vnto you a *cleane heart,* by the termes of a *precious Iewell* or why should I goe about to proue

The vse.

it

x *Psal.*24.3,4.
y *Matt.*5.8.
z *Pro.*4.23.
a *Mat.*12.33.
b *Matt.*23.25.
c *Vers.*27.
d 1.*Sam.*16.7.
e *Chap.*14.7.
f *Psal.*78.34.
g *Vers.*57.

it to *be worthy the desire of every Christian*, how to winne and to perswade all you which heare me with the same feeling (if it be possible) and with the same fervency, to make continually the same suite which *David* here did, *Create (O God) in me a cleane heart*. Saint *Paul* saith, *Holinesse is a thing*, therefore to be followed, because without it no man [h] *shall ever see God*. [i] *God hath called us with an holy calling*: and [k] *redeemed us by Christ, that wee should serve him in holinesse before him all our dayes*. Howsoever the world make a iest of holinesse, yet vntill wee may be truely called like the Hebrewes, [l] *Holy Brethren*, we can haue no *assured hope of being saued*. All Gods promises doe euen vrge it vpon vs, that wee should striue to [m] *grow vp into full holinesse*. Now, if wee haue any desire indeed to bee holy, and are as willing to be sanctified, as to bee iustified; here is the Rule, to begin first with our hearts. Let the life of Corruption, which is naturally in our hearts, be choked, the fruit of sin will quickly decay and languish in our liues: Otherwise, though it may for a time seeme to be quelled, yet it will at last breake out againe, according as the hypocrisie of *Simon Magus* soone bewrayed it selfe, because his *heart* (notwithstanding the fairenesse of his profession) *was not right in the sight of God*.

h *Heb.*12.14.
i 2.*Tim.*1.9.
k *Luk.*1.75.
l *Chap.*3.1.
m 2.*Cor.*7.1.

Touching a cleane heart more at large.

To perfit this Vse, I will shew briefly: First, How and whence *a cleane heart* must be expected. Secondly, How it is wrought. Thirdly, How it is discerned. The former of these might be handled by it selfe apart, considering how I made it a branch of this first Clause. But for shortnesse sake I will comprehend it vnder this, yet so, as that nothing necessarily appertayning to it, shall be let slip. Thus then first, *a cleane heart* is to be craued of God; so here DAVID, *O God*, acknowledging it to bee his worke wholy: and euen a kind of *Creation* which is Gods peculiar, whereupon a regenerate man is termed a [n] *new Creature*; [o] *Gods workemanship*: It is [p] *the God of peace which sanctifieth*. Hee assumeth it to him to [q] *put a new spirit within the bowels*. It is vnpossible that mans heart, being naturally such a sinke as it is, should cleanse it selfe. Out of his filthinesse, how can there come any such [r] cleannesse? Indeed wee are willed to make [s] *a new heart and a new spirit* from whence some would conclude some ableneſse in man for this worke: but such places doe rather shew what a man should doe, then what he can doe; and tend to the making of him sensible of his owne vnableneſse; which when hee hath found vpon triall, he may be moued to seeke to him [t] *who worketh both to will and to doe*. So then if we would haue *cleane hearts*, we must [u] *lift vp our eyes to him that dwelleth in the Heauens*.

n 2.*Cor.*5.17.
o *Ephes.*2.10.
p 1.*Thes.*5.23.
q *Ezech.*11.19. & 36.26.
r *Iob.*14.4.
s *Ezech.*18.31.
t *Phil.*2.13.
u *Psal.*123.1.

Secondly, Hee workes this by meanes. The outward meanes is the [x] *Word*: [y] *Sanctifie them with thy truth, thy word is truth*. The *Commandement of God* is said to be *pure*, and *the Religion* grounded thereon [z] *is cleane*: not only in respect of it selfe in it selfe, as being without mixture of any the least falshood or corruption, but in regard of the efficacy thereof; it makes cleane, it causeth to be pure: *How shall a man cleanse, &c?* (so is the meaning of the word [a] *in taking heed according to the Word*

x *Iob.*15.3.
y *Iob.*17.17.
z *Psal.*19.7,8.
a *Psal.*119.9.

Word. The inward meanes, the Spirit of God; by which the Word is made powerfull, and applyed to the cleansing of the inward: so PAVL, *hee were* thus and thus *polluted* and defiled, with those abhominable and filthy sinnes; *but now are yee washed and sanctified in the name of the Lord Iesus, and by the Spirit of our God.* This Spirit working with the Word, and by the Word, begets *Faith*; and *Faith* hath a speciall gift to *purifie the heart.*

b 1.Cor.6.11.

c Act.15.9.

Thirdly, How is the *cleannesse of the heart* discerned. Here I could name many particulars: I will commend to your consideration these especially. First, A sincere and an heartie desire of inward cleannesse, both to haue it, and to increase in it. It is a sure rule in Religion and Diuinitie that the desire of any grace, is a pledge of the beginnings thereof, because God workes that in vs which he will bestow vpon vs, by moouing our hearts and soules to long after it, and to become earnest suiters vnto him for it. Then againe, when a man desires inward cleannesse, and that his soule may be purged from corruption; it is a token that hee feeles corruption to be in him, that he is wearie of it, that he abhorres it, that it is irkesome to him: and none of those things can be without speciall grace. It was an happy turne for *Dauid*, that his heart was moued to pray thus for a *cleane heart.* No Swine takes more delight to wallow in the myre, then euery man naturally doth in the filth of sinne. Therefore nature is changed, and grace is begun, when *cleannesse* is loued, and increasing in it is desired. Neuer bee gladder of any thing then when out of the sense and dislike of thine owne corrupted nature, thou canst pray heartily for a *cleane heart.* The second marke is that which *Iames* makes a part of *pure Religion* the care *to keepe ones selfe vnspotted of the world.* This is that *cleannesse of the hands* coupled *with the cleannesse of the heart.* A man striues out of consciences towards God, to *keepe himselfe, &c.* And walketh in the world as a cleanely neat man doth in a durty streete, warily and with choosing his steps, and with gathering vp his clothes: so hee is loth to be stained and blotted with the guiltie euils of the times; he considereth his wayes, and maketh straight steps to his feete, and is still in feare, and looking vp vnto God to begge of him to order his goings, and is curious to auoid euen the least spot; this is an excellent signe. Such an one may now and then be sprinkled, as the person I spake of, notwithstanding all his care, cannot but receiue some spot, either by his owne or some others trampling, or by the rudenesse and touch of some not so carefull as himselfe; but it grieues him when it so falls out, and hee is ashamed of it, he will not be at rest, vntill he hath rubbed and wiped it out by repentance. Marke this: A cleane life must bee the Iudge of a *cleane heart.* That is a cleane life, which is free from willing defilements. Neuer speake of thine heart, how good and vpright it is to God, when thy life is stayned with grosse and willing sinnes. The best of Gods children are now and then to bee dashed as they trauell thorow this drousie and muddy world. But they which can lye downe and wallow in the filth and take pleasure therein, woe bee to those, that they are none of Gods.

Markes of a cleane heart.

Note.

d Chap.1.27.

e Psal.24.4.

f 1.Iob,3.18.

The

The fifteenth Lecture.

VERSE. 10.

Renew a right Spirit within me.

THis is now the second Clause of this Verse. In regard of the generall matter it agreeth with the former. *David* doth here (as in it) craue for strength to withstand corruption, that for the time to come hee may walke better then hee hath done formerly. The speciall matter here to be inquired after, is, what is meant by a *right Spirit*.

Words opened.

By *Spirit* DAVID doth here vnderstand the disposition and stirring of the heart, the motion of the mind. [a] *My seruant* CALEB (said God, after hee had taxed the disobedience and vntowardnesse of the greater part of the Israelites) *had another spirit*; that is, *He was a man of a better disposition, hee had a more yeelding, a more tractable and obedient heart. A right Spirit*, is a firme, a constant, a stable *Spirit*, a heart resolued and settled to please God, and to be vpright before him. Now to *Renew*, we all know, is to refresh and reuiue a matter which is perceiued to bee in the way of decaying, and which is now not so good, not so absolute as it hath beene. Thus wee may conceiue of *Dauids* Petition here, as if hee had said, *O Lord, I find in my selfe an exceeding change, it seemeth to me that the way of holinesse is not so sweet, so pleasing, so delightfull vnto me as it hath beene: I doe not so affect good things as sometimes I did; and when I am in a good way, me thinks I am very apt and easie too turned from it: I pray thee to reuiue and quicken thine owne graces in mee: vouchsafe that I may againe feele in my selfe, that firmenesse and stedfastnesse of desire and care to please thee, which I was wont to feele: and that I may no more bee drawne away by the cunning of the Diuell, and the deceitfulnesse of sinne, as I haue lately beene.* This is the sense. Let vs consider of the Doctrine: This is first to be obserued out of the generall estate of the words.

[a] *Num.* 14. 25.

The first Doctrine.

That the graces of God, euen in the best, are subiect to such a kind of abatement and decrease, that they stand in neede of oft renuing. This truth is here very manifest in *Dauid*. A man in spirituall gifts and graces farre exceeding many: nay, wee reade of but a few that did come neere him. Now, here wee see how directly and plainely it is gatherable from his owne words, that there was a marueilous alteration in him, a great decaying and languishing of the working and power of those spirituall endowments, with which God had furnished him, so that he prayeth that he may be vouchsafed a renuing & a requickning of that heauenly Life, which was wont in time past to be more actiue and stirring in him, then

now

now it was; a plaine euidence of this truth, that *there bee abatements sometimes of holy motions euen in the best men.* They come sometimes to that low ebbe, that they seeme to be as persons quite deaded, respectively to those good duties and godly seruices which some times they delighted in. This seemeth to haue been the state of diuers of the *Galathians* in whom there was a strange asswagement of their first zeale, with which they imbraced the Gospell of saluation at first; [b] *They were remoued vnto another Doctrine, from him that had called them in the grace of Christ:* and that *Paul* whom they had once *receiued as Christ Iesus*, they were apt to esteeme as little other then an [c] *enemie*; yea: so much they were gone backe, that *Paul* professed hee was faine to [d] *trauile in birth againe with them:* they were falne so low, as that all was to begin with them a fresh, as if they had neuer had any true and effectuall reasoning with Religion. Was not here a needs of renuing? All *Pauls* labour among them was as a matter vtterly lost, and altogether in vaine: he cryeth out vpon them by the name of [e] *foolish Galathians*, and blames them for their not running so well still, as they had done at the first. And yet in the end we might be assured that they were not all Apostatates, and back-sliders in extremitie, to whom hee thus speakes, but such as were yet in the state of grace, notwithstanding their thus declining; he professeth that hee [f] *had trust in them through the Lord:* and his gracing them with the name of a [g] *Church*, sheweth that hee reckoned them still, in the number of the Beleeuers. The like may bee gathered touching those of [h] *Ephesus*; the vrging of them to remember *whence they were fallen, and to doe their first workes*, is an argument they were much gone backe: and yet with all the commendation giuen them for *Labour, Patience, &c.* is a token that they were yet still, notwithstanding this declining estate, in the state of grace. *Hezekiah* was so worthy a man, that it is said, that [i] *none was like him among all the Kings of Iudah*; yet there came hee which [k] *God left him to trie him, &c.*? That of the Apostle in *putting* TIMOTHY *in remembrance to stirre vp the gift of God which was in him*, which properly signifieth (as it were) *a blowing vp of fire which is beginne to dimme, and to bee smothered with ashes*, is an argument that there is a time (sometimes) euen in the best, in which the graces of God are not so liuely, nor so working as at other times they were. They to whom Saint *Peter* writes, though *they had pure minds* yet the Apostle thought it [m] *necessarie to warne them, and to call things to their remembrance*; a thing needelesse, and a course superfluous, if holy and religious persons were not subiect to some kinde of decrease of liuelinesse. Euen the wise *Virgins* had their *slumbring* and drowzie fits too. What a dull kind of spirit seized vpon the Apostles, when our Sauiour taking them with him at the time wherein hee fell into his spirituall agonie, the night before his suffering; though hee told them that his purpose was to pray, and that his soule was very heauie euen vnto death, and therefore would haue them tarry and watch with him; yet the first and second time hee found them a sleepe, as men without life

b *Chap.*1.16.
c *Gal* 4.14.19.
d *Vers.*16.
e *Chap.*3.1.
f *Chap.*5.10.
g *Chap.*1.2.
h *Reuel.*2.
i 2.*King.*18.5.
k 2.*Cor.*32.31.
l 1.*Tim.* 1.6.
m 2.*Pet.*3.1.2.
n *Mat.* 25.5.

life and ſpirit, without care for him, or apprehenſion of that dutie which was owing from them to him. Thus is the ſtate of a Chriſtian, as the ſtate of a man, with great care, and much Phyſicke, recouered from ſome grieuous ſickneſſe, by which hee was brought to the very mouth of the pit, and to the dore of death; who yet after, by ſome diſtemper commeth to be as weake againe as he was at the firſt, and to take his bed, and there to be in his former fits, and to ſtand in as great need of Phyſicke, as before; his ſtomacke is gone, his powers of nature vtterly enfeebled, and his caſe ſuch, as cauſeth euen a kind of hopeleſſneſſe in himſelfe and his friends, to regaine any more his wonted ſtrength: hee is vp and downe, this day ſomewhat acheered, all as bad to morrow, and in euery mans opinion, more likely to die then to recouer. Or as a man at Sea, who hauing eſcaped a grieuous ſtorme, and being come within ſight of land, yea and euen to the mouth of the harbour, is by ſome ſodaine tempeſt carried backe into the maine, and there in a farre greater danger then before: ſuch is the manifold dangers, that befall euen the beſt Chriſtians. The graces which they haue receiued, haue their Winters, in which they ſeeme to be quite dead and withered, as well as their ſprings, in which they be freſh and flouriſhing, to the great reioycing of themſelues and of thoſe that knew them. Hereupon is that opinion of Diuines, that howſoeuer a man regenerate is, by the mercy of God, priuiledged from any ſuch totall decreaſes, as that there ſhould be in him any vtter decay of holineſſe, ſuch as whereby there ſhould bee nothing left: yet he is ſubiect to ſuch a generall decreaſe, that all the parts of reuiued holineſſe, and of ſpirituall graces receiued, be diminiſhed; and he like one in a ſowne, betwixt whom and one that is quite dead, in outward appearance there is no difference; or as thoſe creatures, who lye all the winter long in holes of the earth, without eating, drinking, ſtirring, or hauing any iot of heate, ſence, or life in any of their outward parts, and yet ſtill haue a remnant of life, and of heate, lurking in the heart, which being ſtirred and wrought vpon by the Summers Sunne, cauſeth a reuiuing, and an abilitie to goe, to runne, to flie, and to performe all naturall actions as before. This cannot happen without the good will and pleaſure of God, by whom as all things are diſpoſed, ſo eſpecially thoſe particulars are ordered, which concerne thoſe vpon whom hee hath beſtowed ſauing grace: and he ſuffers this to fall out, not out of any neglect of them, or out of any impotencie to continue thoſe good things which he hath once giuen to them, but in great wiſedome for their after-good. For in aſmuch as that corruption of nature which remaineth in the beſt, is apt to bring forth ſpirituall pride, becauſe of the abundance of grace receiued; therefore it pleaſeth God ſometimes (as euen now hath beene ſaid of *Hezekiah*) to leaue them ſo, and to withdraw the aſſiſtance of his Spirit, that they are ouercome by ſome temptation, and ſo are brought low by the ſight of their owne weakeneſſe, and by the apprehenſion of that vnability which they preceiue in themſelues, to reſiſt the corrupt motions of the fleſh: and thus they are brought to a great

great measure of humiliation, in respect both of God, and of their Brethren. Thus that God, who causeth light to come out of darkenesse, out of these very decayings raiseth vp a great deale of good to those which are deare vnto him, and maketh them after more strong and firme then they were before. Satan, I know is the worker in this businesse, who out of his malice to the Womans seed, is continually seeking which of the Faithfull he may most hurt; vsing to the vttermost, all that liberty which God granteth him, and imployeth his whole time about no other businesse, but in putting euill motions into the minds and wills of Gods children, and in casting of baits and allurements before their eyes and other senses, wherewith to entangle them: so that by this meanes, a Christian having in his owne bosome a great deale of corruption, and being incountred in the World with manifold occasions of all manner of sinnes, the same being also vrged and made vse of, by the subtile craftinesse of the old Serpent, is many times brought to a verie low ebbe for spirituall things. And no more is to be marualled, that he is thus put backe in his good proceedings, then that hee should be wounded, who is in the midst of many malicious enemies; or hee scorched, who is forced to carry fire in his bosome; or that man defiled, who alwayes in the midst of vessels full of pitch. I shewed you in my Sermon, what spoyle a great sinne maketh in the inward Man; it doth lay all waste, that there seemeth to be a kinde of necessity of a new creation; all is so quite out of tune, that there will bee sometimes need made to reduce the person so decayed to his wonted state; then was it at first to worke him out of the state of Nature into Grace. For all hauing in some measure prevailed, doth (as I may so speake) vnframe and marre the fashion of the soule, that all the first worke must (as it were) be taken into pieces againe, before it can be brought to the former handsomenesse. Thus, I hope, I haue laid open the truth of this point, touching that languishing and abatement of holinesse, which the best of Gods children are subiect to; sometimes they are growing and ripening apace; sometimes by some vnkindly blast, they are withering as fast, and come to such weake degrees, that there is a necessity of renewing. There will be well neere a double alteration, in the Figtree which Christ cursed: full of leaues the Disciples saw it one day, and the next time they came by, behold it is withered, and the leaues were falne.

There is necessary matter to be learned by vs; first, in respect of our owne soules; secondly, in regard of others. First, in respect of our owne: we are here taught two things: first, A matter of admonishment, against presumption: secondly, A matter of consolation, to keepe vs from despaire. Concerning the first: from hence all that haue receiued any measure of spirituall grace, are necessarily to be admonished, to beware how they grow secure thereupon. A Physitian, hauing recouered a Patient from a dangerous sicknesse, so that now he is able to walke abroad, and hath gotten sharpenesse of appetite, and strength

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of concession, forthwith begins to aduise him, to take heed to himselfe, and to obserue his dyet, and to beware of cold, &c. and not to bee too venturous to goe out into the ayre; or if he goe forth sometimes, not to remaine abroad ouerlong; hee is not so strong, but that he may indanger himselfe, and make his next recouery much more difficult then was this. Such kind of counsell must we that are spirituall Physicians, giue vnto those, to whom God hath blessed our labours in the Word, so as that thereby they are brought into the way of Life. Hath God shewed thee mercy, in furnishing thee with some Portion of saving grace, so that now thou feelest in thy selfe some sweetnesse in Religion, some ioy in the holy Ghost, some comfort in the sight of Gods gracious Countenance reuealed to thee in Iesus Christ, some power of godlines, some working of Gods Spirit in thee to direct thee in an holy course; thou hast herein a great deale of cause of reioycing, much matter of thankfulnesse; but withall, beware thou grow not presumptuous hereupon; thinke not thou mayst now betake thee to a kind of rest, as though there were no more remaining to bee done; or that thou mayest take some kind of liberty to thy selfe, like a man that is but newly crept out of his sicke bed and vainely imagineth that he may now goe any whither, or eate any kind of meat he hath a mind vnto: Nay, thou hast now a greater taske lyd vpon thee, to cherish the graces thou hast receiued, as thou hadst first to obtaine them; as much businesse by way of taking heed not to quench and grieue the Spirit of God, as there was to kindle it in thee. The preseruation of good, hath euer beene reputed as difficult and as commendable as the purchase. See heere by this Doctrine, and by this example of this worthy man *Dauid*, whither it is possible for thee to coozen thy selfe by thine owne aduenturing; thou mayest so grieue the Spirit of God, that thou mayest thereby lose all thy sweet comfort, and so remaine vnder the tyranny of sinne, as if thou were wholly vnconuerted, and giuen ouer thereunto. For lacke of making much of those good things which God hath bestowed vpon thee, thou mayest haply fall into a kind of comfortlesse deadnesse, to the great dishonour of God, to the reioycing of the wicked, to the discredit and disgrace of good Profession, to the grieuing of the godly, that haue beheld in thee better hope, and so the wounding of thine owne soule. And be it that thou be not driuen vtterly to shame, but that thou mayest in thy mercy of God recouer that which thou hast lost; yet assure thy selfe, thou shalt know and feele, to thy no little paine and smart, what it was to haue been carelesse in the keeping of thy heart; and as the Spouse hauing neglected to open the doore to her Well-beloued, at last when shee would haue recouered him could not finde him; and not onely so, but was well beaten, and smitten, and wounded, before shee could recouer him: so shall thine vnmannerly presumption bee surely punished; thou shalt finde it no easie matter to renew that againe in thee, which thy carnall selfe hath deceiued thee vtterly perswaded, that the pangs which Dauid felt in his languished and relapsed agonie, before he

Note.

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bee could get againe his ſpirituall loſſes were more ſharpe and vexing, then thoſe that did accompany his firſt conuerſion vnto grace. Oh then bee ſure that thou make much of receiued grace, bee euer labouring to bring it outward vnto more and more perfection, Remember the Apoſtles counſell; p *Bee not high minded, but feare.* Bee not ſecure and bold becauſe of the meaſure thou haſt attained to, but according to the counſell giuen to q TIMOTHIE. *Watch in all things, and let thy heart be in the feare of the Lord continually.* Bind thy ſelfe to the vſe of all good meanes, by which thou mayeſt keep life and heat in the graces of the Spirit which God hath giuen thee. The exercises of Hearing, Praying, let them be ſweet to thee, and thou in them conſtant. Often conſider thy owne wayes, when thou findeſt any the leaſt ſwaruing, labour quickly to recouer it. Take heed of the World, and the inticements thereof, nothing being more powerfull to coole good things. Beware of cheriſhing in thy ſelfe vile affections, raging luſts, which like a violent fire conſume and eat vp holy motions. Shun the familiaritie of irreligious and reckleſſe perſons, by whom it is vnpoſſible but to receiue infection. Couple thy ſelfe in league with ſuch as truely feare God, by whoſe example thou maiſt bee drawne one, and by their counſell quickned. This is the beſt meanes to preuent decaying: thou ſhalt find all to be little enough for this purpoſe, to hold faſt that which we haue once got.

p Rom.11.20.

q 2.Epiſt.4.5. 1 Prou.23.17.

Secondly, Here is alſo, as I called it, matter of ſatisfaction to preuent deſpaire. For, albeit no man muſt bee emboldened to the neglect of good duties, yet becauſe in many things we faile all, there muſt bee ſome ſtaid, nor to leaue thoſe to be ſwallowed vp of hopeleſneſſe, which by infirmity into ſuch a meaſure of declining, that, that there need recouering. What warrant haue wee to denie them that, which God hath not denyed them? It is condemned by the Churches of God as an hereſie, and opinion whereby recouerie by Repentance is denyed to thoſe that fall into ſinne after Baptiſme. It is a grieuous and a wofull thing, to ſee a Chriſtian that hath ſometimes beene forward, earneſt, zealous, carefull of good duties, taking delight in holy Seruices, euer ſhewing miſlike of euen the leaſt euils, ready to prouoke, and quicken, and call vpon, and ſtirre vp others, now to be quite falne from all theſe, giuing no euidence of any forwardneſſe, backward and heauie in religious exercises, and ſwallow vp ſuch euils, which were ſometimes abhorred; I ſay, this is a ruefull ſpectacle: yet thou, whoſe caſe this is, albeit thou haſt here great deale of matter of humiliation, yet of vtter diſcouragement in thine owne ſoule thou haſt none. God hath not left thee in his Word without hope, hee hath here left an example of one of the moſt abſolute men, which euer lined vpon this earth, yet ſo caſt behind in recouery of the beſt things, that hee ſeemed to him ſelfe quite dead to all good, all his former gifts of Sanctification were euen blaſted; hee had not now that liſe of godlineſſe which hee was ſometimes acquainted with. When thy caſe ſhall be ſuch, that thou finduſt thy ſelfe cleane altered from that thou haſt beene, and ſuch duties of Reading, Hearing

praying as were sometimes pleasing to thee, are now harsh and vnsavourie: so that thou art in a manner purposed to renounce them, and thou art withall more inclinable a great deale, and more strong in thy desire to that which is euill, then to the good which formerly thou madest conscience of; I denie not, but thou hast cause of sorrow, I will not forbid thee to grone in spirit with *Dauid*, and smite vpon the brest with the *Publican*, and to cry out with *Rebecca*, Oh, why am thus? Nay, thou shalt be happy if thou come thus once to complaine: but yet in grieving for this with *Dauid*, I would haue thee with him to take heart also, and not to determine against thy selfe, that for thee there is no hope; Lo, yet there is a possibility for thee to strengthen that which remaynes and is ready to die; there is yet a sparke within thee, which may be brought to such a measure of holy heate, as may restore thes againe to thy wonted liuelinesse. Therefore when this dull fit is come vpon thee, doe not doe as the Deuill would haue thee, draw temptations against thy selfe, that there is no helpe for thee with God; but learne here what thou must doe: First, plucke vp thy spirits, and goe with *Dauid* vnto God, (this present place is purposely written to inforce it vpon thee,) and then beg̃e of him to quicken thee, and to put a new life into thee, and to bring thee backe to that from which thou art falne. Resolue with *Iacob*, when hee wrastled with God, that thou wilt not let him goe, vntill hee blesse thee: vrge him with that which himselfe hath reuealed in his Word, that *hee it is which giueth strength vnto him that fainteth, and increaseth power vnto him that hath no strength*. I say, plye the Lord hard with this suite: onely beware thou enter not into conditions with God, for the hauing of that thou wouldest, as. And when thou hast obtained; but remember and know, how that speech is enlarged, *They which waite vpon the Lord, shall renew their strength: they shall lift vp their wings, as the Eagles: they shall runne, and not be wearie, and they shall walke, and not faint.* They, which as they beleeue God is able to renew them, so are content to tarry his time; they be the persons that shall be comforted; be sure to note that; lest delayes may adde, though the subtiltie of the Deuill, to thy discouragements: and in the meane while to rest thy soule with thankefulnesse herein satisfied, that God hath giuen thee grace to pray for renuing, euen that shall be a pledge vnto thee, that the rest is comming, and that God will fill thine hungry soule ere long: and that thou shalt be able to say with DAVID, *My soule, praise thou the Lord, and all that is within mee, praise his holy Name; which satisfieth thy mouth with good things, and renueth thy youth like the Eagles.* Know it is an hard lesson, that of a waiting vpon God, in as much as it is true which *Salomon* saith, that *the hope which is deferred, vexeth the fainting of the heart*, but yet it must be remembred withall, that *the perfect desire of the Righteous shall be gladnesse*: and that this long delayed desire, when it is accomplished, will be like a Tree of life, and accomplished it shall be: For, *they shall not bee ashamed which waite for mee, saith the Lord.*

f *Isa.40.29.*

t *Verse 31.*

u *Psal.103.5.*

x *Prou.13.12.*

y *Pro.19.28.*

z *Isa.49.23.*

I must

must ioyne this withall, that together with thy praying for grace to be renued, there must be an vsing of the meanes which God hath sanctified to that end. For, to professe a seeking of good from God, without taking the course by him prescribed, is but mockery. Now, the maine meanes which God hath deputed to this end, is his Word; a *My soule, cleaueth to the dust: quicken mee according to thy word: thy promise hath quickned me.* PAVL, when he vnderstood the Galatians to be declining, and in the way to an absolute reuolt, he fell to this to the only course of fetching them againe, *to trauell with them in birth againe, vntill Christ was formed in them.* His Ministerie was to be the mould into which they were to be new cast, to bring them backe vnto that estate from which they were falne: so that together with thy praying, thou must couple thy dependance vpon a powerfull Ministery: which (there being according to the charge) c *a crying aloud without sparing*, thy sleepy heart shall be awaked: this will be as a hammer knocking at the doore of thy drowzy soule; this will make thee see where thou art falne, into what danger thou art running, and will neuer leaue thee ouer, vntill it hath (as it were) set thee againe on foot, and haue brought thee to a conscionable cheerefulnesse, to run the race which is set before thee.

There be two things obseruable out of experience, to iustifie this of our attendance vpon a faithfull Ministry, to be the meanes to renew decayed grace. First, That persons well affected, and commendably growen in the best things, yet discontinuing their attendance herein, and yeelding to a contenting themselues with any ministry, presently make a kind of slaking and fading in good duties. You shall quickely obserue an alteration in them: Euen as you shall in the Corne, if after the sowing thereof there come dry windes, or long drought; wee then see it to become short and thin, and to looke yellow, much adoe it hold out: such is their spirituall estate, who fall to a disvse of this ordinance; a certaine secret coldnesse making their outward fruits of godlinesse to wither by degrees, creeps vpon them at vnawares, so that they become on a sudden, to be (as it were) other kind of persons and people then before they were. Now, that the want whereof breeds a decay in godlinesse, the inioying thereof must needs (through the blessing of God) cause a renuing and a reuiuing therein: according as, to make vse of the former similitude, the seasonable falling of raine, furthereth the springing of the languishing corne, euen as the want thereof, made it to lose both strength and colour, and to be in hazard wholly to become vnfruitfull.

The second euidence is, that such as doe decay and goe backe in godlinesse, doe also decay in their affection to this meanes, so farre, that they doe not only thinke they shall do well enough without it, but that they shall do the better by neglecting it: they are apt to say, Wherin are they the better for their hearing? they see it is to no purpose; and so strengthen themselues in an alienation and estrangement of their minds, euery

Note.

a Psal. 119. 25.

b vers. 50.

c Isa. 58. 1.

Note.

day more and more from Gods ordinances. Now this is an absolute argument that the Ministry of the Word is the meanes to renue and quicken the grace of God when it is decaying. For inasmuch as this withdrawing proceeds from the perswasion of the Diuell (for from God it cannot be, who neuer is the Author of the contempt of his owne ordinance,) it sheweth plainely that Satan hopes to aduantage himselfe this way, assuring himselfe if he can once win to a giuing ouer of this course, he shall easily preuaile to carry away to a totall Apostacy: His motions and workings are still cleane opposite to God. As therefore God commands to attend vpon the d *Word of his grace, that we may be built further:* and to grow in knowledge, that we may not bee plucked away with the error of the wicked: so the Diuell on the other side, that there may be a declining further, draweth, as much as he may, to a neglect of *the Word of grace*, to a distaste thereof, and to a dis-regard of knowledge, that so errour and falling away, both in iudgement and in affection, and in practice may preuaile. Againe, it is in the spirituall man in this as in the outward man. In the body euery humour desires that by which it selfe may be cherished, and it is wisedome for a man in such a case to forbeare that to which he finds himselfe to haue most desire: so in spirituall dulnesse and decay of grace, a man shall of himselfe be very desirous to forbeare comming to this exercise; which is a signe, that this same is in it selfe very necessary for the curing of that euill. The euill brings a man to affect that least, by which it selfe might be removed. Thus then you see, for those in whom there is some decay of grace, matter there is of sorrow, but not of despaire; there is a remedy to helpe it, prayer to God who is onely able to quicken his owne graces, and constant dependance vpon an effectuall Ministery, the best meanes to awake a dull and drowzy heart.

Now I added, that there is a duty taught vs also here in respect of others: and that is, to beware of rashnesse in censuring those, in whom we see such a kind of declining and going backe, as *Dauid* here was sensible of in himselfe when he made this prayer. Those that are so, they ought to pitie and to pray for: and if they be such in whom they haue any speciall interest, to endeuour their reclaiming, and to labour with them by all meanes for their stirring vp and quickning: but to condemne them and tax them of hypocrisie, as who would say, that in their former course there had beene no sincerity; or to shun them as persons forsaken of God, and giuen ouer vnto a reprobate sense, there is no warrant at all in Gods Word. In this case, that of the Apostle deserues remembring, *viz.* e *Euery man to consider himselfe*, and to know also that it may be also so with him. And therefore it shall be better for him, by this, to learne to feare himselfe, then to determine peremptorily and vncharitably touching others. And thus the excellency of this point hath carried me further then I ought. Indeed it is as behouefull a matter as can (lightly) be, for the children of God to bee made acquainted with the manifold changes which the best estate of a Christian is subiect to. The

not

d *Act.* 20. 31.

e *Gal.* 6. 1.

acknowing thereof, begets much, either presumption, or discouragement touching themselues, and causes a great deale of vncharitablenesse concerning others.

Now come we to obserue somwhat out of the thing it selfe in particular, which *Dauid* here prayeth for. *Renuing* a more generall matter, reforming the whole spirituall estate. This of a *right spirit*, is more particular. According therefore to the interpretation and meaning which I made in the beginning, I, concerning it, set downe this Doctrine:

That a constant purpose in the heart, and a steady indeuour in the life and course, to walke so as may please God, is a matter much to be desired by euery one that would be saued. DAVIDS *desire* is a Rule for euery one that desires to inioy that eternall blisse, which we are all perswaded, and that vpon good ground, that now *Dauid* is partaker of. Now, *Dauid* in desiring a *right spirit*, begged this, as I haue shewed before, that hee might bee so disposed in his soule, as that, if it were possible, hee might not haue so much as a thought arising vp in him, tending to any way of sinne, but might walke sincerely and vprightly all his dayes. This was his prayer: *He would haue a firme spirit, a heart vnmoueably and vnalterably set to please God, in an holy and vndefiled Conscience.* This is that which hee calleth, [f] *A determining to keepe Gods Word:* [g] *A choosing the way of Truth:* [h] *A cleauing to the Lords Testimonies:* [i] *A desiring his commandements:* [k] *A keeping them with his whole heart:* *A swearing to keepe the Lords righteous Iudgements:* and he manifested this kinde of spirit to be in him, when he prayed to haue [m] *his steps so directed in Gods word, that none iniquity might haue dominion ouer him:* and when hee professed [n] *to hate all the wayes of falshood*, and [o] *to set no wicked thing before his eies.* BARNABAS perswaded it to the *Antiochians*, by the name of *cleauing to the Lord with purpose of heart.* PAVL prayed for it on the behalfe of the *Colossians*, in desiring that [q] *they might walke worthy of the Lord, and please him in all things, being strengthened with all might, through his glorious power:* and for the *Thessalonians*, when hee craued that [r] *their hearts might bee made stable and vnblameable in holinesse:* and [s] *might be stablished in euery word and good worke:* and for the *Hebrewes*, that [t] *they might bee made perfect in all good workes:* and for the *Ephesians*, that [u] *they might be strengthened by Gods Spirit in the inner man.* The maine matter which is intended in all these places and speeches, is a setled bent of the soule, in nothing to sinne against God, and a course of life according, discouering such an inclination, by our diligent auoyding of euery knowne euill way, and the earnest striuing vnto euery good and holy duty, which a man vnderstands and perceiues that God commands. And the commending hereof in Scripture, and the praying for it by holy men, either for themselues or for others, towhom, in the Lord, they wished all good, is an absolute proofe of euery mans being bound in conscience to desire it. Setlednesse and firmenesse is the glory and grace of good things. To haue a kind of humour towards

The second Doctrine.

f *Psal.*119. 57.
g *Vers.*30.
h *Vers.*31.
i *Vers.*46.
k *Vers.*69.
l *Vers.*106.
m *Vers.*133.
n *Vers.*104.
o *Psal.*101.3.
p *Act.*11.23.
q *Col.*1.10,11.
r 1.*Thes.*3. 13.
s 2.*Epist.*2. 17.
t *Heb.*13.21.
u *Ephes.*3.16.

good

good for a fit, or to set vpon some course of godlinesse for a howr or two (as I may so speake), it deserues no commendation. Nay, by how much the better any mans beginnings bee, by so much the more it is to his reproch, if his proceedings be not answerable. His sliding away from that which hee hath once seemed to affect, will increase both his shame and his iudgement too in the Day of reckoning. And then if a man shall seeme to settle himselfe to the embracing of some one or two good duties, and bee remisse in other; or to the shunning of some euill courses, and in some other take a kinde of libertie to himselfe, this were but a mockery, neither is it indeed possible so to please the Lord.

The Vse.

This may teach vs all whereto especially to ayme, if our desires be to be such as we ought to be, euen as *Dauids* phrase is, that x *our feet may stand in vprightnesse*: and that we may be so setled in a right way of pleasing God, and that in all good duties, as that we may neuer decline, but goe on sincerely, and vnremoueably to the end. There is no hope of saluation where this kind of spirit wants. If a mans heart be not set to it, and himselfe resolued, that thus and thus by Gods enabling his course shall be, and he will not alter it, and he will euen bind himselfe as it were by a conenant to God, that from this and this which he seeth is good and right before God, he will not be remooued; hee can neuer hold out, hee can neuer so runne that hee may obtaine. Therefore, that is the thing which euery man beginning to effect Religion, and to looke towards heauen, must indeuour for, a firme and constant spirit, a minde bent and resolued to striue towards all good duties, and to set it selfe against all vngodly courses, and herein to perfist and stand euen to the end. Now because no man can come to this of himselfe, (for to resolue this out of his owne selfe, is but presumption) therefore there is (as here we see in *Dauid*) to be begged of God. If hee leanes vs neuer so little to our selues, we fall immediately, like a staffe from which the hand of him that beareth it is with-drawne: y *In his owne might shall no man bee strong*: but z *I am able to doe all things, by the helpe of Christ which strengthneth mee.* If the Lord shall put such a *Spirit of strength* into vs, (as it is a called) we shall runne our course with constancy, and make our works more and better at the last then at the first. And it is a certaine signe that a man hath such a person as *Dauid* here prayes for, when in desiring it, the sensiblenesse which he hath of his owne weaknesse, makes him in a kind of holy feare, respectiuely to himselfe resolue with DAVID, b *It is good for me to draw neere to God:* I am sure, if he shall c *guide me by his counsell*. In this case a man may make vse of that saying of PAVLS, d *When I am weake, then am I strong*. The power of Christ dwelleth most in mee, when I am most humbled with the apprehension of mine owne infirmities. Thus we see at last, the whole of that which *Dauid* requests in this Verse. In generall, that he may be sanctified and deliuered from the seruice of sinne, as well as freed from the guilt of sinne. In particular, that his soule may be cleansed from that world of corruption, which he now felt in himselfe to be reuiued and increased by this

x *Psal.* 26, 12.

y 2. Sam. 2. 9.

z Phil. 4. 13.

a Isa. 11. 12.

b *Psal.* 73. 28.

c *Vers.* 24.

d 2. Cor. 12. 10.

monstrous sinne, and that his decayed estate might be renued, and his heart so setled and confirmed for hereafter, that there might not be so much as a motion and stirring of his minde, tending to declining from that good and holy course which God commands.

The sixteenth Lecture.

VERS. 11.

Cast mee not away from thy presence, and take not thy holy Spirit from mee.

DAVID still continueth his supplications, seeking a remedie of those manifold miseries which he found by experience, this his foule sinne had brought vpon him. Hitherto wee haue heard him lamenting as one slaine and deaded in respect of any grace or goodnesse, by the preuailing of a grieuous *Euill*. Now he seemes to feare, that as the dead are in a manner abhorred of the liuing, and are therefore as *Abraham* said of *Sarah*, when shee was dead, disposed out of sight; so the Lord should throw him out of his presence, as a thing abominable, and not to bee indured: so that the purpose of this Verse, is to obtaine of God the diuerting or turning by of some great iudgements, which hee knew hee had iustly deserued by this great offence, and those iudgements are here named more especially: *Casting away from the Lords presence*; and, *The taking away of his Spirit*. Of these in order.

a *Gen.*23.4.

The state of the place.

What it is to be cast out of Gods presence.

And first, in the handling of the first, we must inquire what *Dauid* did meane, and whereto he did ayme, when he prayed not to *bee cast out of Gods presence*: for, out of the *presence of God*, in some sense, it is vnpossible for any man to bee remoued: b *Whither shall I flee* (saith *Dauid* himselfe) *from thy presence*? directing his speech to God: and, *Doe not I fill heauen and earth*, saith the c Lord? Generally to be *cast out from Gods presence*, is to be throwne out of his fauour and protection. It is an allusion to the fashion of the great men of the world, who deny their presence to them with whom they are displeased. Thus *Dauid* would not *haue Absalom come to see his face*: d and hereupon was it, when that great Monarch testified his indignation against *Haman*, that the Attendants immediately e *couered his face*: hee should not haue so much priuiledge as any more to see the Kings face. *Oh, that* f Ismael *might liue in thy presence*, said *Abraham*, that is, that thou mightest bee pleased to take him into thy fauour. This is the mayne of the torment of Reprobates, g *They shall be punished from the presence of God*: they shall bee throwne

b *Psal.*139.7.

c *Ier.*23.24.

d 2.*Sam.*14.24

e *Hest.*7.8.

f *Gen.*17.18.

g 2.*Thes.*1.9.

throwne for euer out of fauour. But now withall more ſpecially, *the preſence of God* is found in Scripture, to ſignifie two other things.

First, The place where God is truely worſhipped by his people, in the performances of ſuch holy ſeruices as himſelfe requires. Thus *Dauid* in his baniſhment ſighed out his ſpeech; [h] *When ſhall I come and appeare before the preſence of God?* that is, When ſhall I (as I was wont) ioyne with the reſt of Gods people, in the duties of this publike worſhip? Thus is that vſually expounded which is ſaid of CAIN; [i] *He went out from the preſence of God:* that is, departed from that Land where God was firſt publikely worſhipped by ſacrifices, and where he ſhewed viſible euidences of his preſence. So when *Ionas* was loth to goe to *Niniueh*, and withdrew himſelfe, it is ſaid, [k] *Hee roſe to flee from the preſence of the Lord:* that is, from the place where God was ſerued, and where by viſions and apparitions hee was wont to haue intercourſe with God.

Secondly, To be in *the preſence of God*, is to bee imployed by Gods appointment in ſome ſpeciall ſeruice of his, the deputation whereto, is a ſpeciall grace and honour to a man. This interpretation may be iuſtified by that which Chriſt ſaith of the Angels, that they alwayes behold the face of his [l] Father. The meaning is, they are his ſpeciall ſeruitors; *Happy are theſe thy ſeruants*, (ſaid the Southerne Queene to [m] SALOMON) *which ſtand euer before thee*, which are next about thee, and are eſpecially imployed and intruſted by thee. [n] CARSHENA, ſaith the Story, SHETHAR, ADMATHA, TARSHISH, MERES, MARSENA, and MEMVCAN, *the ſeuen Princes of* PERSIA, *which ſaw the Kings face, and ſate firſt in the Kingdome:* It is vnderſtood they were men of ſpeciall truſt aboue others, and of the moſt chiefe imployment: Whereas the Kings of *Perſia* kept extraordinarie ſtate, ſo that none might come neere them without ſpeciall allowance; theſe might come when they would, and were cuſtomarily about him as they pleaſed. Now theſe two laſt ſenſes of being *in Gods preſence*, are iuſtly to be repated branches of the firſt; they being both euidences and teſtimonies of Gods fauour. For by the libertie of ioyning with Gods people in holy ſeruices, his fauour is aſſured, and from thence a man may gather more and more certainty thereof to his ſoule: and ſo alſo it is a token of Gods reſpect, when a man is aduanced by him to a calling and a ſeruice of ſpecial truſt, ſuch as was that of a King, which *Dauid* did now ſuſtaine, at the time of his inditing this *Pſalme*. After all this, now the queſtion is, to which of theſe particulars which I haue named, *Dauid* had here the chiefeſt reference; whether to all, or if not to all, then to which aboue the reſt. Surely, I make no doubt, but he intended that which I termed the generall ſenſe of this phraſe; and prayed that God would not now (as he might) iuſtly caſt him for euer out of fauour: but yet in aſmuch as his ayme hath beene to that in this whole Pſalme hitherto, and more ſpeciall (Verſ. 9) where (as wee haue heard) he beſought the Lord not to looke in anger on his ſinnes, which is all one in effect with this, to be throwne out of fauour; and

h *Pſal.*41.2.

i *Gen.*4.16.

k *Chap.*1.3.

l *Mat.*18.10.

m 2. *Kin.*10.8.

n *Heſt.*1.14.

and because also we find that *David* in making repetitions, doth in each addeſomething (according as I haue obſerued once or twice in ſome of the precedent Verſes:) therefore I am of this mind, neither am I alone herein) *viz.* that *David* craued here not to be depriued of thoſe ſpeciall euidences of Gods fauour; namely, the liberty of worſhipping of him in his Houſe, with the reſt of his people; and the Honour of being *His* King. He would not that God in his wrath, ſhould thruſt him out from his preſence in the place of his worſhip, as he did *Cain*; not caſt him off from being King, as he did *Saul*. For ſo, for my part, I am very apt to ioyne with thoſe who (vpon this Pſalme) thinke that *David* growing to a ſerious conſideration of his ſinne, was inwardly terrified with thoſe examples; eſpecially of *Cain* and *Saul*; of *Cain*, becauſe hee was a murtherer, and of the like ſinne *David* apprehended and confeſſed himſelfe to be guilty: and of *Saul*, becauſe he was his Predeceſſor, and for the violent and wilfull following of his owne head-ſtrong affections (wherein *David* conceiued ſome likeneſſe to bee betwixt himſelfe and him) was depriued of the Kingdome. Thus it is to be vnderſtood, as if he had ſaid, *O Lord, though my ſinnes (as I doe heartily and ſincerely acknowledge) doe equall* CAINS *and* SAVLS, *the one a ſpiller of innocent blood, the other an abuſer of thy great goodneſſe, in raiſing him vp from nothing to be King ouer thy people: yet I beſeech thee, doe not puniſh mee ſo as thou haſt done them: let me ſtill inioy thy preſence in thy houſe, and aboue thy people: let me ſtill ſerue before thee and not receiue that diſgrace in the eyes of the world, as to be diueſted of that royall dignitie, to which it hath pleaſed thee to aduance me.* Thus is the ſenſe. Let vs ſee now concerning the Doctrine. Thus then it is firſt:

The firſt Doctrine.

That it is a grieuous thing to be debarred the liberty of Gods houſe, and the company of worſhipping him therewith the reſt of his ſeruants. This was one of the things which *David* feared, againſt which he here prayed, and from which it was his humble ſute vnto God that he might bee free. He knew what his deſert was in reſpect of this ſcandalous ſinne, and to be ſhut out from the ſociety of Gods people, and (as that good Chriſtian Emperour ſaid at the time of his ſubmiſſion, after hee had been excommunicated by AMBROSE,) *to be troden vnder foot as vnſeemely*: and albeit (haply) his outward greatneſſe (being a King) might beare him out herein and free him from any publike cenſure, yet he knew how many wayes God could bring this vpon him: he might ſtrike him by ſickeneſſe, he might giue him ouer to the power of ſome enemy, by whoſe violence he might bee hindered from that comfort of Gods preſence which he deſired to enioy, (according as he was in a faire way thereto, when as by *Abſaloms* inſurrection, he was forced to flie from Ieruſalem, hopeleſſe almoſt of euer returning thither.) Hee knew alſo, that God might ſo curſe theſe ſeruices to him, that albeit hee were preſent at them, yet he ſhould receiue no comfort by them. Therefore hee deſired the Lord, that hee might no way be ſo depriued of this honour, as not to haue free acceſſe with comfort into his houſe, there to

heare

heare his Word and to call vpon his Name. There be many testimonies in *Dauids* Psalmes, of his valuing the liberty of worshipping God by the exercises of pietie in his house among his people, at an high rate. *O Lord* o *I haue loued the habitation of thine owne house, and the place where thine honour dwelleth:* p *one thing I haue desired of the Lord that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visit his Temple.* This was a matter which he desired aboue all things; and for the obtaining whereof hee was purposed to be euen importunate with God. For this his q *soule did pant as the Hart brayeth for the Riuers of water.* r *How amiable are thy Tabernacles! My soule longeth, yea, and fainteth for the Courts of the Lord: Blessed are they which dwell in thine house. One day in thy Courts is better then a thousand other where.* Thus *Dauid* spake when through the practises of his enemies, hee was debarred from all accesse vnto the publike worship and seruice of God. In the times of his banishment, through the fury of *Saul*, he had many occasions of sorrow and griefe, hee could not enioy the society of his friends, but was forced to range abroad among strangers, in a continuall hazard of his life: but this troubled him aboue all others, as appeares by his expostulation with *Ionathan* (when at a time they two met) that he was *cast out from abiding in the inheritance of the Lord*, and so in hazard, through the cruelty of his aduersaries, to be drawn to the *seruice of other gods among strangers*. These speeches are plaine arguments that *Dauid* saw and conceiued some peculiall and extraordinary benefite comming to his soule, by seeking the face of God in his House, (as himselfe doth name it,) which made him so loth to lose his freedome. He was willing to redeeme it, with the sustaining so many outward inconueniences. The place of a *Doore* keeper there, the meanest roome, the lowest and most contemptible outward estate there, would giue him more content, then without it to possesse euen the highest places of the earth. Me thinkes *Moses* was much like him in affection, u *choosing rather to suffer afflictions with the people of God, then to be called the sonne of* PHARAOHS *daughter, and to enioy the treasures of Egypt.* When *Hezekiah* was sicke, and had receiued the sentence of death by the message of *Isaiah*, at last, vpon his prayers and teares the Lord was pleased to reuoke the sentence, and to adde to his life fiueene yeeres; and note in what termes the goodnesse of God towards him herein was declared. x *Behold, I haue healed thee, and the third day thou shalt go vp to the House of the Lord.* This speciall fauor hee should haue, not onely health and life, but strength with that speed, that within a few dayes he should bee free and able to returne to that, which he so much desired, (the worship of God in the House of God.) Vpon this ground was that complaint of the people of God, touching that effect of the rage and fury of Inuaders; y *They raced the Sanctuary to the ground, defiled the dwelling place of Gods Name, burnt vp all the Synagogues of God in the Land:* like that of *Ieremie* in his z *Lamentations, The wayes of Zion lament, because no man commeth to the solemne Assembly: her*

o Psal.26.8.
p Psal.27.4.
q Psal 42.1.
r Psal.34.1,2, 5,10.
s 1.Sam.26.19.
t Psal.27.8.
u Heb.11.24. 25.
x 2.King.20.5
y Psal.74.7.
z Chap.1.4.

gates

are desolate. If it were not a grieuous thing, thus to bee cast out of the presence of God, which is enioyed in holy Assemblies, why should this censure of excommunication be reputed so great a punishment, that is accounted a [a] giuing ouer to Sathan? It is like a mans being out-lawed in matters of ciuill Gouernment. Lawyers doe define an *Out-lawrie*, to be *the losse or deprivation of the benefit belonging to a Subiect*; that is, of the Kings protection, and the Realme. Such is the nature of this censure rightly executed. It cuts a man off from the priuiledges of a Christian, hee is out of Gods protection for the time, and reckoned as a stranger and a forrainer, *as a Heathen, or a Publican*, according to that of our Saviour. This was the reason that these primitive Beleeuers, [b] one of their first courses was to maintaine a holy fellowship among themselues, in which they might liue together in the vse of the Apostles *Doctrine, & in breaking of Bread, and Prayer*. And this *Fellowship* they were [c] counselled and aduised by no meanes to [d] *forsake*. Now that this definition, when it comes to vse and application, may be the more vsefull; I will declare what they lose that are depriued of this libertie which I speake of, and which *Dauid* here prayed it might not bee taken from him. That they are depriued of Gods more especiall and gracious presence, I need not say: for that is the ground of the whole matter, which I haue in hand, (*Dauids* calling this the *presence of God.*) Whence it is that such places are termed (*Bethels*) *Gods Houses*: they are (as it were) the Presence-Chamber of the great King, *The glorie of the Lord filleth* it, as was once said of the [e] Temple. [f] *Christ himselfe is here present*: for IOHN saw *him walking in the midst of the seuen golden Candlesticks*. Now, it is no small losse, to bee depriued of the benefit and comfort which may and must needes come to a mans soule by such a *Presence*. But let it bee withall further considered, what bee the thinges which are to be enioyed through Gods mercie, and then the matter will bee more plaine. It is said by Saint *Peter*, that they bee matters of that worth, that the [g] *Angels* themselues doe desire, and euen stoope downe to [h] behold them. There is the most comfortable and precious Treasure of Gods holy and sacred Word: there is [i] *the Ministerie of Reconciliation*: there is the Preaching of the Word, which [k] *is the doore of Faith*; that Ordinance of God, [l] *By which his Saints are gathered, and the Body of Christ edified*: that powerfull meanes, by which *Sathan* [m] *is made to fall from heauen like lightning*, and his [n] *strongest holds beaten downe*: that [o] *Key of knowledge*, by which [p] *is opened vnto vs the whole Counsell of God*. There be the Sacraments, [q] *Seales of the Righteousnesse which is by Faith*; which serue of them as Glasses, by which we see more cleerly into the mysterie of our Redemption; and as Monuments before our eyes of Gods exceeding loue vnto vs in Iesus Christ. There is also the exercise of Common Prayer and praysing God; in respect whereof, is that terme of *the Gate of Prayer*: and *Praise* (saith the Psalmist) [r] *waiteth for God in Sion*. It cannot be small, to be depriued of the fruition of these things. By want of Ministeriall instruction, a man is in darknes, and in the shadow

a 1. *Cor.* 5. 5. 1. *Tim.* 1. 20.
b *Mat.* 18. 17.
c *Acts* 2. 42.
d *Heb.* 10. 25.

What a great losse it is, to be depriued of the libertie of Gods publike worship.

e 1. *King.* 8. 12.
f *Mat.* 18. 10.
g *Reuel.* 1. 17.
h 1. *Pet.* 1. 12.
i 2. *Cor.* 5. 18.
k *Acts* 14. 27.
l *Ephes.* 4. 12.
m *Luke* 10. 18.
n 2. *Cor.* 10. 4.
o *Luke* 11. 52.
p *Acts* 20. 27.
q *Rom.* 4. 11.
r *Esay* 56. 7.
s *Psal.* 65. 2.

dow of death, and he is in apparant hazzard of eternall perishing. By the want of the Sacraments, he misseth that spirituall nourishment, by which his soule should be refreshed, his faith strengthned, and his assurance of the loue of God in Christ confirmed. By the want of publique Prayer, he is destitute of that quickning which the Children of God receiue, by being prouoked through one anothers forwardnesse; and hath no interest into that blessing which the ioynt prayers of the faithfull (being like an vnited force, more forcible) doe bring downe with a full measure vpon those by whom they are offered vp, and presented to the Throne of Grace. By the want of publique prayses, a man loseth that reuiuing and alacritie of his spirits, which hee might enioy by hauing fellowship in those spirituall Songs, wherein the people of the Lord doe sing of his Righteousnesse. And, howsoeuer a man in his owne reason might imagine, that hee might doe well enough with the priuate vse of the Word, though he enioy not the publique; and could pray well enough by himselfe, though he haue no societie at all with these generall and publique Deuotions: yet this, that there is no such promise of blessing made to the priuate as to the publique, (nay, none at all to the priuate if the publique be not waited vpon and desired) that cuts off all, and confirmes it still to be a wofull thing to be sequestred from the presence of God in the whole Assemblies. It is said, still [t] *the Lord added to the Church such as should be saued*: meaning, that those whom God gathered vp daily by the Preaching of the Word from the World, (in it selfe lying in wickednesse) the same he drew to the visible societie and fellowship of his people. This is Gods ordinarie proceeding.

The Vse.

This is mainly to bee vrged and pressed to the reproofe of our common and vniuersall vnthankfulnesse, who hauing freedome to enioy that *presence of God*, which here *Dauid* prayed not *to be cast from*, doe yet not so value, nor esteeme, nor prize it as wee ought. I am afraid, that if wee were well inquired into and searched, what reioycing we haue in our spirits, what gladnesse in our hearts, and so thereupon what vse to thanke God for it in our ordinary priuate deuotions, that wee haue the liberty of true Religion, and that wee may in peace, without any manner of molestation, worth the speaking of, (for what should any man so trouble himselfe, as to be discouraged with the barkings and out-cryes of men of corrupt minds?) come before God in publique meetings, and in them bee partakers of the exercises of Pietie; I am afraid, I say, that vpon an exact inquirie, our owne hearts and consciences must testifie against vs, that wee are exceeding faultie. Wee reioyce not in this great goodnes of God as we should, we returne not vnto God so much thankes for it as wee ought. Indeed, we doe not generally vnderstand our owne happinesse herein, and as Christ said to the Woman of *Samaria*, [u] *Wee doe not know the gift of God*, nor what we haue, enioying this. We are by many degrees more sensible of outward and earthly commodities, then of this. With what cheerefulnesse would men enter into the Lords Courts, how would they serue him with gladnesse, and come before him

t Acts 2.47.

u Iohn 4.10.

him with ioyfulneſſe? How precious would a day or an houre be that is thus beſtowed? How forward would they bee to take all opportunities to this end? How would they ſtriue to redeeme time from the World, which they might ſpend before GOD in the aſſemblies of his people? How would they prouoke one another, [x] *Come let vs goe vp to the Mountaine of the Lord, to the House of the God of* IACOB, *and hee will teach vs his waies?* And how glad they would bee, with *Dauid*, when any ſhould ſay vnto them, [y] *Wee will goe into the House of the Lord: vp, let vs goe and pray before the Lord, and ſeeke the Lord of Hoſts: I will goe alſo?* Thus would it bee if wee had *Dauids* heart. How woefull ſhall we then thinke their eſtates to bee, who doe euen wilfully excommunicate and baniſh themſelues from Gods Houſe, and from the aſſemblies of the faithfull, ſo as doe not only ſome Separatiſts, who (as if our Church becauſe perhaps ſhee wants ſome beauty, hath therefore vtterly loſt her ſight) doe flie from our Congregations, as if they were ſo many Cages of vncleane Birds; and our Recuſants, who becauſe they ſee not their breaden and woodden Gods amongſt vs, refuſe all ſocietie with vs in holy things; but many others alſo that yet make ſhew of a kinde of Conformitie to the times, but indeed their Religion is but a ſeruice of the times: and therefore, ſauing onely for the ſauing of their purſes, or their credits, leſt they may not be thought plaine Atheiſts, do otherwiſe in a manner baniſh themſelues out from the preſence of God, in their carnall lazineſſe and prophaneneſſe, paſſing ouer many Sabbaths, either in whole or in part, wherein the ſeruices of Gods Houſe can haue no attendance from them: they haue no loue at all to the preaching of the Word, no reſpect or appetite to the Sacraments, no delight in the duties of inuocation and prayſe. They neuer ſhew themſelues ſo dull, ſo lumpiſh, ſo heauie, ſo carelleſſe, ſo deſirous to haue done, as when theſe thinges are in hand. Our Pariſhes euery-where doe ſwarme with ſuch. They could euen wiſh for that, againſt which DAVID prayed; and account that a part of their ioy and happineſſe, which hee feared as an heauy iudgement. Tell them of *the preſence of God*, they conceiue not what you meane, they ſee no ſuch worth in theſe things as you ſpeake of, they ſauour not of the things of God; and their opinion of thoſe, who ſhew a ſharpeneſſe of deſire towardes thoſe holy things, is like that which *Feſtus* had of *Paul* when hee ſaid [a] *hee was mad.* Well (for my part) I wiſh that to them which once befell *Iacob*. God appeared to him, but hee was not aware of it, it was in his ſleepe, but when hee awoke, he recouered his thoughts, and ſaid, *Surely the Lord is in this place, and I did not know it*: ſo the Lord is preſent, and diſcouereth himſelfe vnto vs in the Aſſemblies; many doe not perceiue it, the reaſon is, they are euen aſleepe, and in a dreame. Oh! that the Lord might pleaſe to awake them, then they would ſay with *Iacob*, Surely this place is reuerent, whatſoeuer we haue thought, *it is no other but the houſe of God, euen the gate of Heauen.* Wee, who are called of God to the worke of the Miniſtery, might further this much, this awaking of carnall

x *Eſay* 2.3.

y *Pſal.* 122.1.
z *Zach.* 8.21.

a *Act.* 26.24.

b *Gen.* 28.16, &c.

and careleſſe perſons, that they may come to vnderſtand what that preſence of God in his Houſe is, which they ſo little reckon of. By vertue of
c 1. Cor. 5. 20. the Miniſterie of Reconciliation c *committed to vs*, *wee are in the aſſemblies in Chriſts ſtead*: by our lifting vp our voices like a Trumpet, wee ſhall bring them to ſee that they haue to doe with God; and when wee ſhall ſo preſſe the Word with power and authoritie vpon their ſoules, as that *the ſecrets of their hearts be made manifeſt*, then ſhall they be brought
d 1. Cor. 14. 25. to ſay plainly, d *that God is in vs indeed*. And thus farre of the firſt thing intended by *Dauid* in this ſuite; that God would not ſo caſt him out of fauour, as to take from him the libertie of his worſhip. Let vs come to the ſecond; where the Doctrine is thus,

The ſecond Doctrine. *That it is a great iudgement of God, when a man is not followed with the fauour and bleſſing of God, in that calling and place which hee doth ſuſtaine.*

This ſhall eaſily appeare to be the Doctrine of this place, if we ſhall ſuppoſe wee heare *Dauid* ſpeaking thus; *O Lord, I acknowledge thy great goodneſſe towards mee; thou haſt taken mee from the Sheepfold, from behind the Ewes with young, to feed thy people* Iacob, *and thine inheritance in Iſrael: and here I ſerue before thee, and goe in and out before thy great people, as thy Lieutenant: I confeſſe, I haue abuſed my place, and emboldened my ſelfe (by my greatneſſe) to laſciuiouſneſſe. Iuſt cauſe haſt thou giuen thee, to caſt mee out from ſeruing any more before thee (as thou didſt* SAVL) *and lay all mine honour in the duſt: but yet (I pray thee) for the continuance of thy mercie towards mee, let mee ſtill enioy the benefit of thy protection and grace, in the managing of this great Calling, to which thou haſt aſſigned mee. I ſhall vtterly loſe the honour of my Place, if I loſe thy fauour in ſuſtaining it.* This is *Dauids* meaning, and it is a manifeſt cleering of the point I named. If God doe not countenance a man in his Calling, it is a grieuous iudgement. This was the ayme of *Dauid*, (as I am verily perſwaded) in this clauſe. Wee muſt not thinke that *Dauid* was thus earneſt in this, out of a carnall reſpect, as a man vnwilling to loſe a Kingdome; but *Dauid* was loth to haue the World, and eſpecially the enemies of him for profeſſions ſake, to behold any euidence of Gods indignation towards him. It would haue beene a notable triumph to the vngodly, if God would haue ſhaken off *Dauid*, as he ſhooke off *Saul*; and then wee may very well thinke, that *Dauid* being ſenſible (as appeares by Verſe 11.) of the hurt and preiudice which he had done to the whole State by his fault: (by it, it may be, ſome were emboldened to doe wickedly, ſome grieued, and the whole body of the Kingdome, lyable to iudgement;
e 2. Sam. 24. 1. inaſmuch, as God puniſheth the ſinnes of e Kings in the Subiects:) therefore hee was earneſt with God, to continue his fauour towards him, in his place and gouernment, that hee might make a kind of amends for after, for the hurt hee had done in this great tranſgreſſion. Thus I endeuour to cleere this place euery way, that I may ſatisfie touching the rayſing of this Doctrine from theſe words. Now for the ſtate and manner of the iudgement, how great it is, wee may behold it in *Saul*: For his diſobedience in the ſeruice againſt *Amalek*, this ſen-

tence

time was passed vpon him; f *God hath cast away thee from being King.* Now marke, *Saul* was not presently decrowned, or actually diuested and stript of his Regall Authoritie, hee continued King after this some yeares, euen to his dying day. How then was he cast off? Surely, in this respect, that he lost the fauour of God in his place, and so the wrath and displeasure of God followed, and euen pursued him in his place to the end. And although hee had the Crowne, and the Scepter still, yet hee lost the Honour of his Place, and the hearts of his People. Something that way we may gather out of a speech which fell from his owne mouth vpon a time, when hee was following after *Dauid*. Standing vnder a Tree in *Gibeah*, with his Speare in his hand, and all his seruants about him, he began to complaine, as a man forsaken, euen by his neerest g followers; a token that hee was in feare and full of distrust, euen in regard of those of his owne Line. God did not answere him in his needes and doubts, h *Neither by Dreame, nor by Vrim*, nor yet *by Prophets*. It is worth the noting, how the Scripture speakes of *Sauls* Raigne, limiting it no further; whereas it is manifest hee raigned longer; but all the time that hee liued, after this sentence pronounced of reiection by *Samuel*, is reckoned as nothing, because he was (as I may so speake) none of Gods King that time. Hee raigned rather as a Tyrant, then as rightfull Soueraigne. For, though it was not lawfull for any man that wilfully lifted violent hands vpon him, (which was the reason that *Dauids* heart smote him for a small indignitie offered to him, it being no more than the cutting off the lap of his Coate, for a declaration of his owne fidelitie, who might as easily haue killed him;) yet in Gods account he was no King, he did not serue (as I may so speake) in his presence. This is a pregnant example for this, to shew how fearefull a thing it is, though a man doe not lose his place, yet to lose the fauour, respect, and assistance of God in his place. Somewhat like to this wee may see in another function. There was some distance of time betwixt the doome passed vpon him by the mouth of *Samuel*, touching his reiection from the Priesthood, and the reall execution thereof: yet the taking away the blessing of God from *Eli* in his place was punishment enough. This clane so cleaued to *Eli*, that it tooke him out of the World in a strange and wofull manner by the breaking of his necke: k *Because thou hast refused knowledge, I will also refuse thee, and thou shalt be no Priest to me*, said God like enough, the partie to whom this was spoken continued in the place of a Priest still, but (vnhappily) wee may bee well assured, when God's approbation was withdrawne. So wee may say of those threatned in *Malachy*, that *the Lord would send a curse vpon them*: what though they carried the name still? yet they lost their honour, when God said, l *he would cast dung vpon their faces*, and that l *hee had made them to bee despised, and vile before all the people*. It is a generall rule appertaining to all callings, and to all businesses, that without the blessing of God nothing prospereth: m *Except the Lord build the House, they labour in vaine that build it: except the Lord keepe the Citie, the Keeper watcheth*

f 1.Sam.15.25, 26.

g 1.Sam.22.7, 8.

h 1.Sam.28.6.

i 1.Sam.13.1.

k Hos.4.6.

l Mal.1.2,3,9.

m Psal.127.1.

in vaine. If God doe not cast his fauour vpon the worke, howsoeuer it may seeme to thriue, yet it is a curse to him that vndertakes it. In case a man bee not as the Lords Agent and Seruant in that which hee hath in hand, the issue will be fearefull, and there is a secret curse followeth all that is performed whatsoeuer it bee. God told the Priests by *Malachie*, that [n] *hee would curse their blessings*; meaning, that the things which were in themselues blessings, as their increase and plentie, and the like, should to them be accursed: like that which *Dauid* by way of foretelling, prayed to come vpon his enemies; [o] *Euen their prosperitie should be their ruine.*

n *Chap.2.9.*

o *Psal.69.22.*

The Vse. This is properly a warning to all, whom God hath set in Callings and Places of any note and eminencie here in the World, that if they doe desire to haue comfort in their places, and to haue successe in the affaires belonging thereunto, they beware how they make God their enemie by presumptuous sinning against his Maiestie. There is no mans outward estate can priuiledge or exempt him from the reach of Gods hand, if he once giue way to his own vile affections, and take libertie to himselfe for grosse offences. This is the way to cast a man out of the Lords presence, and to bring a curse vpon him in that particular standing wherein the Lord hath ranged him. The Rule euer holds, [p] *Them that honour mee, I will honour; and they which despise mee, shall be despised.* David had iust cause to feare to lose the honour of his place, when he had now dishonoured God in so high a degree. It is a necessarie Lesson for Magistrates and Ministers especially. It is not Titles of Greatnesse, it is not Names and Termes, such as belong to their places and callings, that can vphold their reputation and esteeme; if once they haue made God an Aduersarie, by a godlesse course, their hearts not being set to seeke his Glorie, he casts them off, and so they, losing their respect with him, become many times as vile as the very dung among men. Their Callings being in themselues Honourable, yet (in them) lose their grace and they are also with a kind of lothing and indignitie cast out of the hearts of all that feare God. It is a thing iustified in experience, especially touching Ministers, how being in their places vnfaithfull towardes God, God makes them lothsome and abominable before men. The Lords giues a secret power to his people to find them out, notwithstanding their passing vnder the same Names and Habits with the most sincere; so that, that which they doe, though it be sometimes well set out, and carry in the performance a tolerable shew, yet it wants authoritie, and becommeth as a meere beating of the ayre, the Lord not being pleasing to honour it with a gracious issue, or to crowne it with successe. Euery man may make vse of this in his place, Master of a Family, the Seruant, Artificer. Each one must striue in his degree, to keepe (as I may say) Gods good-will, by labouring to bee vpright in his way, and to take heed to himselfe according to Gods Word. If a man cannot assure himselfe, that hee laboureth in his Calling, as serving therein before the face of God, and as one who deales by his appointment, he can neuer expect a

p *1.Sam.2.30.*

blessing,

blessing. Hee may domineere ouer others in gouernment as a Tyrant, he may rake in a great deale together as an Vsurper; but hee can neuer be truely respected by his Inferiours as an Agent among them vnder God; he can neuer find any true content in his hauings, but rather he lyeth open to that heauy curse, of q *the reseruation of riches to their Owners for their hurt.* Thus haue wee seene what *Dauid* did especially pray against in his first request; the losse of Gods fauour so, as to bee shut out from his presence, in the place and meanes of his publique worship; and to be debarred of his protection and blessing in his place: that so he should not raigne still as his Officer, and as one in mercy deputed by him to the office of a King.

q Eccl.5.12.

The third Doctrine.

There remayneth yet one thing to be obserued from this place: *That iudgements vpon others ought to be matter of feare to vs, lest wee so sinning against God, should also so be punished.* This is here obseruable, because (as hath shewed at first) it is at the least probable, that *Dauid* remembring the manner of Gods dealing with *Cain* for killing his brother, and with other back-sliding and falling away from the Lord; and perceiuing the agreement betwixt his sinne and theirs, mooued him to make this request, that God would *not cast him out of his presence.* Hee was also further more herein, especially for that which himselfe in his owne person had seene to haue befalne his Predecessour *Saul.* By dishonouring God he lost the honour of a King. *Paul* saith, touching the examples of Gods ancient iudgements recorded in Scripture, that *they are written to admonish vs*, that wee should not doe like r them: whereupon hee reciteth particular sinnes of the old *Israelites*, and inferres vpon the punishments which came vpon them, and still puts in this, *Let vs not doe like that, as some of them, &c.* What did our Sauiour intend, when he said, s *Remember* LOTS *wife*, but to moue to consider her sin, and her punishment, that so fearing the one, wee might learne to take heed of the other? How doth the Spirit of God insist vpon the Iustice of God vpon the Angels, t *which kept not their first estate: vpon the world of the vngodly in the dayes of* NOE: *vpon the Cities of* Sodom *and* Gomorrah, *turning them into ashes:* but to the same end that as *Salomon* saith, u *All the children of wisedome may feare, and depart from euill?* God complained against his people by *Zephaniah*, how that *he cuts off the Nations, makes their Towres waste, and their Streets desolate*, thinking that they *because thereof his people would feare, and receiue instruction*; but they *still corrupted their workes*: which is an argument that God lookes for it at our hands, that wee should make vse of his iudgement vpon others, and learne thereby to receiue some good to our selues: *The iudgement vpon a few, ought to be made vse of as a matter of instruction vnto all.* This made Christ presse vpon those that were about him, the lamentable euidence of the sudden slaughter of the *Galileans*, *whose blood Pilate had mingled with their owne Sacrifices!* and of the *falling of the Towre of Siloam vpon the eighteene men*, who (as it seemes) were labouring with them. They were apt to fall a censuring them: our Sauiour aduised them

r 1.Cor.10.6, 11.

s Luke 17.32.

t 2.Pet.2.4. Iude 6.

u Prou.14.16.

x Chap.3.6,7.

Exempla posterorum documenta omnium.

them to lay it to their owne hearts; and to make vse of it to y themselues.

y *Luke* 13.

The Vse.

This teacheth vs what vse wee should make of all the examples wee heare or reade out of holy Scripture: euery one ought to bee a lesson to vs to beware how wee prouoke God. If God find vs so offending as hee hath done others, why should we not feare to be so punished as were others? If thy Conscience tell thee that surely thou hast done such a fault as such an one, or such an one, whose punishment is recorded in the storie of the Bible, it is time to make haste, and to goe quickly to the Lord, and to begge of him with all earnestnesse, that he would not doe to thee, as he hath done to those and those: acknowledge thy desert, but labour by prayer to auert the punishment. And thus must euery iudgement of God, which wee are witnesses of in our owne time and experience, be made vse of, euen to make our hearts to stand in awe of God, that it may stirre vp our care and watchfulnesse before wee offend, and hasten our repentance when wee haue offended: and if God doe not presently punish thee as he hath done others, impute it not to his either not seeing thy fault, or not misliking it, or not being able to auenge it. Know, it is his mercie to bring thee to repentance, the conclusion whereof, if it bee not accordingly made vse of, will bee so much the more fearefull. When God warnes vs both by Doctrine and by example too, the fault is the greater, and the iudgement will bee the deadlier when it comes.

The Seuenteenth Lecture.

VERS. 11.

Take not thine holy Spirit from mee.

THis is the second of those iudgements due to *Dauids* sinne, which he laboureth to turne aside by prayer. In this Verse our first labour must bee, according to our wonted course, to make inquirie touching the sense, which being once found, the way to the Doctrine, and instructions of the place will be more easie. The word of chiefe difficultie is the word [*Spirit.*] Concerning which albeit I finde a generall concurrence of opinion in Interpreters, that by it is not meant the very Essence of that third Person in the blessed Trinitie, which we terme the *Spirit*; but rather some effect, and worke, and power of that Spirit: yet herein I obserue a difference, that all doe not vnderstand it of one and the same kind of spirituall gift. Some doe expound *Spirit* here, to betoken *the saving graces of Gods Spirit*, those spirituall blessings in heauenly things, which

God

God is wont to bestow vpon his Elect, as pledges of Adoption; such as Faith, Hope, comfortable feeling of Gods fauour, strength against sinne, holinesse in some measure to walke so as may please God, &c. Others againe doe make *Spirit* here, to *intend such endowments and gifts, as whereby the Hauer of them is abled of God to performe), and to discharge the Seruices of that calling wherein God had placed him.* Indeede, the word [*Spirit*] is often so taken in the Scripture; whereupon is that phrase of the comming of the Spirit of the Lord vpon such or such a Iudge: as, [a] *The Spirit of God came vpon* Othniel, and [b] *vpon* Gideon, [c] *vpon* Iephtah, [d] *and Samson:* all to shew how these men were enabled of God to those high places of Rule and Gouernment whereunto he had aduanced them. That skill to worke for the Tabernacle which *Bezaleel* and *Aholiab* had, is called [e] *the Spirit of God,* and an [f] *excellent Spirit.* Now, for mine owne part, I see no reason at all, why I should restraine or limit the Interpretation of the word *Spirit* heere, to either of these two senses. For, inasmuch as the word *Spirit* doth comprize vnder it (in the language of the Scripture) both sauing graces, and gifts pertayning to ones personall and particular calling, and that the scope and nature of the place may well beare the expounding of *Dauids* purpose touching both; why should we not vnderstand the word at large, touching all such spirituall gifts, the impairement whereof in himselfe, by reason of his great offence, *David* feared? Onely here will be the doubt, this Interpretation being made, first, If by *Spirit* wee vnderstand such gifts of the *Spirit,* as doe accompany saluation, and are wont in loue to be conferred vpon Gods Elect; How doth *Dauid* pray, that such may not be taken from him, sith wee all hold that the gifts of that kinde are neuer taken quite away from those vpon whom they are once bestowed? Whereto this is answered; first, That euen those gifts in themselues simply considered, are lyable to taking away. Their perpetuall remayning where they are once giuen, proceeds from Gods so working, and he continueth them by meanes, amongst which meanes, the earnest Prayer of his Children that they may still enioy them, is not the smallest. Secondly, that albeit through the goodnesse of God, those sauing graces are neuer so withdrawne, as that they which haue them are finally deprined of them: yet there is such a kind of restraining and of scanting them, as that the power and comfort of them is not felt, and the partie (hauing them) seemeth to himselfe vtterly to haue lost them, by occasion whereof there followeth much woe, and a great deale of dismayednesse in the soule and conscience of a Christian: so that this can be no preiudice to the interpreting of the place, touching the gifts of sanctification, because though God will not finally strip his children of them, yet he may if hee will, (and his will by prayer must be laboured for;) and then the comfort and feeling may be missing, to the no small vexation of the soule, though the being of those graces bee continued still. Againe, there will be yet another doubt, thus, *viz.* that if by *Spirit* wee vnderstand such gifts as appertaine to a mans calling, it will be a question, how that Exposition

a *Iudg.*3.10.
b *Chap.*6.34.
c *Chap.*11.29.
d *Chap.*13.25.
e *Exod.*31.3.
f *Exod.*35.31.

fition can agree with the title of [*Holy*] heere vſed; how ſhall theſe gifts be termed *Holy*, ſeeing euen many Reprobates and Caſtawayes do enioy them? It is anſwered; that howſoeuer it be, theſe gifts are in themſelues, and in their owne nature holy, as comming from ſo holy a perſon as is Gods Spirit: and then they retaine and beare the title of [*Holy*] not ſo much becauſe of this effect, of making thoſe holy in whom they are, but becauſe they ought of right to bee vſed in an holy ſort; ſo that all things conſidered I take the ſenſe of this clauſe to be all one, as if *Dauid* had in other wordes ſpoken thus; *The more (O Lord) I conſider my ſinne, the more ſenſible I am what I haue deſerued by it. Thou haſt out of thy bountie endowed me with many worthy gifts, both for my owne ſaluation, and for the diſcharge of that high place to which thou haſt aduanced me. It were bootleſſe, if thou ſhouldeſt vtterly, and at once, ſtrip mee of them all: and whether I looke vpon that which I in part feele in my ſelfe, or vpon the ſeuerity of thy wrath towards others, I haue cauſe herein to feare not a little. I beſeech thee deale not with mee as thou mighteſt, but let mee ſtill feele thy Spirit both working effectually in mee, the things which concerne eternall happineſſe, and inabling me to goe in and out before this great people, as being (by thy appointment) their King and Gouernour, as becommeth me.* Thus is the ſenſe. *Dauid* had a Spirit of Regeneration, he had a Spirit of gouernment; his ſinne had giuen God cauſe to deprine him of both: his Prayer is here, That he may ſtill, in the goodneſſe of God, enioy both. The Doctrine of the place is thus,

The firſt Doctrine.

That to be deprined of ſpirituall gifts and graces, hauing once receiued them, is a grieuous iudgement. The earneſtneſſe of *Dauids* praying againſt this, is an argument, that it is an heauy thing, when this is any mans caſe to haue the Spirit of God taken from him. No doubt, if *Dauid* might haue beene put to his choice, what to haue ſuſtained, or in what ſort to bee puniſhed for his ſinning in this kinde againſt God, hee would ſooner haue choſen any puniſhment then this, *The loſſe of the Spirit.* Therefore whereas many particulars were worthily deſerued, yet againſt this and the appurtenance to it, hee prayeth eſpecially, as not caring what befell him in other things, ſo that in this hee might eſcape. The *Spirit of God*, is one of the chiefeſt Iewels which he hath to beſtow; I *will powre out my Spirit, &c.* It is one of the ſpeciall Prerogatiues promiſed to be conferred vpon beleeuers after Chriſt: [h] *My Spirit vpon thy ſeed, and my bleſſing vpon thy buds.* [i] *Becauſe yee are ſonnes*, ſaith PAVL, *God hath ſent forth the Spirit of his Sonne into your hearts, &c.* Therefore to be deprined and ſtripped of this *Spirit*, is a wofull loſſe. Suppoſe wee ſeriouſly what was *Adams* caſe, when by yeelding to the ſuggeſtions of the Deuill, *his eyes were opened*; that hee ſaw his owne *nakedneſſe*; ſuch is his eſtate from whom God hath in his wrath withdrawne theſe ſpirituall Ornaments. *Adams* caſe was farre worſe than that poore [k] *Trauellers*, who ſo as hee went betwixt *Ieruſalem* and *Iericho*, fell among Theeues, who robbed him of his rayment, and wounded him, and at their departure left him halfe dead. Now by how

g *Ioel* 2.28.
h *Eſay* 44.3.
i *Gal.* 4.6.
k *Luke* 10.30.

how much the losses of the inward man, doe exceed the damages of the outward; and the taking away of spirituall thinges more lamentable, then the withdrawing of things temporall; by so much was *Adams* crime more distressed then his, and may be taken notice of, as the liuely picture of the man, vpon whom that iudgement against which *Dauid* here prayeth, is inflicted. The Scripture accounts the state of such as haue once beene made partakers of the Holy Ghost, and haue receiued spirituall inlightening, and then after are depriued of that which they once enioyed, to bee [l] *past recouerie by repentance.* In such there remayneth nought but [m] *a fearefull looking for of iudgement, and of violent fire to deuoure.* [n] *It had beene better for them neuer to haue knowne the way of Righteousnesse*, saith Saint *Peter.* [o] *The last state of such men is worse then the first*, saith Saint *Luke.* There is a greater measure of inward hardnesse seizeth on them; and the power of Sathan, sometimes in some degree restrained, when it doth (as it were) againe reuiue, becomes farre more fierce, much more raging and violent than at first. In experience it is true that in matters of Religion, none prooue more dull and carelesse, then such as haue once beene somewhat forward, and doe then decline: their turning aside is for the most part into an extremitie, they fall apace when they once begin, from the cold louing of good things, to extreme neglect; from thence, to a detestation and hate of that which they sometimes seemed to delight in. It is a terrible thing to thinke vpon the condition euen of a Child of God, who hath, by the heauy hand of God vpon him, for some grieuous sinne, receiued some spirituall losse; notwithstanding the hope that may bee had, of the recouery of such one to his ancient state; yet whose soule would it not wound for the present, to behold such a pitifull decay, as is the ordinary companion of such a forlorne estate? To see no manner of life in good seruices, no ioy in holy duties, no cheerefulnesse in matters which concerne God, a bent rather and an inclination to the worse courses, not a word sauouring of any grace or goodnesse, speeches (perhaps) of loathing and dislike of the best things, wordes of despaire and hopelesnesse: I say, what good heart would it not grieue to looke on these things, in one who hath beene sometimes seene euen to flourish aboue others in the best courses? Such a decayed estate cannot but bee very grieuous, and full of pittie to behold: and their recouerie from out of it, will, whensoeuer it comes abundantly iustifie the case to haue beene fearefull. There will be no little adoe before this deadnesse bee reuiued, and ere a man shall bee able to fetch againe those losses which he hath receiued in spirituall things. It is like his setting vp againe, that is become a banketupt, or as the bringing into order and good fashion, an house which hath long beene waste, and hath lyen open to the weather, and to the comming in and out of whatsoeuer would without an inhabitant. Many a heauy sigh it will cost, many a salt teare, many a heart-breaking grone, many, and many a longing looke vp towards God, before that feeling which is gone, can bee regained, and that sweetnesse which in a manner vtterly vanished, can bee quick-

l *Heb.6.4.&c*
m *Chap.10.27.*
n *2.Epist.2.21.*
o *Chap.11.26.*

quickned. This then to shew the truth of this Doctrine thus farre; It is a fearefull thing to loose in spirituall things. The more common gifts of inlightning, and taste of godlinesse, when they are withdrawne, are accompanied with a kind of irrecouerable Apostasie: the graces of Regeneration and Sanctification, when they are abused and brought to a kinde of languishment, it is a lamentable thing to behold the change; and no such smart as that which is caused by the reuiuing and fetching againe of a decayed Christian. It is (that I may allude to that Verse 8.) as the setting together of a *broken bone*, the anguish whereof is enough euen to make ones heart to melt in the midst of his bowels. Now for the fuller vnderstanding of this point: yet, let vs see what it is to loose such gifts of the Spirit as concerne a mans particular function, and that calling of life, in which God hath set him. There bee two or three very pregnant examples in the holy Scripture to declare this. The first is of p *Samson*, by his yeelding to the subtill perswasions of his Mistris *Dalilah*, hee discouered to her wherein his strength lay: it is said *that the Lord* hereupon q *departed from him*. It is meant, that on a sudden he lost all his wonted excellencies with which God had indowed and furnished him, fit for a Head and Iudge amongst his people; by means whereof he fell into great misery. For howsoeuer after vpon his true repentance the Lord restored his losse, yet he smarted the while, falling into the power of his enemies the *Philistims*, who vsed him most basely, put out his eyes, bound him in Fetters, and made him to grinde as a slaue and vassall in a Mill. Hee was the same man still in outward appearance for fauour and personage, and for body, but yet when God hath withdrawne his Spirit, see how of a man of valour and maiesty, he was transformed on a sudden into the state and condition of a Drudge. Another example is of *Saul*; God called him out from amidst the multitude, to be the King ouer his people: Instantly hereupon *Samuel* told him, r *The Spirit of the Lord shall come vpon him*; and so s accordingly it is said, *God gaue him another heart, and turned him into another man*: that is, the Lord supplyed him with Princely gifts, such as were necessary for that place to which hee had aduanced him. But after followeth how, as a iudgement vpon SAVL; t *The Spirit of the Lord departed from him*. God tooke away from *Saul* those gifts with which hee had adorned him. In the roome of this good Spirit, there came an euill spirit vpon him, that vexed him: and there followed a sensible change and an alteration in him, vntill hee lost both Life and Kingdome with disgrace. With what feare was hee after this continually exercised, in a perpetuall iealousie of his owne followers, and so haunted and dogged with the terrours of a tormenting Conscience, that in the end after the seeking of helpe from a Witch, he became with his owne hands the slaughterer of himselfe. To these two wee may annexe that of *Nebuchadnezzar*, one of the most potent and absolute Monarchs vpon the earth; yet so stript in the iustice of God, of all those endowments which concerned a King, that he became no better than a beast, and was therefore u *driuen out from men, and had his dwelling with*

p *Iudg.* 16.
q *Verse* 10.
r 1. *Sam.* 10. 6.
s *Verse* 9.
t 1. *Sam.* 16. 14
u *Dan.* 4. 28. &c.

the

the beasts of the field, and did eate grasse as the Oxen for a time, vntill God was pleased to restore him. And this may very well bee reputed the meaning of that which is said of *Nabal*, that x *his heart died within him, and hee was like a stone.* God in his iustice depriued him of all ordinary gifts, so that he was meerely besotted, and infatuated, and had no power to make vse of any thing for his owne best good. And thus may we euery way see the truth and certainty of this doctrine, what a fearfull thing it is to be depriued of the gifts of *Gods Spirit:* whether they bee such as concerne saluation more directly and properly, or such as appertaine to a man in his place and calling. Though a man doe recouer againe, through Gods mercy, his losse in the best gifts; yet his case is lamentable for the present, and it will cost him deare, to come backe vnto his first estate: and when one is bereft of such gifts as belong to his calling, he is made a scorne to the wicked, a prey to the Deuill, and becomes euen a continuall vexation and burden to himselfe.

x 1. Sam. 5 37.

The speciall and proper Vse of this Doctrine is, to admonish vs all to beware how wee prouoke God, so farre as to bring vpon vs that heauy iudgement, against which here *Dauid* prayed. Thus wee should still bee stirred vp by the examples of the Scripture, what good thing soeuer we find any of the Lords Worthies to haue sought by prayer, the same should we striue with our selues, that we also may both loue and intreat for: and whatsoeuer againe we vnderstand any of them to haue feared, and accordingly to haue begged of God, that they might escape, the same should we labour by all meanes to be deliuered from. If we cannot find nor perceiue in our selues a conformity herein to the affections and desires of Gods children, (*viz.*) that we loue that which they desired, and be afraid of that which they did feare should come vpon them, wee do but presume in thinking our selues to be the Lords. Well, to come neerer to the point: It is plaine by this place, that such a iudgement there is, as the losse of Gods *Spirit*; and sith *Dauid* prayed against it, we vpon occasion of this his grieuous fall, we are thence assured in the generall, that it is sinne against God, that doth expose a man to this iudgement. And it hath beene taught vs formerly in the opening of some particulars in this Psalme, what hauocke sinne makes in the soule of a man, where it once preuailes; so that this thence is inferred, that sinne must bee taken heed of, if we desire that we may escape this iudgement. But now to the end that we may profit (as it is meete wee should by this Doctrine) let vs inquire more narrowly what are the speciall euils, for which God is wont thus to punish, that so our care herein may bee the more distinct. It is not enough for a Physitian to giue his Patient a charge in the generall, to take heed how hee mis-diet himselfe; but it is fit he let him know what particular meats are to bee taken heed of, as being like to surfeit him so, as to bring him backe to his old disease. Thus I must not onely giue you a watch-word in grosse, (Beware of sinne) if you would not *lose the Spirit of God*, though that bee a sound and a true aduertisement: but I must acquaint you with some such

The Vse.

What speciall sinnes God is wont to punish, with the withdrawing of his Spirit.

ſpecials, as if they bee not heeded, will certainely lay vs open to this danger. Firſt therefore this learne by occaſion of this example which wee haue now in hand. The giuing way to a mans owne luſts and inordinate affections, in reſpect of ſome ſpeciall ſweet ſinne, is a meanes to plucke downe vpon the ſoule this iudgement. *Dauid* tooke libertie to himſelfe out of a preſuming vpon Gods mercy, and in an opinion of the vnchangeableneſſe of his eſtate, (being indeed Regenerate) and in a conceit withall of recouering himſelfe quickly by Repentance, to indeuour the fulfilling of his fleſhly luſts. He thought, he might bee bold for once to aduenture vpon that, which he knew in his owne heart to be a great offence. See now whereto he is come, euen to an horrible trembling before God, to loſe all both whatſoeuer might grace him as an holy Perſon with God and which might commend him as one fit for his place and ſtate before men. In regard of the gifts of the one ſort, he felt in himſelfe (as hath beene often ſhewed) no little change; his comfort was gone; his feeling was decayed, his apprehenſion of the fauour of God was vaniſhed; horror, and diſmayednesſe, and affrightment of ſoule was come vpon him; hee was vexed with continuall doubtings what would befall him; he could not pray with ſuch cheerefulneſſe as in times paſt; his heart was not able to affoord him that ſweete content which it was wont; the people of God began to looke heauily vpon him, as fearing him to be but an Hypocrite; his caſe was very diſtreſſed euery way: and then for the gifts of the other kind, hee could not but remember how it had fared with *Saul*, himſelfe had ſeene (being one of his neere Attendants) what became of him when the Lord forſooke him, what mad and frantike paſſions came vpon him, how vnproſperouſly the affaires of State went with him. Oh! how theſe things went to the heart of *Dauid*, and made him cry out; *O thy Spirit, O Lord, thy holy Spirit! me thinkes it is euen ready to goe from mee, yea, I know not well on the ſudden, whether or no I doe inioy it: I am more apt to thinke it is gone, then otherwiſe: take it not from me, I beſeech thee: the loſſe of my Crowne and Dignitie cannot grieue me ſo much, as to be thus deprined.* Thus this makes it plaine, that when a man of many gifts and graces of God, turnes them into wantonneſſe, and falleth to the obeying of ſinne in ſome of the luſts thereof, it hazards him exceedingly in this kind; what better concurreth herewith then that of y *Sampſon*; was it not his intangling himſelfe with vnlawfull deſires, which brought that vpon him which the Storie calleth, *The Lords departure from him?* The more familiar was he with *Dalilah*, the more was his God a ſtranger to him, and he paid full deare for his venturing. I perſwade my ſelfe, Saint *Paul* had an eye to this, when he commanded z *not to grieue the holy Spirit of God.* How may we vnderſtand this? Surely, in my poore opinion thus. The *Spirit of God* is as one taken in to dwell with a man, and to ſojourne in his houſe. Now, ſuppoſe ſuch an one remaining with any of vs, it may bee he is not ſo rudely dealt with by vs, as to be bidden get him out of doores; he is not told in plaine termes, we would rather haue his roome then his

y *Iudg.* 16.

z *Epheſ.* 4. 30.

companie; yet notwithstanding there is such rule kept in the house, as we know he cannot abide; such persons are welcome to vs, and come and goe, as we are well assured he cannot brooke: here is a grieuing of the ghest; this is a kind of wearying of him out, and this is the next way to giue him occasion to depart: so in this: The graces of Gods Spirit haue taken vp their lodging in mans heart, there they begin to worke and shew themselues; he that hath them, is glad of them, he takes comfort in them, he would not loose them; he is farre from being so egregiously impious as to desire the displacing of them: yet notwithstanding in a kind of loose and careless disposition, hee harboureth in the same bosome the loue of some speciall sinne, it may be wantonnesse, it may be pride in apparell, it may be couetousnesse, or such like; this he cherisheth and makes much of, it is welcome to him, and he giues maintenance and entertainement to it. Here now the Spirit of God is grieued; this ghest which comes to dwell in with it, is such a vexing to it, as ESAVS *wiues were to* ISAAC *and* REBECCA, when they came to dwell with them. And indeed if this bee not soone and effectually displaced, Gods Spirit will shew it selfe to bee discontent, hee will bee gone out of the way before one thinkes, and it will bee no easie thing to obtaine his returne. Thou wilt say, Oh, thou neuer wishedst his departure. But what meanedst thou to admit such a mate into thy heart, with which Gods holy Spirit cannot sort? And thou for *grieuing this Spirit* on this fashion, shalt be sure to haue griefe good store, before thou get againe thy wonted comfort. Oh, then harken to this, all you that feare God. Hast thou receiued of God any spirituall gifts, gifts of knowledge in the things of God, gifts of vtterance, gifts of prayer, gifts of comfort? Findest thou in thy selfe an effectuall working of the Spirit of God, such whereby thou canst comfortably assure thy selfe that thou art in the state of grace? Take heed now that thou harbour not in thy bosome, or kindly admit into thy life and course the loue and liking of any speciall sinne. Thou shalt haue many furtherances to presumption herein, and sinne is full of deceit, thy heart full of guile, and the Deuill full of subtilty: but if thou esteemest those gifts which God hath giuen thee, if thou wouldest be loth to loose the sweet and comfort of them, take heed how thou aduenturest, though it bee but in the least degree. Thou canst not but take some losse in regard of thy best blessings, if thou wilt needs presume. Beware of grieuing and sadding the Spirit of God, if thou makest any true account of such a ghest; doe not purchase the pleasure of a base sinne at such a rate, as that bitternesse which will certainly insue, when thou hast once lost thy wonted feeling. So then this is the first euill to bee shunned, as necessarily bringing this iudgement; cherishing in the heart any vile affection, together with a thought-taking and a studying to fulfill it.

aGen.26.35.

Note.

Secondly, Is spirituall pride: when a man begins to lift vp himselfe in his owne thoughts, because of the spirituall excellencies which God hath giuen to him, which hee hath not giuen vnto others. This is an

euill hardly ſhunned. It is vnpoſſible to haue good parts, and not to know it; and it is a very difficult thing for a man to know ſo much touching himſelfe, that he is thus and thus qualified, and not (ſuch is the great corruption of nature euen in the beſt) to be the better opinioned of himſelfe thereupon. It is truly ſaid, *that ſpirituall pride ariſeth out of the aſhes of other ſinnes*, ſo that with the abatement of other euils, and with the increaſe of ſanctification, I know not how euen at vnawares that ſtealeth in, and (which is ſtrange) it is noted to ſpring euen out of humilitie. A ſecret pride is ſometimes occaſioned, by not being proud. Wee ſee how God was faine to medicine *Paul*, for the preuenting of this ſpirituall maladie; [b] *Leſt* (ſaith he) *I ſhould be exalted aboue meaſure, there was giuen vnto mee a pricke in the fleſh, the meſſenger of Satan to buffet mee.* Thus there are ſome beginnings thereof euen in the moſt reformed. But when it comes to any greater meaſure, ſo that a man feeds this humour in himſelfe, and is ſo farre from controlling and checking it in his heart, that he rather ſeeks to vphold it, and to adde matter to it, and withall (as it moſtly falleth out) bewrayeth and diſcouereth it in the auilement and contempt of others: then looke as bloud-letting is neceſſarie, notwithſtanding the vſefulneſſe of bloud to the life of man, when the abundance thereof is apt to cauſe a diſeaſe; ſo God abates that which is made the matter of ones lifting vp himſelfe aboue his pitch. *God doth alwayes reſiſt the proud*, in what kind ſoeuer, but *he giues grace to the humble*: which ſpeech proues the point in hand, that hee withdraweth and withholdeth grace from thoſe whoſe hearts bee not ſeaſoned with humilitie. It is a thing found true in experience, how ſome of excellent and extraordinary knowledge in matters of Religon, and in worthy gifts fare exceeding a great many, who priding themſelues therein, and forgetting thereby to ſeeke the glorie of the Beſtower, haue in a manner beene vterly infatuated, and haue runne themſelues out of their owne reach, through the violence of ſelfe-conceit: loſing ſometimes the very things themſelues, at leaſt, the power of vſing them as they ſhould. Some againe, a long time ſtrengthened by grace to a blameleſſe courſe, yet not being ſo thankefull for it as became them, and aſcribing therein too much vnto themſelues, and withall ouer-eager againſt the faylings and infirmities of others, not remembring the Apoſtles rule (of [d] *conſidering themſelues,*) haue beene left a little to themſelues, and let to receiue ſome great foyle, that they might be aduiſed, who it was by whoſe ſtrength they ſtood; and might alſo know, how to bee more tender towards others. This is a ſecret in Religion worthy the learning: and let euery one, whom God hath gifted in any ſpeciall meaſure, take notice of it, that he may remember that of the Apoſtle, [e] *Be not high-minded, but feare.* If God haue graced thee with the ornaments of his holy Spirit, Knowledge, Vnderſtanding, Memory, power to temper thy Affections in many things, wherein many others are ouercarried ſometimes to their ſhame; Beware of being lifted vp hereupon in thy owne thoughts. No veſſell ſo ſafe to preſerue them in, as a Boxe of ſobrietie lined

b 2. *Cor.* 12.7.

c 1. *Pet.* 5.5.

d *Gal.* 6.1.

Note.

e *Rom.* 11.20.

fined with humilitie. God will withdraw his ornaments, if we once be-
gin like little children, to looke and poine vnto vs be gay. *f Wisdome*
takes vp her dwelling with the lowly. Remember often and put it well
vpon thy soule, *g what hast thou, O man, that thou hast not Received?*
These spirituall things are very rightly termed gifts, inasmuch as
they bee matters of donation; and hee that gives them, reserues to
himselfe a power (at pleasure) either to implire them, or withdraw
them.

Thirdly, Negligence in vsing such gifts as God bestowes, to the end
for which they are bestowed. This our Saviour taught in the parable
of the *Talents*, Hee that kept his *Talent* in a napkin, not imploying it
to the behoofe of his master, according to appointment, from him the
Talent was taken, and given vnto him that had beene better husband.
There shall bee a continuall supply of the graces of God to those that
make good vse of good things. *i The liberall person shall haue plentie.*
God will still adde to him who is carefull to imploy that good which he
hath received. Thus *Paul*, in so much as being called to the worke of the
Ministrie, hee *straight-way preached Christ in the Synagogues*, &c.)
increased in strength. And therein, *the way of the righteous, is as the*
shine which shineth more and more vnto the perfit day. God doth on the
contrary curse their gifts, and make them to abate, and languish, and to
decay by little and little in them, who are careless in imploying them.
Nor are also in this we may appeale to experience for proofe. There is no-
thing more ordinary, men of excellent parts, to become (as I may so
speake) euen no body through their owne neglect. Their gifts perish in
them for lacke of vse, euen like a womans breste, which doe soone dry
vp if they be not well and often drawne. Thus many of great sufficien-
cie for matter of gouernment in the Common-wealth, for the worke
of the Ministrie in the Church, become in the iudgement of God, vpon
their conscionelesse vse of the things which God hath measured to them,
n the like, of the timber whereof a man cannot take for any worke (no,
not) as much, as to make a pinne to hang a bottle on. Thus many priuate
Christians through disvse become cold, slacke, heauie, heartlesse, spirit-
lesse in the best performances, and for lacke of spending their gifts so, as
that they might increase their owne store, and be vsefull also vnto others,
grow backe more and more, till they come almost to that *nothing* spo-
ken of by *o Paul.* And when men of knowledge, and the like gifts, doe
not conscionably and studiously diuert their gifts to the guiding and or-
dering of their owne wayes, and to the reformation of their owne liues,
but only satisfie themselues with a kind of contemplatiue religion, those
parts with which God hath furnished them, become meere bubbles, and
are turned into that which the Apostle termes *p vaine iangling*, and
they themselues become *q vaine talkers.* This holds with that the
Apostle saith, how that *r some, putting away a good Conscience, haue*
made shipwracke concerning Faith: vnderstanding by *Faith*, *the know-*
ledge of the Doctrine which is according to godlinesse, and teaching there-

f *Prou.* 11.2.
g 1. *Cor.* 4.7.
h *Luk.* 19.12.
i *Prou.* 11.25.
k *Act.* 9.20, 22.
l *Prou.* 4.18.
m *Esay* 25.30.
n *Gal.* 6.3.
o 1. *Tim.* 1.6.
p *Tit.* 1.10.
q 1. *Tim.* 1.19.

in thus much, that when men regard holineſſe but little, not caring to ioyne practice with their knowledge, they loſe euen it alſo; their very profeſſion and knowledge vaniſh into nothing. Nay, wee ſee this curſe of God to follow herein ſo cloſe, that euen men loſe their outward ſufficiencies through neglect. Men apt and active many wayes for many things appertayning vnto outward life, and that can doe things with much ingenuitie aboue other men; yet while they are careleſſe of walking to the glory of God in a profitable courſe, they loſe their dexteritie, and become like drones, that can flye about and ſucke from others, but can gather nothing. Here is then matter againe of calling vpon all, to whom God hath giuen gifts, that they be diligent in imploying them. A little meaſure made vſe of, groweth to a great perfection: a great deale laide vp in a cloth, doth quickly come to nothing. He that vſeth his knowledge to the inſtruction of others, and to the reformation of himſelfe, the more he ſpends, the more he thriues. There ſhall bee ſtill a giuing vnto him, and hee ſhall haue abundance.

Fourthly, The loue and care of earthly things. This alſo is a cauſe of Gods withdrawing the gifts and graces of his Spirit. Hereupon it is ſaid by our Sauiour in the parable of the Seed, that *with thiſe, men are chiſled as with Thornes*, ſo that the Word of God receiued into the heart, [r] *bringeth forth no fruit*. Hence alſo is that of Saint Paul, that [ſ] *the deſire of wealth carrieth into many fooliſh and hurtfull Luſts, by which men are drowned into perdition, and are ſome carried away to errour from the Faith*. Hereby are many diſabled, and ſtrangely altered, both in matters of Sanctification, and in the things that concerne their ſpeciall callings. For matters of Sanctification, by this meanes many loſe their zeale, their care, their forwardneſſe, and whiles they looke too earneſtly on the world, grow ſlacke in the things which concerne eternity. Whereupon is that which our Sauiour ſaith touching [t] *the impoſſibilitie for a rich man to enter into the Kingdome of God*. [u] *The amitie of the World, is the enmitie of God*: and, [x] *If any man loue the World, the loue of the Father is not in him*. This carrieth away the time, and ſtealeth away the thoughts, ſo that there cannot, through it, be ſuch attayning in matters of God as ought to be: and when there is no proceeding therein, there is a manifeſt and certaine going backe. The Spirit of God is withdrawne, when the gifts and graces thereof doe not increaſe: and then againe, for the things which concerne mens particulars and perſonall callings, what one thing is there, which doth ſooner dull vp the heart, and beſot the mind, then the ſtrength of the affection vnto earthly things? The Spirit of God ſaith, that [y] *gifts doe blind the eyes of the wiſe*: The reſpect thereto robs a man of his other gifts, and makes him that he cannot eſpie the difference betwixt good and euill, betwixt iuſt and vniuſt; it beſots him ſo, and ſo bereaueth him of ordinary conceit, that as a man giuen ouer vnto baſeneſſe of diſpoſition, without reſpect vnto ought elſe ſaue onely gaine, [z] *He will tranſgreſſe for a piece of bread*: he will not ſticke at ought for the ſmalleſt profit: and to what a wo-

full

r *Luk.* 8. 14.
ſ 1. *Tim.* 6. 9. 10
t *Luk.* 18. 25.
u *Iam.* 4. 4.
x 1. *Ioh.* 2. 15.
y *Deut.* 16. 19.
z *Prou.* 28. 21.

fall passe are many brought that are of great endowments for the ser-
uice of the Church, whiles with *Demas* they fall to embrace the present
world: their hearts being set vpon the basket, and vpon the stone, there
is a kind of fatnesse commeth vpon their hearts, and they haue neither
care nor power to be profitable to Gods Church. And thus it fareth al-
so with priuate Christians for their particular estates, that by falling too
much in loue with the world they goe backe in spirituall things apace,
they lose more in the one, then they can with all their greedinesse pur-
chase in the other. Thus haue I thought good to inlarge this poynt, it
being (vnlesse I much mistake) exceeding necessary. *Dauid* prayeth that
Gods Spirit may not be taken from him, that neither the gifts of San-
ctification, by this his foule sinne may be impayred, nor the gifts neces-
sary for him in his calling as a King, might bee withdrawne. His thus
praying argueth this kind of losse to bee a grieuous iudgement, and so
much hath beene also cleered vnto vs by the Scriptures: sith it is a wo-
full thing to be thus punished, we haue beene exhorted to beware in ge-
nerall, how that we prouoke God, especially wee haue beene vrged in
particular, to stand vpon our guard against foure sinnes, as especially
falling on this iudgement. First, Harbouring in our bosomes the affe-
ction and loue to some sweet sinne. Secondly, Pride in our selues in re-
gard of those gifts, with which it hath pleased God to furnish vs. Third-
ly, Carelesnesse to make good vse of the gifts which God hath giuen vs.
Fourthly, Strength of loue, and too much bent of affection vnto earth-
ly things. It hath beene proued to vs, that whereas sinne generally
ruins the soule of that spirituall furniture with which God adornes it,
these foure sinnes especially. And therefore if we desire, that the graces
of God once conferred on vs, may be continued and increased in vs; here
must be our care, to suppresse and mortifie all vnlawfull motions, to
labour to increase in humility, according as wee shall increase in other
gifts, to bee faithfull Vsers of the graces of God which wee doe inioy,
and to beware of insnarement with the desire and loue of earthly things.
And thus we haue in two Sermons, that which *Dauid* prayed against
in this Verse. He would still liue before him in his Church as a
Christian, serue in his place as a King, he would neither
lose those spirituall gifts which concerned saluation,
nor those without which he could not dis-
charge his high calling of a King and
Gouernour as became
him.

The

The eighteenth Lecture.

Verse 12. *Restore to mee the ioy of thy saluation.*

AS *Dauid* proceeds and goeth on still in petitioning the Lord for such things as were necessary for his present case, so the generall mould and carriage of the seuerall *Verses*, especially of the three next going before, and this wherein his requests be presented, are alike. He links his suites in by payres and couples, ioyning them neerest together in current and course of words, which in their nature and state did best agree. So that here in this Verse, we are occasioned to take notice of two further Requests of *Dauid*, couched and carryed in the like forme, and are therefore to bee handled and treated on after the same fashion. First, *Restore to mee the ioy of thy saluation.* Secondly, *Stablish me with thy free spirit.* Ideling not to vary in my manner of proceeding, and therefore now that I haue, as it were, taken the Verse abroad, and parted it into two Petitions, the next thing that you shall expect from me, is the sense and meaning of the words of the former, and after that the Doctrine. *Restore to mee, &c.* The very first view of the words giues to vnderstand, that *Dauid* craues here the restitution of a decayed and lost commodity, which here hee termes the *ioy of Gods saluation*, wherein what he craues we must now inquire. Generally, by *Ioy of Gods saluation*, hee vnderstands, *Comfort and inward reioycing in the assurance of saluation.* But now more particularly wee must consider, that *saluation* in Scripture betokeneth two things. First, the estate of blessednesse in heauen, which wee commonly terme saluation; and so it is opposed to damnation, by which we vnderstand the condition of those which are adiudged to Hell: so the word often vsed, as, [a] *Finish your saluation, &c.* and, [b] *which are kept, &c. vnto saluation, &c.* Secondly, Outward safety and protection in this world, preseruation from dangers, deliuerance from enemies, shelter and shrowding from such mischiefs as the life of man is subiect to. Thus is the word vsed in the speech of [c] *Moses* to the *Israelites*, when they were pursued at the red Sea by the *Egyptians: Feare yee not, stand still, and behold the saluation of the Lord, &c.* so [d] *Dauid* being greatly persecuted and prosecuted by violent and malicious enemies, desires God to assist him, and to stand on his side against them, and so to assist him, that whatsoeuer befell him, hee would be *his saluation*, he would bee his defence and shield against all his opposites. Now as I said in my last Sermon of the word *Spirit*, that so long as it was not found repugnant

Saluation signifieth two things.

a *Phil.* 2. 12.
b 1. *Pet.* 1. 5.
c *Exod.* 14. 13.
d *Psal.* 35. 3.

to

to the ſcope and purpoſe of the place, it could not be amiſſe to take it in the largeſt ſenſe, ſo ſay I now touching the word *Saluation*. I ſee no inconuenience in it at all, to vnderſtand as much by it as the word betoketh in the language of the Scripture, eſpecially when being ſo expounded, it ſorts ſo well with *Dauids* intendment here, as ſhall appeare, if wee turne his ſuite into other words, on this faſhion: *I was wont, O Lord, to feele in my ſoule much comfort: and the aſſurances which I had, both of thy fatherly happineſſe, and of the benefit of thy continuall watching ouer me to preſerue me in my way, did afford me great content; but ſince my fall into this euill, I perceiue my ſelfe in a manner quite depriued of this ſweet meſſe. It is thou only, who art able to repoſſeſſe me with this iewell: Oh, I beſeech thee reſtore it me againe, and let me reioyce as I was wont, both in the certaine expectation of eternall bliſſe, and in the aſſurance of thy fatherly prouidence whiles I liue.* Thus we haue the ſenſe and meaning of thoſe words. The generall matter of Requeſt, is the reſtoring of a ſpirituall loſſe: the particularitie of the thing loſt, is comfort in the knowledge of Gods fauour toward him, and care for him both in regard of preſent ſafetie and in reſpect of future bleſſednеſſe. Indeed the one of theſe depends on the other; the one cannot be without the other. Thoſe whom God will ſaue in heauen, them hee takes a ſpeciall charge whiles they are here on earth: and the ſafetie which men haue here in the world in outward things, is no ſafetie indeed, but a preparing for the day of ſlaughter, if they haue not a well grounded hope of eternall ſaluation with God in his Kingdome. Let vs conſider now of the Doctrine. There is a twofold Doctrine hence.

The firſt is this,

That it is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort. We cannot be better aſſured hereof, then by looking well vpon this example. *Dauids* words doe argue in him an abatement and a loſſe of comfort: and what ſhall wee, what can wee thinke to haue beene the cauſe thereof but this great ſinne? The guiltineſſe thereof brought ſuch an horror into his conſcience, that all the ſweet refreſhing which his ſoule was wont to feele in the apprehenſion of Gods fauour towards him, was now quite gone and vtterly decayed. He felt nothing now but trembling and diſmayednеſſe, there was (as it were) a continuall ſound of feare in his eares: and *he* whoſe *heart* in the time of danger, was wont to be as *the heart of a Lyon, he did now ſhrinke and faint*, and euery ſmall occaſion was enough to amaze his ſpirits, and diſcourage him. *Dauid* conſidering his place, who was a King, wanted not ordinary outward meanes to acheere his heart, ſuch as the men of the world doe much both eſteeme and vſe in thoſe caſes. What pleaſure might he not haue had, whether by Muſike, or Paſtimes, or Company yet *the ioy of ſaluation* being wanting, the whole world was not able to yeeld that which might indeed content him. The remembrance of his foule fact was euer ſmiting vpon his heart, and raiſing vp affrightment in his thoughts; the guilt hereof was like a Thorne in the ioynt,

The firſt Doctrine.

e 2. Sam. 17. 10

which

which causeth a continuall aking and beating, and giues a man no rest, but rather doth become sorer and sorer vntill it be remoued. Thus this example makes it plaine, that the entertainement of sinne into the heart, so as to fall into loue and liking with it, & in some speciall particulars, to indeauour and labour to accomplish it, is a meanes of banishing out all true comfort. Securitie there may bee, presumption there may be, carnall confidence there may be, a secret blessing of ones selfe (by saying, Tush, I shall haue peace) there may be: but true comfort, such as shall inable a man cheerefully to raise vp his thoughts towards Heauen, and thinke vpon God with reioycing and contentment, and to goe on in ones course, in a resolued expectation of his gracious protection, such I am sure there cannot bee, no more then there can be gladnesse in a malefactor, at the sight of an officer; or willingnesse in a man conuicted in himselfe, and knowne to others to be chargeable with a foule offence, to come into the face and presence of a Iudge. Looke mee vpon the first offender that euer was, and see how the losse of inward *ioy* in God, was one of the first things which discouered it selfe in him, after he had falne from God by disobedience: whence came that hiding from the presence of the Lord, and that fearing of the voyce of God: What ayled *Adam*, that he, who was wont to bee (as I may say) bold before God, and full of life and spirit in his presence, should now be ready to thrust his head into a bush, and to desire rather to be any where, then where God was, what ayled him (I say) or whence was this, but from the conscience of a fault? Euery noyse now makes him afraid, the wagging of euery twig in the garden, was enough to make him quake, when before, while he was in his innocencie, nothing was able to dishearten him. Where was PETERS *ioy*? Where was his comfort, when he had doubled and trebled the deniall of his Master? What was he able to looke on, that would not be some occasion to dismay him? To cast his eye on Christ, how could it but fill his face with shame, and rent his heart in twaine, to consider how worthy a Master hee had disclaimed, and against whose gracious warning he had sinned? If hee lifted vp his face towards Heauen, what could he fetch thence but more vexation by the thought of him whom he had denied in this sort, and by the expectation of some great vengeance to come vpon him for Apostasie? Returned hee home into himselfe, it was worst of all. What could his owne heart doe lesse, then vrge him with his owne fact, and cry shame vpon him for his grosse presumption, or for his fainting so soone euen at the words of a simple Maide? Should he go to his fellow Disciples? Alas, with what face could he look on them? Who had heard him warned, and had beene witnesses of his confident protestation, neuer (no not with death) to be put downe; and should now see him come, among them, like one foyled in the combat, or as a runne-away in the open field? The very sight of the high Priests house, yea, the very crowing of a Cocke, euen such things as these, were enough to sad his soule, and to increase the horrour of his perplexed spirit. Neuer could hee be well, vntill he had wept his fill, and had laboured

red by humiliation to make peace with God, till he was brought in hope of the remouall and riddance of his sin by a gracious pardon. Indeed in reason, how can a man with comfort raise vp his thoughts towards his God? how can he with cheerfulnesse present himselfe vnto him? how can he looke to receiue any good from him? how can he promise vnto himselfe either future happinesse in heauen, or the Lords good hand to bee vpon him for his protection & guidance, & safe conuoy thorow this earth, so long as he lyeth wallowing in that which God abhors, and is chargeable in his soule with that, which separates and diuides betwixt a man and his God? It was an excellent speech of *Azariah* the Prophet, to King *Asa*, and all *Iudah* and [f] *Beniamin*: *The Lord is with you, while you are with him*; *and if yee forsake him, hee will forsake you.* God is with vs by protection & fauour, so long as we be with him by obedience: [g] *Walke before mee, and bee thou vpright, and I will make my Couenant betweene me and thee*, said God to ABRAHAM. [h] *His Angell pitcheth about them that feare him*, [i] *to keepe them in their wayes.* Thus are the promises of Gods protection and kindnesse, limited to our obedience and conformable walking; so that [k] *in the feare of the Lord there is assured strength.* When a man walketh in the wayes of his own heart, he cannot haue assurance of being (as it were) vnder Gods charge, and of hauing the benefit of his particular prouidence, in respect whereof [l] *the eyes of the Lord* are said to *be vpon the righteous.* Now, what true solid comfort can a man haue, hauing no certainty of interest into Christ; nay, rather when the conscience of his owne vnconscionable course shall make him feare God as an auenger; which hee cannot chuse but doe, [m] *when iniquitie shall compasse him about, as at his heeles.* And thus farre of the proofe of the Doctrine, that wee may see what a theefe sinne is, and how pretending to giue vs satisfaction one way, it robs vs of a most precious iewell, *Ioy in the saluation of God*, another way.

f 2. *Chr.* 15. 2.
g *Gen.* 17. 1, 2
h *Psal.* 34. 7.
i *Psal.* 91. 11.
k *Pro.* 14. 26.
l *Psal.* 34. 19.
m *Psal.* 49. 5.

This Doctrine stil presseth that vpon vs, wherof we haue had often occasion to be remembred in this *Psalme*: *viz.* a taking heed to our wayes, that wee cherish not in our selues any knowne euill, nor giue ouer our selues to the willing practice of any apparant sinne. Corruption striuen against, sinne falne into [n] *by occasion*, and through infirmity, cannot depriue a man of his comfort; nay, it shall bee to the increasing of a mans ioy, when his soule can testifie, that corruption is irksome to him, and that it is a kind of vexing to him, that he cannot master it: but when hee doth aduisely, and setledly, and with deliberation and purpose doe that which is naught, seeking to gather arguments together in his thoughts, whereby hee may imbolden himselfe to doe amisse, and to continue in the practice of it, when he hath begun, and pleaseth himselfe therein, hauing a kind of resolution (at the least not yet) to doe otherwise: this will certainely deprriue him of all sound comfort. Hee may in such a course sooth vp and flatter himselfe, and make himselfe beleeue it is all well enough, and he may for the time receiue such a kind of sensuall and brutish satisfaction, by the pleasure of sin, that he will not reckon much (for

The Vse.

n *Gal.* 6. 1.

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the time) of any other comfort: but when his conscience comes to bee awaked, and he shall by occasion of some affliction or sickneſſe, or some powerfull working of the Word of God vpon his soule, retyre himselfe into his owne thoughts; then he shall plainly see, that sinne hath bereft him quite of that which is his comfort indeed. How can hee vpon any good ground, expect any thing from God but iudgement? how can he promise to himselfe a blessing from him in any of his vndertakings? how shall hee choose rather but feare, that the Lord will curse all vnto him, when he seeth by the plaine and vndeniable euidence of his owne conscience, that his whole course hath beene euen an abuse of Gods goodneſſe, and a turning of his graces into wantonneſſe? he cannot then but be ashamed and confounded to lift vp his eyes towards God; the continuall thought of vengeance euen to hunt him to destruction, will dismay him. Oh! then if thou desirest that thou mayest indeed haue peace towards God, that the Lord may bee to thee as he promised to be to ABRAHAM, o *Thy Buckler, and thy exceeding great reward*, that p *hee may compasse thee with fauour as with a shield*, that q *hee may make a hedge about thee, and about all that thou hast on euery side*, as he did to *Iob*: that r *hee may cause whatsoeuer thou shalt doe to prosper*: bringing s *all things to worke together for the best to thee*: t *keeping thy soule, and preseruing both thy going out, and thy comming in*: bind thy selfe to a circumspect walking, u *ponder the path of thy feet, and let all thy wayes bee ordered aright*; beware of yeelding obedience to sinne in the lusts thereof, striue to haue thy fruit in holineſſe, aduenture not to dispense with thy selfe for any thing, which thou knoweſt to be a sinne against God. No man knoweth but he which hath felt it, no man can so much as coniecture it, but he to whom it is manifested by experience, what sweet comfort the soule of that man feels, in the assurance of Gods continuall shrowding, who thus binds himselfe to keep his heart continually in the feare of God. Though the world thinks him to liue a kind of dull and vncomfortable life, because he doth abridge and sequester himselfe from those vanities, wherin some place their chiefest happineſſe, and liues as it were, cooped vp in regard of those wayes of libertie wherein other walke, yet what ioy or what happineſſe can equall this, when a man can looke vp cheerefully to God without any checks of conscience for any presumptions and wilfull sinning against his Maiesty, and can in all things comfortably expect a blessing from him, as hauing cared to walke before him in sincerity? Men neglecting this holy and religious course, and emboldening themselues to liue after the flesh, and to doe that which is right in their owne eyes, and to fashion themselues like vnto the world, may beare it out confidently a while, as if they had all the *Ioy*; but when these outward contentments shall forsake them, and they can no more inioy them, and that their thoughts are summoned to the remembrance of some further matter, where will their comfort bee? It will euen vanish like a rotten thing, and as a garment that is Moth-eaten. Let this bee a motiue to vs to a religious & conscionable course; let vs bind our selues to the good

o *Gen.* 15.
p *Psal* 5. 12.
q *Chap.* 1. 10.
r *Psal.* 1. 3.
s *Rom.* 8 28.
t *Psal.* 121. 7. 8.
u *Pro.* 4. 26.

Note.

behauiour

behauiour towards God, if we desire the *ioy of his saluation:* why should we haue comfort from him, if he shall receiue no constant and conscionable obedience from vs? And let those that haue once felt this *Ioy*, which *Dauid* here speakes of, bee aduertised by *Dauids* example, to beware of impeaching it. It is sweet inioying ioy, it is wofull losing it: wee see here how much once aduenturing to sinne against knowledge, and against conscience, did indanger it. I am perswaded, that at this time *Dauid* would willingly haue giuen his Kingdome to regaine it. It is no safe medling in this kinde. There is nothing promiseth to bring a man so much ioy as a grosse sinne, when it presseth vpon a mans thoughts for intertainement, but it giuing ioy to the flesh, takes away at vnawares the ioy of the Spirit. Thus concerning the first Doctrine. The second followeth, and it is thus;

That it is not vnpossible, but that the ioy and comfort which some great sinne hath taken away, may againe bee restored. This point is as iustifiable from hence, as was the former Doctrine. *Dauids* losing this Ioy, is a proofe, that by a great sinne a man may bee robbed of this Iewell; his prayer for the restitution of it, confirmeth it also that wee may pray so too, hauing receiued the like losse. To what end shall such a prayer be, if there be not hope of obtaining that for which the prayer is? Farre be it from vs to thinke that *Dauid* prayed at vncertainty herein, and powred out this request to God vpon no ground. No doubt, he knew the possibility of recouering his losse, by the prayers of repentance: yea, and did also in time come to as great a feeling therof as euer at any time he had enioyed. It is generally thought, that *Psalme* 32 was made vpon the same occasion whereupon this Psalme was. It is manifest that it was indited vpon occasion of some great sinne: for therein *Dauid* shewes how his carriage was therein, seeking ease by silence, but finding none, vntill he had laid open his fault at full by sincere confession. Now we know that *Dauid* was neuer ouer-taken with any foule offence, saue onely this one: now there we haue a sure proofe of his recouering this Ioy: for there (*Vers.* 7.) hee speakes very directly, and very effectually, as one sensible of that, which he here seemeth to haue lost. Hee saith confidently, that *God is his secret place*, and *the compasser of him about with ioyfull deliuerance*. Certainely, when hee spake this, hee was ioyfull in the Lords saluation, and thereupon hee both annexeth to that Verse, that note [*Selah*] which is generally thought to be a marke of some speciall matter, when it is vsed; and withall writing that *Psalme to giue instruction*, (as the title sheweth) he exhorts all the Godly to reioycing and gladnesse, *Vers.* 11. both that they should ioy on his behalfe, vpon whom God had looked now so graciously, and should take heart to themselues also, out of assurance by his example, that God will not take his seruants at the hardest? but that albeit hee may withdraw the feeling of this good for their humbling, yet after he hath tenooled them well, he will restore it againe vnto them for their comfort. For a further proofe yet, it is out of all question, that the third Psalme was

made after this Psalme: for it is intituled, *A Psalme of* DAVID *when he fled from* ABSALOM: a matter (wee well know) occasioned after this fault; and indeed it was a part of that correction, with which God was pleased to exercise *David* for this trespasse, according as *Nathan* told him, x *That God would raise euill against him out of his owne house.* Now, marke what he saith in that *Psalme*, and in what excellent speeches hee rests himselfe vpon the saluation of God. He professeth, that howsoeuer his Aduersaries were multiplyed, and began to triumph against him, as one forsaken and left of God; yet hee knew *the Lord was a Buckler for him, his Glorie, and the lifter vp of his head: he had called vpon the Lord with his voyce, and hee heard him out of his holy Mountaine*: he would amidst all these dangers sleepe securely vpon the lap of Gods protection, not *fearing for ten thousand that had set themselues against him round about.* Hereupon he speaks confidently of the ouerthrow of his enemies, as if he saw them already to be discomfited: *Thou hast smitten all mine enemies vpon the cheeke bone, Verse 7.* Shall wee thinke other, but *David* had now recouered his losse? had not Ioy triumphed ouer Discouragement? had not the bright beames of comfort dispersed the mists and fogs of all dismaydnesse? Marke how comfortably againe *David* spake in those which are called y *the last words of* DAVID: *The Lord hath made with me an euerlasting Couenant, in all points perfect and sure:* was not *David* well come to himselfe againe, shall we thinke, when he thus spake? How feelingly, when he was neere his end, could he call God to witnesse in a matter of importance, about the setling of the Kingdome in *Salomon*, by the name of that Lord, z *Who had redeemed his soule out of all aduersitie?* had he not comfort in his God when he so spake? Thus it is euery way manifest, that both *David* (when he thus prayed) hoped, and that by Faith, to get againe his decayed ioy, and had it againe accordingly. As much may be euidenced by the example of *Peter*. His weeping bitterly argued the impairement of his ioy; and if hee had not againe recouered that ioy, could he (as it is said he did) haue a *reioyced for being beaten for the Name of Christ?* could he haue spoken so feelingly of *Gods* b *abundant mercy begetting vs vnto a liuely hope by Iesus Christ*, and of that *ioy vnspeakeable and glorious*, which comes to the elect of God by the triall of their c Faith? could he with that peacefulnesse of spirit haue spoken of the neerenesse of the time, in which he was to d *lay downe his Tabernacle?* Thus may a man conclude, that albeit God do shew his children great trouble for offending him, and make them know by turning their wonted ioy either into dulnesse or vexation, what it is to abuse his mercy: yet he will returne & reuiue them, and renew them like the Eagles: e *The Lord will not forsake for euer, he will haue compassion according to the multitude of his mercies.* This may serue to proue this Doctrine.

x 2. *Sam.* 12. 11

y 2. *Sam.* 23. 5.

z 1. *King.* 1. 29.

a *Act.* 5. 41.

b 1. *Pet.* 1. 3.

c *Vers.* 8.

d 2. *Pet.* 1. 14.

e *Lam.* 3. 31, 32.

The Vse. This is not to embolden any to runne wilfully vpon the hazzard of losing his feeling and comfort in the fauour of God, because of the possibilitie of regaining it: for what wise man will voluntarily suffer shipwracke and cast away all that euer hee hath at Sea, because a man may

by the help of good friends, or some like means, recouered all his losses, and be a richer man then he was before? It is better to keepe, if it may be, that which one hath, then put the matter to such an aduenture. But this Doctrine is to cherish an hope in such as haue beene ouertaken by the subtiltie of the Diuell, and haue taken a foyle in some particular in such a measure, that they haue lost that sensible sweetnesse in Religion, and in the working of the graces of God within them, which they were sometimes partakers of, and so now begin to droope, and hang downe their heads through discouragement. I would not speake any thing to the abatement and lessening of that duetie of humiliation whereto such are bound. Iust cause haue they to bewaile with bitternesse the mis-carriage of themselues while they liue, but yet it is necessarie they should know, that God hath not left them vtterly without hope. *Dauid* is both an example to vs, how a man may hazard himselfe, and how hee may recouer himselfe in this case. A great sinne may deprive him of this ioy: vnfained Repentance may againe restore him to his ioy. Hast thou gone after *Dauid* in the one, and smarted with him accordingly in taking the losse to thy selfe; Oh! labour to follow him in the other, and thou shalt assuredly euen as hee did, recouer all againe with an aduantage. Indeuour the ripping vp of thy heart, get thee to the Lord in humiliation, bewaile there thy selfe, that hast thus wilfully deprived thy selfe of such an inualuable Iewel, as the ioy of saluation, neuer leaue crying with importunitie with *Dauid* here, *Restore, Restore, O Lord, Giue mee againe, although vnworthy that which I once had, and am now, for my offending it, very grieuously bereft of.* And though thou doe not get it by and by vpon the first or second asking, yet doe not giue ouer: who art thou, that thy prayers should receiue their quicke successe? Vnderstand the cause of Gods putting thee off, not to bee because hee meanes vtterly to denie, but beeside hee would yet more humble thee: the longer thou art in recouering this Treasure, the more thou will apprehend thy fault in losing it, the more thou will esteeme and value it when againe it is restored. And if thou feelest in thy selfe that thou canst gather heart and hope out of such an example as this is, to goe to God to craue this fauour of him, this may bee a sure pledge vnto thee that the rest is comming. Hee that hath giuen thee a heart to desire it, the thing it selfe also in his appointed time he will certainly bestow. And thus haue I shewed what wee may learne out of the first Clause of this Verse; wee see what sinne in Gods Iustice can doe. Be a man neuer so ful of feeling, neuer so abundant in the comfortable apprehension of Gods fauour, neuer so sensible of the working of the graces of Gods Spirit within him, neuer so ioyfull, because of the assurance of Gods continuall and gracious protection; yet if hee shall yeeld so much to the lust and inordinate affection of his owne heart, this shall strip him cleane of all, and turne all his ioy into horror and dismaydednesse. Wee see againe what Repentance through Gods mercy can doe. Be a man neuer so perplexed in himselfe, neuer so much out of heart, neuer so much

to seek of comfort, neuer so much in a continuall feare to be seized vpon by some heauy iudgement for offending God: yet shall this restore him againe to his former estate, this shall lift him vp againe by degrees, vntill he come to his ancient feeling. Both these are to be taken together, because of Satans subtilty. Before a child of God yeelds to an euill of an hainous nature, the Diuell will make him beleeue he may do it without preiudice; God will not by and by withdraw his grace: his loue is more constant and stable vnto those whom he hath once imbraced. Thus hee beguiles. But when one is in, and ouertaken, and hath lost that which hee thought could neuer haue beene withdrawne; then he workes on the other side: Oh, God will neuer be reconciled, he will neuer restore that, which hath beene so wilfully cast away: It is in vaine to imagine a recouery. If it be possible, let him deceiue thee neither way: not the first, if it may be in drawing thee through a presuming vpon thy state into a foule offence; yet at the least, if he haue beene too hard for thee in that, yet neuer yeeld to him in the other: make no doubt of restitution by Repentance. Labour thou to make *Dauids* suite with *Dauids* heart, thou canst not misse of the like successe as *Dauid* had. This is the summe.

Note.

The second Clause followes, *Stablish mee with thy free Spirit.* Here two things. First, The particularity of the fauour which *Dauid* craues. Secondly, The instrument or meanes whereby hee would that fauour should be wrought. First, The particularity of the fauour which *Dauid* craues: *Stablishment, Confirmation in good.*

The third Doctrine.

The Doctrine is, *That without Gods vpholding, man hath of himselfe no power to withstand any the least occasion or temptation leading vnto sinne.* Dauid here, as a man sensible of his owne weakenesse, he knew well that howsoeuer he was now in the way of Repentance, and was looking towards a better estate, yet as he was not come about of himselfe, so neither could he persist in it by his owne strength: if the Lord should leaue him to himselfe, he conceiued it to be very possible for him to fall againe and againe into this very sinne, and the Deuill, who had preuayled against him in this, in other things also might intangle him: therefore he desires the Lord to *stablish him. Vphold me, O Lord, I am of my selfe, O let it be thy gracious pleasure to vphold me.* In such kind of requests as this *Dauid* is frequent. f *Keepe thy seruant from presumptuous sinnes.* g *Stay thou mee, and I shall be safe.* h *Direct my steps in thy Word.* These speeches argue *Dauid* to haue felt that weakenesse in himselfe, that vnlesse the Lord did vnder-prop him, there was no euill so foule, no sinne so grieuous, but he might againe and againe fall into it, yea, and euen bee ouercome and mastered by it. What is the reason our Sauiour in his Prayer teacheth vs to pray, *not to bee lead into temptation*, and to the same effect i elsewhere, but because of our selues wee are vnable to resist temptation, or to saue our selues from becomming euen the very slaues of sin, vnlesse the Lord in mercy shall inable and strengthen vs thereunto? k *In his owne might shall no man bee strong,* said

f *Psal.*19.13.
g *Psal.*119.117
h *Vers.*133.
i *Mat.*26.41.
k 1.*Sam.*2.9.

said ANNAH, SAMVELS *Mother*. PAVL exhorting to be ſtrong against Satan, deliuereth this exhortation thus; [l] *Be ſtrong in the Lord:* inſinuating that a man muſt ſeeke ſtrengthening from aboue, if he deſire to haue the victory. Take vs as wee are of our ſelues, wee haue [m] *no ſtrength*. Wee ſee Satan preuailed againſt *Adam* in his innocency: how can we thinke to ſtand out againſt him of our ſelues in our decayed eſtate? The Diuell is too ſubtill for vs, that we ſhould be able to winde our ſelues from him, vnleſſe the Lord giue vs that wiſedome which he gaue to *Paul*, not to [n] *bee ignorant of his wiles*. There is no euill which hee ſhall at any time ſeeke to draw vs into, but our nature is inclineable to it, and the baits by which hee ſeekes to allure vs, are all of them very pleaſing and delightfull vnto vs. Whom will not profit perſwade? Whom will not pleaſure entiſe? Whom will not example and cuſtome draw? Let a man be left vnto himſelfe, theſe are arguments too forcible, and too full of power for him to reſiſt. How ſoone was *Lot* ouertaken? [o] how eaſily drawne to the firſt and ſecond committing of an vnnaturall ſinne? How quickly was our *Dauid* intangled? The very ſight of *Bathſheba* caught him, and carried him (as it were) captiue into a double euill; Adulterie, to ſatisfie Luſt; Murder, to conceale [p] Adulterie? It ſeemes there was no great a doe to bring *Peter* to the deniall of his Maſter, the very firſt aſſet ſhooke him in no ſlender meaſure; and if the Lord in mercie had not looked backe vpon him, thereby to worke vpon his conſcience, well may we thinke he would haue gone on from one wickedneſſe to another, paſt all hope and poſſibilitie of returne. Was not [q] *Paul* ſenſible of a great deale of weakneſſe in himſelfe, when he ſaid, That though to [q] *will was preſent with him, yet he had no power to doe that which was good?* Let it bee noted and conſidered in experience, with what violence men are carried euen head-long into euill; how ſmall occaſion preuayleth with them to make them ſinne, how forward they bee of themſelues without a perſwader; and then what adoe there is, to ſtop them in an vngodly courſe, and to bring them to any meaſure of repentance: it is a kind of death to them to breake off an euill; it is like that which Chriſt calleth the plucking out of the right eye, or the cutting off the right hand: I ſay, let but this be obſerued as it falleth out in common courſe, and wee cannot but acknowledge it to bee true, that man of himſelfe cannot ſtand againſt the allurements and prouocations tending to the drawing of him into ſinne: it is impoſſible for him of himſelfe to ſtand vpright.

This is the reaſon why *ſtabliſhment* is in the Scripture ſought for from God, and to him aſcribed as his proper act: [r] *All ye that truſt in the Lord, bee ſtrong, and he ſhall ſtabliſh your heart*: [s] *the Lord vpholdeth the iuſt men*. [t] *The Lord ſhall confirme you vnto the end*: [u] *It is God which ſtabliſheth vs*; [x] *The Lord make your hearts ſtable, &c.* [y] *The Lord is faithfull, who will ſtabliſh you*: [z] *The God of all grace, &c. ſtrength and ſtabliſh you*. Thus is the truth of this Doctrine plainly and ſufficiently made good. Man is not able to ſuſtaine or beare vp himſelfe in any good

l Ephes.6.10.
m Rom 5.6.
n 2.Cor.2.11.
o Gen.19.
p 2.Sam.11.
q Rom.7.18.
r Pſal.31.24.
s Pſal.37.154
t 1.Cor 1.8.
u 2.Cor.11.20.
x 1.Theſſ.3.13.
y Chap 3.3.
z 1.Pet.5.10.

course, he hath no power not to fall; he is as a staffe from which no sooner is the hand withdrawne of him that beares it, but it falleth immediately to the ground: [a]*Without me* (saith Christ), *yee can doe nothing*.

a Iohn 15 5.

1. *Vse.* This should bee vnto vs a cause and matter of humiliation, and of bringing vs to be base and low in our owne eyes, (a vertue which is in the sight of God much set by:) and what can bee more effectuall to humble vs, then when wee consider the weakenesse and wickednesse of our nature? Weakenesse, in that the least wind of temptation is able to ouerthrow vs; Wickednesse, in that there is not so foule and vgly sinne, but we are inclineable to it of our selues. What hath a man to boast of, whose case is thus? Is not this of force to anile vs in our owne conceiuing? Alas, if the hand of God did not sustaine vs, our aduersarie the Deuill, who goeth about seeking whom he may deuoure, would euen at once bring vs to an irrecouerable confusion, and quickly should wee bee plunged euen into the most grosse and hatefull enormities. He deceiueth himselfe much whosoeuer he be, that imagineth that whereas he is free from such and such foule sinnes, with which some others are ouertaken, it proceedeth from himselfe, and that it is out of his owne strength, that he is of a more blamelesse conuersation: Nay, bee it knowne vnto thee, That if God in mercie did not restraine thee, there is no man so notoriously wicked, but thou wouldst euen be as vile as he. Looke vpon him, whosoeuer hee be, that lyeth wallowing in the most hatefull and noted sinnes; pride not thy selfe in respect of him, but know thou that hast in thee a nature euery way as corrupt as his is; there is no more naturall strength in thee to withstand euill, then there is in him. Learne therefore in him to see what thou art, and let that beget in thee a humble thankefulnesse, and a thankefull humilitie, taking to thy selfe the shame of thine owne sinnefull weakenesse, and giuing God the glory of thy freedome from presumptuous sinnes.

2. *Vse.* Secondly, this is a caueat, not to presume vpon our owne strength in spirituall things. The first man, created after God in his owne Image, when he was once left vnto himselfe, was soone beguiled by the Deuill. Full small was the time of his continuance in his excellencie, when hee had no other prop, but his owne freedome to vphold him. Who can hope to be exempted from temptations when the Serpent could find a meanes of creeping into Paradise? Or what man shall bee confident touching his owne firmenesse, when euen righteous *Adam* was so quickly conquered? It is strange to see how secure wee are, as if Satan durst not set vpon vs, or as if wee were easily able to withstand all incounters. It was the purpose of God, that *Adams* fall should reade vnto vs a perpetuall lecture of mans weakenesse, and should also remaine as an assurance of the Deuils steadie course of assaulting these most, vpon whom God hath bestowed most. As the more excellent *Adam* was, the more wastie eagernesse of Satan to seduce him. Here will bee our only course then, to repose our selues vnder the shadow of the Lords wings.

b Ier. 17. 5. b *Cursed is hee which maketh flesh his arme, &c. but they which*

which trust in the [c] *Lord, shall bee as mount Sion, &c.* Hee that in distrust of himselfe, betakes himselfe to this refuge, [d] *hee shall bee compassed with favour as with a shield.* Men doe many times wilfully expose themselues vnto temptations; as when they aduenture themselues into euill company, when they thrust themselues vnnecessarily and vnwarrantably into the inticements of sinne, as pleasures, sports, &c. when they hazard themselues into the affaires of the world, without due consideration of the many auocations and withdrawments from good, which they are sure to meet with; and by this meanes, how vsually are they ouertaken, while they rush on, as though no company could infect them, no pleasure draw them into excesse, no profit carrie them away? Suddenly are they carried captiue by the Tempter, at his will. Thus while *Iudah* goeth abroad vnfenced, Satan catcheth him at vnawares in the snare of sinne. While *Dauid* forgets his owne infirmitie, he is soone drawne, euen by so small a beginning as a wandring looke, into adulterie. While *Peter* presumes vpon going into the High Priests house, not considering himselfe, behold, he falls into a first, a second, and a third deniall of his Master. It is euer a mans best course to bee afraid of his owne weakenesse. He that is priuie to himselfe of the ill disposition of his stomacke, and so obserues himselfe in his diet, that man shall seldome surfet. Excellent is that saying of the [h] Apostle: *When I am weake, then I am strong*: viz. when hee was most *weake* in his owne apprehension and acknowledgement, then was he most *strengthened* by a gracious supply from an higher hand.

c *Psal* 125.1.
d *Psal.*5.12.
e *Gen.*8.12. &c.
f 2. *Sam.*11.2.
g *Luke* 22.54
h 2.*Cor.*12.10.

Thirdly, it is a quickning to Prayer. Satan is subtill, and wee simple, he is mightie, and we weake, hee hath many aduantages against vs, wee haue no power of our owne to make our parts good against him. What more shall we doe? Nay, what better can we doe, then to flie vnto God for his aid? [i] *Hee is greater then all.* [k] *His name is a strong Towre, &c.* Take *Dauid* for an example; as soone as he felt the rebellion of his heart, and perceiued how little power there was in him to master it, hee cried to the Lord; [l] *Keepe thy seruant from presumptuous sinnes: Let them not raigne ouer mee*; there was his refuge. Oh if *Dauid* had done so euer, he had neuer falne so foulely as hee did, hee had neuer beene so wofully ouertaken as he was. *Paul* when he was buffered and chased with a sore temptation, such as he termes *the messenger of Satan*, he went presently to the Lord by prayer: [m] *For this thing I besought the Lord thrice, &c.* Nay, euen Christ himselfe, the author and finisher of our faith, when he had an inward conflict, betwixt our naturall frailtie (whereof euen hee had a taste) and the wrath of God due to our sinnes, sought remedie by prayer (*Mat.*26.) as we may see three times in that one Chapter. The [n] Apostle makes mention of it (*In the dayes of his flesh hee did offer vp prayers and supplications, &c.*) This course he commended to his Disciples also. Thus then is our duetie; when we feele our rebellious heart fighting against the good motions of the Spirit, and perceiue that wee haue much adoe to refraine from grosse euils, and find Satan labouring against vs,

3. *Vse.*

i *Iob* 10.29.
k *Prou.*8.10.
l *Psal.*19.13.
m 2.*Cor.*12.8.
n *Heb.*5.7.

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to prouoke vs vnto that which is naught, let vs humble our ſelues at the Throne of grace, let vs powre out our ſoules before the Lord, and beſeech him to be gracious to vs, to keepe vs from ſinne, to arme vs againſt Satan, to vphold vs by his hand, that we fall not into euill. Certainely, this courſe ſhall haue ſucceſſe, either the temptation ſhall ceaſe, or elſe thy ſoule ſhal receiue ſuch anſwere as PAVL, *My grace is ſufficient, &c.* And here we may ſee how little cauſe there is to wonder, that we are carried away as we be, with the common corruptions of the times; for we doe not out of the feeling of our owne weakneſſe, pray the Lord to deliuer vs from euill. Who is wont to ſay betwixt God and himſelfe, *O Lord, I liue in an euill age, in a place ſtained with much wickednesse, and I, for my part, am as bad in the diſpoſition of my nature as any: I know I ſhall meet with many prouocations, and my owne heart will helpe the matter forward. O Lord, what is my hope? Surely, my hope is euen in thee, reſtraine me, limit me, doe not forſake me; If thou leaue me to my ſelfe, I ſhall periſh euerlaſtingly*; I ſay, where is hee that is wont thus to make his mone to God? What maruell we are carried captiue vnto ſinne, when we are ſo ſlacke to begge deliuerance of him who is onely able to ſuſtaine vs?

o 2 Cor. 12. 9.

The nineteenth Lecture.

VERS. 12.13.

And ſtabliſh me with thy free Spirit.
Then ſhall I teach thy wayes vnto the wicked, and Sinners ſhall bee conuerted vnto thee.

Stabliſhment and *vpholding in good*, is the ſubſtance of the thing which in this ſecond Clauſe *David* craueth. The next thing to be ſpoken of, is the inſtrument by which he deſires, this good in him may bee accompliſhed. [*Thy free Spirit.*] Let vs indeuour firſt to know what this meanes. By *Spirit*, *David* doth here vnderſtand, *An inward and ſecret diſpoſition, ſtirred vp and wrought in him by the power of Gods Spirit, from whence, whatſoeuer good is in the hearts of Gods children, doth proceed.* A *free Spirit* is, as ſometimes we ſpeake, an *ingenious Spirit*, that is, *a kind of cheereſull and forward diſpoſition, ſuch as may affect good for Gods ſake, and for it owne ſake, more then for any by or ſecondarie reſpect elſe whatſoeuer.* This is the ſenſe in few words. Some thinke that *David* intended here, to begge of God a certaine generous, Heroicall, or Noble *Spirit*, ſuch as was fitting for him in his place and calling as a King: becauſe this very word, here tranſlated *Free*, is the Title giuen ſometimes to Princes

Words explaned.

Princes in the Scripture, betokening magnificent and worthy Persons, This may seeme probable: but surely, *Dauids* intent and scope was more large: he had failed and offended more then as a King, and therefore craues such a Spirit, as by which he might be vpheld, not onely as a Commander amongst men, but as a Regenerate person, and as a child of God. No doubt, the effects of this kinde of Spirit, would and did discouer themselues in *Dauid* in his place, and in the managing the State affaires; but the principall matter was a disposition meet for him, as a man in all things bound by duty to obey God. Thus therefore is the Doctrine.

That to be freely, willingly, and cheerefully disposed in the wayes of holy obedience towards God, is a speciall blessing, and such as we ought all earnestly to desire. This was the very thing which *Dauid* craued. His desire must be a rule to ours, and his suing for it, is a sufficient proofe that it is excellent. He knew he could not stand without the Lords sustaining; and assurance to be vpheld by God he could not haue, vnlesse he found in himselfe such a kind of liberall and ingennous Spirit. For where good duties are not done cheerefully, they can neuer be performed constantly. *Dauid* therefore craued such a disposition to bee wrought in him, as a pledge of Gods gracious purpose to *establish him*. Then, besides this, there was also a particular reason of his praying for this kinde of Spirit at this time. *Dauid* perceiued that sinne had gotten a great power vpon him, and that his affections were so secretly insnared with it, that he had no such pleasure, hee tooke no such delight in the performance of holy offices, as he was wont: they were irkesome and burdensome vnto him, he went on in a kind of dull, and heauy, and vnlusty manner with them: now weary of this vntoward and sluggish disposition, he prayeth here for a more free kind of mettall to bee wrought into him, that hee might take himselfe cheerefull, and glad, and of a liuely spirit, in the doing of the things which God commands. This was that kinde of disposition which God required to be in those, of whom any offering should be receiued towards the erecting of the Tabernacle; *Receiue of euery man whose heart giueth it freely*, a *Whosoeuer is of a willing heart, let him bring*. b God would haue no mans largesse for the furtherance of the building, but his that should giue with a cheerefull heart: he would not haue of that, which should bee wrung out by a kind of drawing and compulsion. It remaines vpon Record to the renowne of the people, that were moued by *Dauid* to contribute towards the Temple, which he purposed to erect, *that they offered willingly*. c It was to themselues a comfort, and to *Dauid* a matter of reioycing: and hee gaue publike thankes to God, for putting such a Spirit into him, and into his people: d *therefore we thanke thee, and praysed thy glorious Name: whereas I, and what is my people, that we should bee able to offer willingly after this sort? &c. Their very heart was to it*, as the phrase is in a like e case. Truth is, this willingnesse is the property of Gods f people; they are glad of an opportunitie to shew duties. g *Paul* termes it, *readinesse*

The first Doctrine.

a Exod.25.2.
b Exod.35.5.
c 1.Chron.29.6.
d Verse 13,14.
e Nehem.4.6.
f Psal.110.3.
g Tit.3.1.

to

to every good worke. One is towards God, as a true hearted friend is to him, to whom he professeth loue: an occasion is welcome to him, wherein hee may shew him kindnesse. The Apostle notes it touching the Romanes two times especially: First, h in reporting them to *haue obeyed from the heart the forme of Doctrine.* All their best actions claue vnto it. It was euen a delight and a pleasure to them to obey. Secondly, i *You haue not* (saith hee) *receiued the Spirit of bondage to feare againe: But yee haue receiued the Spirit of adoption:* you are not seruilely disposed, so as to doe nothing but out of base feare of the whip; but you are of a more free and liberall temper. God hath giuen you the Spirit of Adoption, hee hath made you to be affected towards him as Sonnes, euen in loue to him; you are apt and forward in any thing to performe obedience to him. This was in the *Macedonians*, whom in that particular *Paul* commends to the *Corinthians* for imitation, when as euen in extreame pouertie there was found in them a richnesse of liberality, a *willingnesse euen beyond their power*, and a pressing vpon the Apostle with great instance, to receiue that which they had raised for the necessitie of the k Saints. This kind of disposition is such, that God respects nothing that is done, what soeuer it makes, if this be wanting. A Magistrate in his place, whatsoeuer he shall doe is of no account with God, if he may be accused like those of whom *Ieremie* complained, to *haue no courage for the Truth.* A Minister in preaching shall haue no reward, vnlesse he doe it *willingly.* If hee doe it more by constraint, *then vnto readie wittes*, the Lord disdaines not regarding his seruice. In a word, *It is the cheerefull giuer whom God loues*, in bearing any thing for him, whatsoeuer it be, whereof hee takes notice. This is *the glorying of Paul* so often spoken of by the Apostle. This is the proofe of the truth, *Diligent* begging of God such a disposition; Gods requiring it in vs as a grace to performe any seruice to him: the bringing of all our duties vnto him, in whom it hath been set forth, the impossibilities of continuall obedience, the difference that betweene the most gracious actions of the best seruants of God here with these things, the plaine truth and certaine ground of the whole, and such as euery one desiring to please God, ought to be in loue with, and to endeuour by all meanes possible to obtaine.

The Vse. What should be the Vse of this Doctrine, other then this, euen to put life into our affections, that we may with all the strongest and most earnest desires aime at that which with the losse whereof we see *Dauid* was inflamed? The hating hereof is a speciall testimony of a mans discharge by the mercy of God from the thraldome of sinne. Dull is sometimes ouerlaid in a mans outward carriage, but the heart is intangled with the loue thereof as much as euer, and some good things are to bee seene at times in some weake practise, but they haue not true loue within, to that which outwardly they make shew of. Man lookes no more then vnto the outward act, neither can hee; God obserues with what kind of spirit and affection euery thing is done, and measures the action accordingly. Let euery man consider himselfe well touching this, and remember

h *Chap.6.17.*

i *Chap.8.15.*

k *2.Cor.8.2,3,4*

l *Ier.9.3.*

m *2.Cor.9.17.*

n *1.Pet.3.2.*

o *2.Cor.8.12.*

p *Iames 1.19.*

q *Rom.6.13. &c.*

2.Cor.8.5.

member in all his courſes hee hath to doe with more then man, euen with that God, who [r] *tryeth the heart and reines*. Reſt we not our ſelues in the deed done, but labour we to vnderſtand our ſelues well, how we are affected and diſpoſed in performing it. It is a mans ſpeciall honour, when he may be called the [s] *Lords Free-man*. It is no hard matter for a man to iudge of himſelfe herein. Take we notice of theſe markes by which to try our ſelues in this matter.

r Pſal.7.9.

s 1.Cor.7.22.

Tokens of a free-Spirit.

First, Our praying vnto God for ſuch a Spirit, out of the ſenſibleneſſe of our naturall ſlauery and bondage vnto ſinne. When a man is aware of the forwardneſſe of his nature vnto euill, and of the ſtrong bent thereof vnto ſinne, and feeles that of himſelfe he hath no heart to the things which God commands; his very ſtomacke (in a manner) is againſt them, and ſo accordingly begs earneſtly of God, that he would, as *Dauid* ſaith, [t] *Inlarge his heart, and* [u] *quicken him in his Righteouſneſſe*: this is a good euidence, that at the leaſt God is beginning in him the worke of a free and liberall Spirit. I haue often mentioned the rule, and it is to be remembred euer, that God prepares his to that good, which he means to beſtow on them, by ſtirring vp in them a ſenſibleneſſe of the neceſſitie of it, and a feruencie and truth of deſire to inioy it. Certainely, a *free ſpirit* is, as it were, abreeding in a man, when he begins to be diſpleaſed with the proneneſſe of his diſpoſition vnto euill, and is diſcontented with himſelfe that good duties are ſuch a burden to him, and ſo thereupon prayeth God to turne him about quite, that holy ſeruices may be as pleaſing vnto him, as by the bent of nature euill is; that hee may become as *Paul* ſaith, [x] *The ſeruant of Righteouſneſſe*; and may be as cheerefull at the command thereof, as the ſeruants of the *Centurion* were at his; [y] *He ſaith to one, Goe, and he goeth; to another, Come, and he commeth; and to my ſeruant, Doe this, and he doth it.*

t Pſal.119.32.

u Verſ.40.

x Rom.6.18.

y Mat.8.9.

Secondly, *A free Spirit* is diſcerned by an eaſineſſe to be perſwaded to good duties. To a willing mind there is no need of many arguments. The making it to appeare that the buſineſſe is good and neceſſary, and ſuch as God requires, and will be much pleaſed with if it be done, is a ſufficient motiue. How eaſily was *Paul* perſwaded at *Antioch* to deale with the people preſent the Goſpell of God? the Rulers of the Synagogue ſent to him and *Barnabas*, to requeſt them, *if they had any word of exhortation, to deliuer it*: the Text ſaith, [z] *Then* PAVL *ſtood vp, &c.* This was an euidence of that which in this buſineſſe he calleth [a] *his good will*: ſo farre was he from looking to be preſſed with multiplicity of arguments, or from needing to be wrought vpon by importunity, that he was rather glad of the occaſion. It is an euill ſigne when there muſt bee ſo much vrging, before a man can be brought to an inclination towards that which ought to be done. A word is enough to a cheerefull Spirit. A Horſe of mettle is more quickned with the ſound of a wand, then a dull Iade with many ſmitings of the ſpurres. I would not perſwade raſhneſſe, I know it is poſſible for a man to be ouer-haſtie, and zeale not guided by knowledge, may ſoone ouer-carry. Let euery man bee ſure

z Act.13.15,16

a 1.Theſ.2.8.

first,

firſt, that the matter is good and neceſſary; and when that is once made plaine to a mans conſcience in the ſight of God, if yet there bee much adoe to worke him vnto practice; it is a ſigne of an illiberall and ſeruill ſpirit: and it is ſuch as wee meet with ordinarily abroad. How hard a matter is it to bind mens affections to that which they cannot, being ouercome by the weight of truth, but acknowledge to bee good: when they haue in a manner yeelded that this and that ought to be, and that it were well if it were accompliſhed? yet what woefull flinching and drawing backe, what deuiſes of excuſes, what trickes to delay time, when it comes to the point of their owne perſonall and perticular prayctice? There is no Preacher, that hath experience of mens diſpoſitions, but he findes it a farre eaſier taske to conuince mens iudgements, then to ouercome their affections. It is an harder labour to preſſe a matter effectually in the vſe, then to confirme it ſubſtantially in the Doctrine: ſo little freedome of ſpirit is there amongſt men. When a man is ſo clay-like, ſo ſtiffe to be wrought vpon, ſuch a while before he can be won to ſet on with a good buſineſſe, and muſt haue a continuall ſpurring and prouoking, when he hath a little begun, it is a woefull thing. Where ſuch a diſpoſition is cheriſhed, ſurely there is no ſparke of *that freenesse of Spirit* which here *Dauid* ſpeakes of.

Thirdly, A man ſhall iudge of himſelfe in this point, by his going on in a good way, euen when he is not egged on by ordinary outward prouocations; nay, when (perhaps) inſtead of them he meets with diſcouragements. As for example, to make my meaning plaine; ſuppoſe a good duty, to which a man is not bound by any humane Law, nor vrged by any ouer-ruling authoritie, nor preſſed by the perſwaſions of ſuch as haue intereſt in him, nor inuited by the hope of any profit or praiſe, or approbation with the world; nay, it may be theſe things are againſt him herein, law ſeemes to inhibite, authority giues no countenance, friends, in ſtead of perſwading, labour to withdraw, there is like to be ſome preiudice to profit, there is poſſibilitie of being exerciſed with reproach, and of loſing of eſteeme and reputation amongſt men; here is a time for a *free Spirit* to ſhew it ſelfe. He that in this caſe is ſo in loue with the duty, and ſo deſirous to approue himſelfe vnto God, that hee holds on ſtill, hauing no eggings on, but rather variety of withdrawments, him will I terme a free-ſpirited man. Conſider thy ſelfe well concerning this. I ſee many ſomwhat forward in matters of Religion, where law doth either require that they doe, or not gaine-ſay, whiles they are prouoked by example, countenanced by friends, wrought vpon by thoſe that haue power in them, ſo long as they ſuſtaine no loſſe, receiue no diſgrace; but if they ſee a cloud ariſing, the Law either will abridge, or at leaſt not iuſtifie, company in the courſe begins to decay, there is no body left, that either by authority can vrge, or in loue will prouoke, mens mouthes are opened to gain-ſay and to ſpeake euill, then on a ſudden their forwardneſſe doth abate, and they doe euen at laſt giue ouer the very ſame, which before they made a ſhew to be very earneſt in.

This

This is no *free Spirit*: indeede it is like that loue, which *Salomon* saith, *much Water cannot quench, nor the Floods can drowne it.* If thou doest b *Can.8.7.*
not feare when thou art vrged vnto, and perseuerest in a good course no longer then thou art whetted on by example, or others importunitie, so that if thou be once left to thy selfe to doe or not to doe, there is an end of thy course; this is no *free Spirit.* It is very like this, to that base *Eye-seruice*, which *Paul* speakes of; a seruant workes hard while some c *Ephes.6.6.*
that haue command vpon him lookes on, but when he is alone, and no eye of man vpon him, then is the time to try his faithfulnesse. Thus haue I pressed this point touching a *free Spirit.* DAVID desired of God such a disposition, as that he might be cheerefull in good duties, and doe them with an ingenuous and liberall mind. God respects not that obedience, which comes not but by drawing and hailing; seruice which comes not off willingly, and out of a loue to it in it selfe, God esteemes not. To this we haue beene perswaded, how wee may iudge of our selues in regard of it wee haue beene taught. A vsing to pray for such a Spirit out of the apprehension of our owne naturall bondage vnto sinne. An easinesse to be wonne to the practice of that which is manifested out of the Word of God to be our dutie. A holding out in the best courses, when there is nothing left but the bond of conscience to God, and the respect to good it selfe in it selfe to keepe vs in, otherwise there is outward matter to constraine vs, nothing to inuite vs but many thinges rather to discourage vs; these be certaine & vndeniable pledges of a *free Spirit.* Make much of them when they be: labour for them, and not quiet without them when they are not. So farre of this request. Now, before *Dauid* proceeds to the next, he inserts a promise, wherein he declares what he will doe, in case the Lord shall please to heare him in this Petition.

Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee. There are in this Verse two thinges considerable. First, the dutie, which *Dauid* as it were by vow bindes himselfe to performe. Secondly, The good successe which he promiseth to himselfe thereupon. In handling the former, I might here speake of the dutie of thankfulnesse which is owing to God from all, vpon whom he bestoweth spirituall fauours; but of that I shall haue more iust occasion to speake (*Verse* 14.) My method intreating vpon this Clause shall be this. First, I will speake of the generall matter of it. Secondly, I will examine some particulars iustly gatherable from the seuerall words. The generall matter is: *Dauid* receiuing mercy himselfe, will endeuour to be an instrument of good vnto others. Any man may see that in the very face of these words: and the Doctrine thence as is euident, *viz.*

That true repentance and conuersion vnto God, breeds in a mans heart a seuere desire of being an instrument of the like good by all meanes possible vnto others. DAVID here is a patterne of a man repenting truely, and looke what affections and purposes, and desires were in his heart, God being pleased to turne him from this sinne, the same are in some degrees and manner in all those to whom God hath vouchsafed the like grace. *The second Doctrine.*

Now *Dauid* as he could not choose but promise thankfulnesse to God, vpon the restoring of him to his ancient state; so, because he knew, that
d *Psal.16.1.* d *his goodnesse could not reach to the person of God*, therefore he could not conceiue wherein better to discouer it, than in labouring to doe others good, by endeuouring their conuersion. The talent of mercy which he hoped to receiue, he voweth to imploy to others edifying. The Scripture confirmes the being of this disposition in all whom God hath truly turned, by varietie of examples. When *Andrew* had found Christ he had no
c *Iohn 1.41.* rest vntill he had called c *Simon*, neither could *Philip* forbeare vntill he
f *Verse 45.* had brought f *Nathaniel*. What haste did the Woman of *Samaria* make
g *Iohn 4.28,29* to run into the Towne to call her neighbours? How earnestly did *Paul* wish that others were in Religion, in the knowledge & obedience thereof, like h vnto him? The Iaylors ioy was not full, till he perceiued that
h *Acts 16.29.* i *Acts 16.34.* his houshold as well as himself beleeued vpon i Christ. When Christ had called *Mathew*, hee inuited Christ to his house, and there were (saith the
k *Luke 5.29.* Text) k *a great company of Publicans and of others*. Can we think they came into *Mathews* house without his leaue, or that *Mathew* inuited them with any other intent, then that they might get that good by Christ, which his soule reaped? This was propheſied of old, that it should be the disposition of those which should bee gathered in by the Gospell to the Christian
l *Esay 2.3.* Church, one should prouoke and call vpon another, l *Come, and let vs*
m *Zach.8.21.* *goe vp to the Mountaine of the Lord, &c.* m *They which dwell in one Citie, shall goe to another, saying, Vp, let vs goe and pray before the Lord of Hosts.*
n *Iohn 7.38.* These be the n *Riuers of water which flow from out the belly of the true Beleeuer*. Christ laid it as a charge vpon *Peter*, o *When thou art conuerted*
o *Luke 22.32.* *strengthen thy brethren*. Indeed God giues no man any spirituall good for his owne priuate benefit alone, but that he might be p *a good Dispenser*
p *1.Pet.4.10.* and Steward of the *grace of God* for others good. Like as the Apostle
q *2.Cor.1.4.* saith, q *That God comforted him, that hee might comfort others with the same comfort* which himselfe had receiued. Whereſoeuer there is true conuersion, there is true faith: for, how shall we suppose a man conuerted in the state of grace, who hath no faith? And r *Faith worketh by loue*:
r *Gal.5.6.* s *1.Cor.13.4.* and how can *loue* (which is said to be s *bountifull*,) be barren and vnfruitfull in this speciall euidence of loue, the sauing of a soule from death? We would reckon it a barbarous and a cruell act (and well we might) if two men in their trauell by the way should fall into a pit, and the other being by some meanes rescued thence, should goe his way without respect to him that was in the same danger. Is it possible, thinke we that there should be such an heart in a man, in whom God hath wrought a worke of grace, that being himselfe recouered from that pit of destruction, into which we are all plunged by *Adams* disobedience, hee should not care what became of others, that are inwrapped in the same misery? Gods children are no niggards, nay, it grieueth them to eate their spirituall morsels alone: when they haue receiued any mercy from God, they are as the vessell
t *Iob 32.19.* whereto *Elihu* compared himselfe, which must needs haue t vent, u *Come,*
u *Psal.66.16.* *harken, saith Dauid, and I will tell you what God hath done to my soule.*

Here

Here is one of the moſt certaine marks, which wee may iudge of our repentance by. If thou thinke thy ſelfe in the ſtate of grace, and turned about from the power of Satan vnto God, deale faithfully and plainely with thine owne ſoule concerning this; how thou art affected in regard of others. Doeſt thou mourne as *Samuel* did for *Saul*, ſo for theſe that are in mens vnderſtanding in the high way to Hell? Doſt thou pitie their caſe, whom thou ſeeſt to be carried captiue by the Deuill at his will, and who walke in their owne wayes without remorſe? Doſt thou wiſh in ſincerity before God, Oh, that it lay in thee, though it were to thy great paine and danger, to turne them from their going aſtray? Doeſt thou labour according to thy calling, and according to the meaſure of knowledge and grace which thou haſt receiued, to worke vpon others by aduice, by intreaty, by admonition, by perſwaſion, all in the Spirit of meekneſſe, that if it were poſſible, they may come vnto amendment? Doeſt thou endeuour conſcionably if thou be a Magiſtrate, to reclayme the euill doers? Doeſt thou ſtriue if thou be a Miniſter to winne ſoules, and to turne the people from their euill way, and from the wickednesſe of their inuentions? Doeſt thou bind thy ſelfe being a Maſter of a family, by inſtruction at home, and by bringing to Gods Ordinance abroad, to bring, if it may be, thy Children and Seruants to the knowledge of God that they may be ſaued? Certainly, thou canſt not haue a more certaine euidence then this to thy ſoule, that God hath called thee into that ſtate of mercy, wherein hee will reſerue thee euer vnto Chriſt. No man can truly hunger and thirſt after the ſaluation of another mans ſoule, and accordingly as his place requireth endeuour it, vnleſſe God hath ſhewed mercie to him in reclayming him: ſo on the other ſide where there is a kinde of careleſſe diſpoſition in regard of others, a man troubleth not himſelfe about others ſoules; he thinks rather it is a matter concernes not him, hee is neither grieued nor troubled with the deſperate condition of the moſt, which (as a man may ſay) ſeeme as if they would needes bee damned. When one hath no zeale as a Magiſtrate, if hee be one; or as a Miniſter, if he be called to that ſeruice; or as a Maſter of a Family, if he be ſo placed, to procure the ſaluation of others; this is an vndenyable teſtimonie of ſuch an one as is in his ſinnes, and ſhall periſh in his ſinnes, vnleſſe he make haſte to come out of them by repentance, and to declare his repentance by his care for others ſoules. Doe but marke it in him, who had the leaſt time that euer wee read or heard of any to ſhew fruits of his repentance in, and yet as ſhort as the ſpace was, hee diſcouered it in this, euen in his deſire and care to helpe anothers ſoule. You gheſſe, I thinke, whom I meane, *viz.* the Thiefe conuerted by our Sauiour on the Croſſe: ſee whether his repentance did not ſhew it ſelfe in breathing out wordes of acknowledgement touching himſelfe, of iuſtification touching Chriſt; ſo of admonition to his fellow, euen to winne him to God, if it had beene poſſible: when he heard him rayling he rebuked him ſaying, [x] *Feareſt thou not God, ſeeing thou art in the ſame condemnation, &c?* See how hee would faine haue wrought him to ſome remorſe, if it had

The Vſe.

x Luke 23, 40.

had beene possible. Obserue it, I pray you, how repentance, though it haue neuer so small a time to shew it selfe, yet it will appeare in this fruit of labouring and endeauouring to doe others good. There is euer iust cause to suspect that repentance, which is destitute of this fruit. It is impossible that repentance should bee confined to it selfe, it cannot but be fruitfull. *Good hath a kind of spreading nature:* I may apply that to it which *Salomon* doth to another matter, it is *as the oyle in the right hand which vttereth it selfe.* A perfume in the hand will disclose it selfe, they which goe by or come neere, shall haue refreshing and comfort by the smell. Now as repentance will appeare, so in this. A man cannot hide the ioy, the comfort which hee feeles in the assurance of Gods fauour, and of giuing victorie against sinne, but he must needs publish it vpon iust occasion, vnto others for their good. This is the Vse: which yet we may presse a little further not vnprofitably, thus: *viz.* that if true repentance and vnfained conuersion, shew it selfe in an endeauour to doe good to others in the matter of saluation; then what account shall bee had of such, and in what ranke shall they be put, who seeke to hinder others in the way of life, who labour to peruert others, to incourage them to euill, to hearten and harden them in that which is naught? Doe our times, doe our dayes affoord none such? Hath not Satan his Agents and Instruments to inlarge his Kingdome? Nay, woe is me, for one that truly and conscionably labours to *teach Gods wayes vnto sinners*, there bee scores of such whose ayme and drift is to turne euen the Righteous out of the way, and to make others as lewd in their paths as they themselues. Iudge vprightly who hath the most fauour and countenance from the most of the men of this Generation, hee that runnes to all manner of excesse, or he who tyeth himselfe, to passe the time of his dwelling here in feare. If a man will runne a licentious, carnall, voluptuous course, what a deale of incouragement shall he haue, how many to vphold him, to commend him, to speake for him, to beare him company? Hee shall haue enow to backe him, to applaud him, to tolerate him at the least. But let a man begin to frame himselfe to a better course, to more straitnesse in matters both of the worship of God, and in things which belong to common conuersation, that hee be once taken notice of for one that withdraweth and separates himselfe from the common guise and streame of the times: alas: full poore incouragement shall hee haue to goe on. If scoffes, reproches, slanders, troubles, disfauour of friends, secret perswasions of carnall acquaintance; if such things, I say, as these may turne him out of his way, he shall be sure of them. Thus vnlike are the greatest part to *Dauid* in this qualitie. Hee had a desire to reclayme sinners: they intend to confirme and strengthen sinners in their euils, and to make others like themselues: they are more grieued and discontented, when they behold any so much as to incline to amendment. I would no spice hereof were in any of those, who by profession and calling should labour to winne soules, *viz.* to grudge at others forwardnesse, and to repine at the peoples earnestnesse and readinesse, to presse (as Christ

Bonum est sui diffusiuum.
y Prou. 27. 16.

Note.

Christ saith) to the Kingdome of God when it is preached to them. Woe to them that sinne at the cherishing of the people in a kind of formall Religion, and would haue none to exceed their owne *Laodicean* scantling. Thus of the generall matter of this Verse. *Dauid* will labour to doe good to others soules.

Now for the particulars, euery word in a manner may yeeld vs out somewhat for our edifying: for example sake, first, The action which *Dauid* will performe; *Teach*. Secondly, The matter thereof; *The waies of God*. Thirdly, The parties whom hee will *teach*; *The wicked*. Fourthly, The time when; *Then*. Of the first. We may out of the action, which *Dauid* vndertakes to performe, profitably learne this,

That the act of Teaching others in the things which doe concerne saluation is no vile or vnworthy seruice. DAVID, a King, a Chiefe and Soueraigne person among and aboue others, yet bindes himselfe to bee a *Teacher*, accounting it no matter of disparagement at all vnto him to be so imployed. Thus, vpon like occasion hee promiseth to [z] *instruct and teach*. It is not likely, that *Dauid* tooke vpon him to performe that act of *Teaching*, which is properly Ministeriall, and to the discharge whereof there is a particular calling of men deputed by God, such as were the Leuites and Prophets in the Old Testament, and the Ministers of the Gospell in the New: yet such *Teaching*, as *Dauid* might by his place and calling performe, that hee tooke no scorne to doe. Thus hee taught by writing, whereupon he intituleth some of his Psalmes, *Psalmes to giue instruction*, as amongst the rest, *Psal.* 32. Thus hee taught by domesticall instruction, which, I thinke a man may iustly gather out of that act of his: *viz.* that it is said, that when he had performed that solemne seruice of reducing the *Arke*, he and the chiefe of his Kingdome with him, [a] *He returned after to blesse his House*. What shall we thinke of that, but that thereby is intended the performance of the seruices of teaching, and praying, and praysing of God in his Family? And so hee taught also by speaking occasionally to the people in publike, though not as an ordinary Watchman for our soules, but as a King; such a publike act of his wee [b] reade of; and according hereunto we may vnderstand that which hee professeth in the [c] *Psalme*. Thus *Salomon* the sonne of *Dauid*, no whit inferiour in Royall authoritie to his Father, yet thought it no disgrace, to stile himselfe [d] *The Preacher*: [e] *And the more wise he was, the more he sought to teach the people knowledge*. No disgrace to *Noah*, but an honour rather, that *Peter* termes him a [f] *Preacher of Righteousnes*. It is reported of our Sauiour, that [g] *hee taught the people*: his imployment in the businesse is a sufficient iustification of the worthinesse of it. A [h] *Teacher in Israel* was wont to bee a Title of respect. Teaching can be no base act, when our Sauiour hath pleased to depute it to be the meanes for the conuersion of the World, and the gathering together of his Saints: [i] *Goe, teach all Nations: he hath giuen some to be Apostles, &c. and appointed Pastors and* [k] *Teachers, for the gathering together of the Saints*. This briefly, but yet sufficiently for the laying open of this Doctrine.

The third Doctrine.

z *Psal.* 32. 8.

a 2. *Sam.* 6. 20.

b 1. *Chron.* 29. 2
c *Psal.* 40. 9, 10

d *Eccl.* 1. 2
e *Eccl.* 1. 2, 9.

f 2. *Pet.* 2. 5.

g *Luk.* 5. 3. *&c.*
h *Iohn* 3. 10.

i *Matth.* 28. 19.

k *Ephes.* 4. 11.

1. *Vse.* First, this is a checke to the common opinion of the World touching the Teachers office, which is mostly reputed but a petty-seruice: so that whereas the conscionable performance thereof ought of right to be the improuement of a mans esteeme, it is an occasion of a mans ailement in the eyes of many. Hence is the generall declining and shunning of the calling, by such as are of outward quality. Many suppose it were a kinde of stooping downe too low, if they should humble themselues to the seruing of the Lord in this businesse. We see here *Dauid* was of another minde. It should be his honour, and a speciall pledge of his thankefulnesse to God, in restoring him to his ancient *ioy*, to bee a *Teacher* vnto others. Surely, if this secondary kinde of Teaching, to which *Dauid* vowed himselfe, were not vnworthy of a King, what reason to cast contempt vpon that grand Seruice of Ministeriall teaching, from which all other teachings in matters of saluation are deriued? This is not spoken, to vrge outward honour to bee conferred vpon Teachers, but to bring the seruice it selfe into iust esteeme: so long as men haue a low and ordinary opinion of that act, they shall neuer reape profit by it to their soules.

2. *Vse.* Secondly, this may be commended to our consideration that are Ministers, to prouoke vs to obserue what an honourable Seruice God hath called vs vnto, euen such as wherein the most renowned Kings which euer were, were willing to partake with vs. This shall be our glory and our Crowne, to haue beene diligent in Teaching. The World, the eyes whereof are subiect to dazeling by matters of outward pompe, looke vpon a mans outside, vpon his Titles, vpon his Pedigrees, vpon his Ecclesiasticall dignities, vpon what hee is in wealth and meanes, and how high he is in ranke; but this is that whereunto by the verdict of the Apostle, the m *double honour is due, euen the labour in the Word and in Doctrine.* This is that which shall make vs honourable and reuerend in the hearts of Gods people; whereas all these outward bubbles shall proone as they are, euen lighter than vanitie it selfe; and they which haue, by faithfulnesse herein, turned others to Righteousnesse, shall shine as the Starres for euer: when as others, with their pompe and noyse, which haue beene spare and negligent in this dutie, shall bee filled with shame, and cast out with the vnprofitable seruant into vtter darknesse.

m 1. *Tim.* 5. 17.

3. *Vse.* Thirdly, this may be taken notice by all, That no man may account it a disparagement to him, to be a Teacher in matters of saluation. It is a dutie neglected by many in a kinde of disdaine, especially (for thereto I ayme) that Teaching-dutie which is required in the Family. Some hold it a kind of baseneſſe for them, being of place and reckoning in the World, to apply and giue themselues to such a dutie. It is rare thing to find any man that doth this Seruice, but it is a kind of wonder to heare of a Great man that doth it. What art thou to *Dauid*, that thou shouldst account such a businesse vnworthy of thee? *Dauid* is not ashamed to professe here to the whole World, that hee will *Teach*. It was one of the best seruices he could thinke vpon, whereby to shew his thankfulnesse:

u *You shall lay vp these my words in your hearts, and in your soules, and you shall teach them to your children, speaking of them when thou sittest in thy house, &c.* Who that hath House, Children, Seruants can plead exemption in this dutie? It is scarcely to bee thought that that mans soule is truly taught of God, who is backward, especially out of height of stomacke, to bee a Teacher vnto others. Euery true Christian is a Partner with Christ in his Threefold Office, of *King*, *Priest*, and *Prophet*; and how shall it appeare that this Prophetical Office of his is in any measure deriued ouer to that man, who either neglects, or scornes, or is vnable to performe this Teaching Seruice, as his place requires it? This I thought good to obserue from hence *Dauid will teach*. To bee an instrument of God to others, by Teaching in matters that concerne eternall life, is no vile seruice. Of the subiect of his Teaching hereafter.

u Deut.11.18, 19.

The twentieth Lecture.

Vers. 13.

Then will I teach thy wayes, &c.

THat Dauid *will teach*, and by teaching endeuour to doe others good, we haue heard: now followeth to consider of the matter which hee *will teach* [*Thy wayes.*] Here wee must first labour to know, what *wayes* those are which are called *Gods wayes*. Some *wayes of God* are said to be past a *finding out*; vnderstanding thereby the secret reasons and grounds of Gods proceedings, so as in the matter of Election, and the appurtenances thereunto. These are not heere meant. For, the things which *Dauid* himselfe could not know, neither might inquire after, we may be sure he would not take on him to be a Teacher of them vnto others. But heere by *Gods wayes*, Dauid vnderstands such courses of God as are manifest, and which himselfe hath reuealed and discouered vnto men in his Word. Such is that which *Dauid* elsewhere tearmes, b *The way of Gods Testimonies*: c *The way of his Precepts*: d *The way of his Commandements*: e *The way of his Statutes*. They bee such *wayes* then as God hath laid forth vnto vs in his Word. Now, these *wayes of God* reuealed in Scripture are of two sorts: First, They are such as himselfe keepes. Secondly, Or such as hee bindes vs to keepe. The *wayes* which himselfe keepes, may be thus distinguished: They are partly of Iudgement, partly of Mercy. *Gods way* of Iudgement, is that course which hee takes with impenitent Sinners, which is, f *to walke stubbornly with those that walke stubbornely against him*. To this *way of God*, the Prophet seemes to haue reference when he saith, g *That God hath a way in the Whirle-winde, and in the*

a Rom.11.33. Touching those words, *Thy wayes.*

b Psal.119.14.
c Verse 27.
d Verse 32.
e Verse 33.

f Leuit.26.23.

g Nah.1.3.

the starme: hee hath a course of furie and indignation, and vengeance when hee pleaseth. *Gods way of mercie*, is his gracious manner of proceeding, which he observes and holds towardes those, which breake off their sinnes by true Repentance. Such are h *the wayes* mentioned by the Prophet, which God opposeth to mens *wayes*: shewing that his fashion of dealing with repenting Sinners, is differing from that disposition which is ordinarily to bee found in men towards those with whom they haue once beene at variance, euen when they relent. Men in those cases are hardly wonne to pacification, God is by many degrees much more gracious: that *way of the Lord which* IOHN *Baptist came to prepare*, was both the way of Gods iustice, and of his mercie too: for Christ (before whom *Iohn* came) *had his fanne in his hand*, both for the fiting of the *chaffe to vnquenchable fire*, and for the gathering of the *wheat into his garner*. Now the way which God bindes vs to keepe, and which is called his, because hee is the author of it, and requires it, is the way of *Obedience*. This [illegible] it is called l *The way of saluation*: m *The way of peace*: n *The right way*: o *The way of Righteousnesse*: p *The holy way*: q *The good way, in which who so walkes, shall find rest for his soule*: r *The way which leadeth vnto life*. In euery of these wayes, *Dauids* purpose was to instruct Sinners. He would teach them the seueritie of God against those that walke on in their sinnes, and hate to be reformed: he would acquaint them with the louing kindnesse of God, and the riches of his grace toward those that turne from their sinnes: he would informe them in the course to be held by all those that haue obtained, through the fauour of God, the pardon of their sinnes, and doe desire to continue in that happy estate vnto the end. So that this teaching should ayme at the discouery of three things; Danger, Deliuerance, Dutie. Danger, if sinne were continued in: Deliuerance from eternall woe, if sinne were forsaken: Dutie, if the profession to renounce sinne were in sinceritie. This will bee your portion, if you remayne as you are. This your happinesse, if you labour to be better. This is that you are bound to, if you would haue your reformation to be held free from hypocrisie. Thus should *Dauids* teaching be generally the *wayes of God*: particularly, *Gods way* of iustice against the obstinate: *his way* of mercy towards the repentant: *their way* of obedience if they had a meaning to be thankfull. Now let vs proceed to matter of Doctrine. Thus first;

h *Esay* 55.8,9.

i *Luke* 3.4,17.

k *Psal.*25,12.
l *Acts* 10.17.
m *Rom.*3.17.
n 2.*Pet.*2.15.
o *Verse* 21.
p *Esay* 35.8.
q *Ier.*6.16.
r *Math.*7.14.

The first Doctrine.

That the maine and principall matter of all teaching by those that intend the good of others soules, must bee the things of God reuealed in his Word. *Dauid* here in promising to teach, binds himselfe to a precise and certain Theame or subiect which hee will teach. Hee will not teach his owne thoughts, matters of his owne priuate framing, or inuenting: neither will he goe about to perswade or embolden any to runne such a course as he had done, in giuing scope to his owne violent and intemperate affections: but he will teach them Gods wayes which hee findes in the Word, reported of God, and required by God, that will he teach.

The

The sureſt prooſe which I can make for this Doctrine, will be (to make it appeare) that this which *Dauid* profeſſed ſhould bee the matter of his teaching, ought to be the ſole matter of all Miniſteriall teaching: which when it is manifeſt to be true, it muſt needs follow thence, that no other thing ought to bee the matter of any mans teaching, who takes on him to bee a guide and helpe to others in Religion: becauſe all other Teaching muſt be according to it, and muſt bee (as it were) a ſtreame deriued out of that fountaine. Now that the wayes of God (vnderſtanding thereby ſuch things as God hath reuealed, and laid downe in his Word) muſt be the onely ſubiect of all Miniſteriall Teaching, it is very plaine; both by the olde Teſtament, and by the New. In the Old Teſtament it was the appointment, that they who were by office to inſtruct the people of God, ſhould limit themſelues to this, [f] *The iudgements of God, and the Law of God*: and they who were by profeſſion Prophets, were blamed for deliuering things to others, [t] *which God neuer ſpake to them*; [u] *for prophecying out of their owne hearts, and following their owne ſpirits*: and it is giuen as a cauſe why many did no good, in turning their hearers from their euill way, becauſe [x] *they did not ſtand in Gods counſell, nor declare his words to the people*. In the New Teſtament, Chriſt tied thoſe whom he ſent out into the World *to teach*; and, by teaching, to conuert the Nations, to [y] *the things which he had commanded them*: Whereupon, as it was *Pauls* care to vent nothing [z] *but that hee had receiued from the Lord*, ſo it was his comfort, and the ground of his aſſurance, that *he was free from the blood of all men*, in that he could with a good conſcience arme that which hee taught, [a] *The Counſell of God*: and left others afraid ſhould thinke themſelues to be at more libertie, it was a Conſtitution, that they ſhould [b] *deliuer the ſame in teaching others*, and that the matter of *Preaching* ſhould bee [c] *the Word*: and *if any taught otherwiſe*, PAVL cenſured them [d] *to be proud, and ignorant, and the cauſers of ſtrife*: and gaue charge of ſhunning them, and of [e] *ſeparating from them*. It was euer the rule, that they that taught, ſhould be confined *to the Law, and to the Teſtimonie*: they were ſaid to *haue no light in them*, they were to be reputed blind Guides, and the Miniſters of darkneſſe, euen of him who is the Prince of darkneſſe, [f] *if they ſpake not according to that Word*. In the Old Teſtament, publike Preachers are called, [g] *The Meſſengers of the Lord of Hoſts*; and in the new, [h] *Ambaſſadours for Chriſt*. Now hee that goeth as an Ambaſſadour from a King, muſt keepe himſelfe to his Commiſſion, and muſt proceed according to his directions, and not runne at large, according as hee ſhall bee ledde by his owne priuate opinion. By *Pauls* rule they ſhould bee reſtrained and ſilenced, whoſoeuer ſhould aduenture [i] *to teach other Doctrine*. GOD of olde *made them to bee deſpiſed, and vile before all the people*, who preſumed to deliuer ought but [k] *his wayes*: ſo that this is euery way plaine, that this ought to bee the onely matter of Miniſteriall teaching. Now (as I before ſaid) if of Miniſteriall Teaching, then of all other teaching, tending to the ſoule. Therefore the ſubiect

of

f *Deut.* 33.10.
t *Ier.* 14.14.
u *Ezec.* 13.2,3.
x *Ier.* 23.22.
y *Math.* 28.20.
z 2. *Cor.* 11.23.
a *Acts* 20.27.
b 2. *Tim.* 2.2.
c 2. *Tim.* 4.2.
d *Rom.* 16.17. 1. *Tim.* 6.3,4.
e *Verſe* 5.
f *Eſay* 8.20.
g *Mal.* 2.8.
h 2. *Cor.* 5.20.
i 1. *Tim.* 1.3.
k *Mal.* 2.9.

l Gen.18.19. of *Abrahams* houſhold teaching, was *the way of the Lord*, and God (enioyning this ſeruice of inſtruction in the Family) preſcribed a rehearſing to children, m *Theſe words* (ſaith hee) *which I command thee.* A Maſter of a Family cannot be ſaid to haue a Church in his houſe, if hee haue no Teaching in it; and if he ſhall not, in Teaching, tie himſelfe to the Rule of n *Not preſuming aboue that which is written*, his houſe, (though he teach) will rather be a Synagogue of Satan, then a Church of Chriſt. And thus muſt it be in the endeuours that are priuately betwixt Chriſtian and Chriſtian, to further the ſaluation one of another by admonition, and exhortation, & ſuch like; out of theſe bounds no man muſt paſſe. All ſuch courſes muſt tend to o *prouoking to good Workes*: and what *Workes* ſhall be eſteemed *good*, vnleſſe it bee certaine they be ſuch as p *God requires?* Euery Chriſtian muſt *ſet vp a Candle on a Candleſticke*, that others may haue good thereby; but it muſt be ſuch an one, as himſelfe hath lighted from the greater light, which God hath ſet vp in his Church, for the guiding of our feet in the way of peace: which is the reaſon that q Chriſt (after the Doctrine of hearing, to which euery one is bound) ſet out in the Parable the Seed, addes immediately r that concerning *the Candle*, to be ſet vp in ſuch ſort, as others may receiue good by it; both to ſhew, that whoſoeuer is himſelfe inlightened by the Word, muſt ſeeke to giue directions vnto others; and withall, that the light which he takes on him to ſet vp, muſt be ſuch, as hath beene lighted from thoſe who are called, s *Starres in Chriſts right hand.* For my owne part, I haue euer imbraced that ſaying of a worthy Diuine of our times, That it is not for a priuate man to publiſh or broach any point of Doctrine, and ſo not to attempt the drawing of others to it, vnleſſe it be ſuch, as is plainly propounded in the Word, and taught by the Miniſters thereof. The neglect of which Rule, is cauſe of many Schiſmes, when men ſhall aduenture to teach others their owne priuate apprehenſions. God requires t *the ſeeking of the Law at the mouth of the Prieſt.* It will be beſt for him that will vnderſtand, according to ſobrietie, to keepe himſelfe there; not tying Faith to any mans iudgement (for ſo ſhould wee u *bee Lords ouer your Faith*, which *Paul* diſclaymes:) but waiting with the Spirit of meekneſſe vpon Gods Ordinance, as the key of all neceſſary and ſauing knowledge. Thus for the confirmation and proofe of this Doctrine: onely *Gods wayes*, diſcouered in his Word, muſt be the matter of that Teaching, by which there is deſire and hope to do good to others ſoules.

m Deut.6.6,7.

n 1.Cor.4.6.

o Heb.10.24.

p Mich.6.8.

q Luke 8.

r Verſe 16.

s Reuel.1.20.

t Mal.2.7.

u 2.Cor.1.24.

1. *Vſe.* Here firſt, it is eaſie to conceiue that there is a Rule for all Teaching; vpon whomſoeuer this dutie of Teaching lyeth, the ſame is bound to *Dauids* ſcanſling here, *The wayes of God.* It is our part, who bee Miniſters, firſt and principally to take notice hereof; we cannot herein be too preciſe, in binding our ſelues to ſuffer nothing to paſſe the hedge of our lips, when wee ſtand vp as Teachers in the Congregation; but that which wee can aſcertaine our ſelues, that it is *the way of God.* It is a dangerous thing, when one ſhall ſpeake at aduenture, and ſhall commend

that

that to the people (especially shall it presse vpon their soules and consciences) which hee is not well aduised, is such as God would his people should be made acquainted with. How can a man but tremble to tearme that the Word of God, in the audience of a Congregation, which (it may bee) is but the off-spring of his owne braine, or the spawne of his owne spirit, or for which hee hath forced some Scripture, and drawne it (as it were) by the neck, for the countenancing of that which is (indeed) rather that which he would haue to be true, then that which he is assured in the sight of God is true? Is it much worse, when one shall purposely [x] *seeke out vaine and foolish thinges for the people*; and hunt after such matter, as shall rather tickle mens eares, then edifie their hearts, by the plaine euidence of the Spirit, and of power. Thinke how, in all reason and equitie, what a deale of studie is required; both generally, in the Scripture, for the finding out of that which is called, *The secret* [y] *of the Lord*: and, [z] *The minde of Christ*: and for picking out of the course of holy Writ, that which *Paul* tearmes, [a] *The patterne of wholesome words*; by which, and according to which, all Teaching must bee carried, and proportioned: and particularly, in and about that speciall Scripture, which we take on vs to vnfold: what need to sift before-hand well, and to examine it? What cause to seeke the Lord by Prayer for direction? How meete is it, to ponder and digest euery particular well, before wee publish it? How ill it will become vs to trust to sudden thoughts, and to present apprehensions (such as shall rise) when we are speaking? There is (I acknowledge) a certaine *kinde of diuine influence*, (as an olde Father tearmes it) which doth, at the instant, bring to the minde of a conscionable Teacher, thinges before in the particular not thought vpon, which a man may comfortably entertaine as a speciall pledge of the Lords assistance. But it is no safe way (I thinke) for a man to make it ordinarie, onely to informe himselfe with certaine generall notions of his Text, and to leaue the rest to be supplyed out of present thoughts. God will punish that rashnesse, and a man shall, by that meanes at vnawares cast out that, whereof hee shall haue cause after (either in regard of the substance, or forme thereof) to repent and be ashamed: so farre shall hee be from hauing comfort in it, as being *The way of God*. I speake not this, as taking vpon mee to teach all others how to preach, or by way of censuring, and taxing any mans course; but I note this, (it comming in the stroke) according to my Text, to worke care in mine owne heart, and to put others in mind of that which (I hope) they doe; I am sure they should doe. Wee shall best approoue our selues to euery mans conscience, in the sight of God, by tying our selues to this, *To teach Gods wayes*; and that, after that way which is his pleasure to prescribe; for so must it be. That same, *Teaching none other Doctrine*, forbidden, [b] hath reference to the forme and fashion of teaching, as well as to the substance of the Doctrine. *God hath enioyned both a way to bee taught, and a way of teaching it too.* There is no man, but hee desires good cookery, as well as good meates: and albeit hunger may make a

man

x Lam.2.14.

y Psal.25.14.
z 1.Cor.2.16.
a 2.Tim.1.13.

ἀναμφίλεκτα δόγματα Clem. Alexand.

b 1.Tim.1.3. So Beza vpon the place.

man doe much, in a diſh ill handled; yet there may be ſuch ſawce, and ſuch dreſſing, that the very ſight of the one will cloy the ſtomacke; and the taſte of the other will kill the appetite, and cauſe a regorging of that, which in it ſelfe is wholſome. A man may haue a good cauſe in a Court, and yet it may be ſpoyled, for lacke of a well framed Declaration. A good way is a requiſite, as a good matter. I remember a ſaying of the Apoſtle, c *Deſire the beſt gifts, and yet I will ſhew you a more excellent way.* The ſubſtance of their preaching was good, but yet there was need of bettering in the way; ſo you ſee there is much in the way. I muſt ſay againe (to preuent exceptions) which I am very ſubiect to, I goe not about to reduce euery man to my way: Nay, I will ſay with the Apoſtle, d *If Chriſt be preached any manner of way, I therein ioy, and will ioy*: yet, why may I not alſo ſay with the Peer; *If thou knoweſt a better then mine ſhew it mee, and I will ioyne with thee; if not, then haſt no cauſe but to take mine?* I remember that in the holy Storie, when after the ouerthrow of *Abſolom*, *Ioab* had a purpoſe to ſend *Dauid* the newes, he ſent *Cuſhi*, and away hee hasted; *Ahimaaz* would needs goe too. It was a prettie while before hee could get leaue; at laſt, he went: Though he ſet out after *Cuſhi*, yet (being wiſe to chuſe his way) he ouerwent *Cuſhi*; he got the ſtart, by getting the better way: ſo (I ſay) it is much in a mans way ſtill; to haue a good way in Teaching *Gods way*. And it was a good ſigne in *Apollos*, though hee were an eloquent man, and mighty in the Scripture, yet hee was not aſhamed to e *be taught the way of God more exactly*. What if I ſhould ſay, hee learned of them to mend the manner of his preaching? I am ſure there is nothing againſt it in the Text. *Beza* expounds it, *The way which leadeth to God*. So much of this, I will not ſay by the way; for I could not well balke it, it was ſo full in my way. Now, you alſo that are Chriſtians, though not Miniſters, you haue alſo cauſe, with vs, to take notice of this Doctrine. When wee haue taught you, you muſt alſo teach others; you muſt not be ſo vnkind, as, that when the Lord hath ſet you into the way, you will not helpe them that wander in finding it. There is no man trauelling towards Heauen, but he muſt be glad of company, although hee muſt keepe on ſtill, though hee haue no company. Eſpecially our care herein muſt extend to our Families, and to thoſe that wee haue intereſt in, and conuerſe with. Remember euer that of *Cornelius*, when God had directed him to ſend for *Peter*, f *Hee called together* againſt *Peter* came, *his Kinſmen and ſpeciall Friends*; at the leaſt yet let vs goe ſo farre. Well, now if wee meane (as God forbid but wee ſhould) to doe good this way; forget not our limits, *the wayes of God*. There be, that teach others their owne wayes labouring to make others naught and licentious like themſelues. There bee, that infuſe into others, falſe wayes in matter of Religion, Popiſh wayes, Schiſmaticall wayes, Superſtitious wayes, the wayes of their owne hearts; let our Rule bee, to teach *Gods wayes*. That which is manifeſt to vs by the Word of God, that which wee haue learned from that Miniſterie (of the

c 1. Cor. 12. 31.

d Phil. 1. 18.

Si quid nouiſti rectius iſtis, candidus imperti; ſi non his vtere mecum.

e Act. 18. 26.

f Act. 10. 24.

the faithfulneſſe and power whereof wee haue had experience;) that let vs labour to make others to become partakers of. It is an errour in many well affected, and it needs reforming, that hauing ſometimes mutuall ſpeeches of matters of Religion, they treate more vpon (I may call them) by-matters in compariſon of the mayne, and vpon matters of their owne priuate apprehending, then vpon ſuch neceſſarie points as they haue beene taught, tending indeed to a reciprocall edification in their holy Faith. I condemne not the other ſimply, but I preſſe theſe of the latter ſort farre aboue them, and when they which heare in common, ſhall ioyne together in this, to further either other in their profiting by that, ſurely, it is the beſt. So ſhall we worke conſcience into our ſelues, and into others alſo. And although it be very lawfull for a Chriſtian to ſearch the Scriptures diligently, for perfiting of his vnderſtanding, and for inquiring out the hid myſterie of Gods Booke, euen the very depth and marrow of it; and not onely ſo, but to communicate his thoughts to others vpon occaſion, and to debate the ſame to and fro; yet when it comes to the point of Teaching, as in the Family or in an attempt to draw others to God, there let euery man beware of going beyond his Teacher. Seeke to ſettle no man in any thing, but that which we haue by an ordinarie courſe our ſelues learned to be *the way of God*. Be ſure not to exceed this way, the proportion of things manifeſt. It is comfortable to haue beene a meanes of any mans reclayming, but dangerous to haue beene the meanes of infecting any man with a miſ-opinion. This is the firſt Vſe of this Doctrine, reſpectiuely to thoſe which are to teach others, whether in publicke or in priuate.

2. *Vſe.* A ſecond Vſe is, to thoſe who are to ſubiect themſelues to others teaching ſtill, here they ſee or may ſee, what they muſt learne. God hath all to learne in publicke of thoſe that are Miniſters. As he muſt be a Beleeuer, whoſoeuer will be ſaued; ſo he muſt be a Diſciple, whoſoeuer deſires to be a Beleeuer. And againe, thoſe that liue vnder others gouernment in a Family, muſt yeeld, and that with all thankfulneſſe, to houſhold inſtruction: and one man muſt heare another in matters of this nature. Now, becauſe there is no man that teacheth, whether in the Church, or in the family, or in a priuate perſwaſion, but that he may erre, and may at a time teach that which is not right; therefore we muſt all learne, how in ſome ſort to be comfortably aſſured, that we are taught nothing but that we may ſafely and comfortably entertaine. Generally then, it muſt bee manifeſt to vs to be the *way of God*: ſo much we will grant, it may be; but here will be all the matter, how to know that in the particular. What Preacher doth not ſay, that hee doth teach the *way of God* truly? We may ſay in this, as *Tully* ſaith of Merchants; No man proclaymes in the ſtreet that he hath rotten Wares, or an ill conditioned commoditie to ſell. He that preacheth moſt enormouſly, profeſſeth the cleane contrarie: and wee haue heard out of *Prouerbs* 9. how folly ſpeakes in wiſedomes tune. Well, to grow to a ſhort iſſue, (that I dwell not too long in this one doctrine,) if we remember how I expoun-

ded *the wayes of God* in the beginning, here will bee matter of excellent direction vnto all; and this will furnish euen those of the lowest forme, with skill sufficient in this matter. Remember wee the three wayes, and all will be plaine. First, The way of Danger, in respect of Gods Iustice, if we remaine in sinne. Secondly, the way of Deliuerance through his mercie, if wee shake off sinne. Thirdly, the way of Dutie, if we will be thankefull vnto God for redemption from sinne. Apply this now on this fashion: There is no necessarie matter in all Religion, but it is iustly to bee reduced to these three heads: according to that of learned *Vrsinus*, deuiding his Catechisme, wherein hee comprizeth the whole body of Diuinitie, to these very three particulars: *Mans Misery*; *Mans Deliuery*; *Mans Thankefulnesse*. Now, that Teaching which doth most at full lay out the extremitie of Gods way of Iustice, and our naturall lyableneſse thereunto, in respect that we are vtterly stript of all, euen the least dram of true goodnesse. That which doth most effectually and comfortably discouer the heauenly sweetnesse of Gods way of mercie, by Iesus Christ, freely sauing those, which were euery way vnable to saue themselues. That which doth most straitly, and without giuing any the smallest libertie to the flesh, presse and vrge the way of dutie, binding all that thinke to haue mercy, to an absolute renouncing of all vngodlinesse: that teaching is such as a man may safely trust vnto; in it are the *Wayes of God* truely shewed. And thus still is a man that heares either priuately or publikely any Teaching, to consider himselfe whether he haue profited thereby. Let him aske himselfe; Haue I learned this day; either to see my danger more cleerely, if I learne not sinne? or my hope more comfortably through Christ, if I renounce sinne? or my dutie to God more plainely, if I meane henceforth no more to sinne? If I am bettered in any of these three, I may assure my selfe I haue profited, and God hath giuen a gracious blessing to my paines. All true teaching aymes at these three; the humbling of a Sinner, the comforting of a Sinner humbled, the begetting of Conscience in him being comforted. That which workes best to all, or either of these three, that doe thou imbrace; and as thou shalt find thy selfe to goe on in humilitie, because of thy native vilenesse: in comfort, because of the hope of saluation through Christ: in Conscience of thy wayes, because of the great things which God hath done for thee, so resolue vpon thy growth in Godlinesse, and vpon thy profiting by continuall Teaching. I pray obserue and remember this Rule. Forget not these wayes of God: and when thou art well guided in the well vnderstanding, and right vse-making of these three, then goe thy way like the Eunuch g *reioycing*. Let this bee to thee as the Honey which *Sampson* found in the Lions Carkasse, feed on it as thou goest; and as he gaue some to his Father and to his h Mother, so doe thou impart the comfort thou hast receiued, vnto others, that when they haue eaten thereof with thee, their Soules may blesse thee. Thus of the matter of Teaching. Next, of the Persons to be taught; *The wicked*. Thus is the Doctrine.

Note.

g *Acts* 8.

h *Iudg.* 14. 9.

That

That it is not vnpossible, but that by the meanes of Teaching, euen they which are most vngodly, may be reclaymed. The words are very direct and plaine. *Dauids* generall drift is as much as he may to doe good: the particularitie wherein he will labour to doe good, is *Teaching*; the matter, *Gods wayes*; the parties, *The wicked*: so that he is not out of hope of being an instrument vnder God by Teaching to recouer euen such. No better euidence to confirme this, then the consideration of the state of the Gentiles, before the labours of the Apostles with them. Who could bee more wicked then they were; suffered by God to [i] *walke in their owne wayes*; [k] *Carried away to dumbe Idols*; [l] *Walking in the vanitie of their mind, hauing their cogitations darkened, strangers from the life of God*: [m] *Vnwise, disobedient, deceiued, seruing lusts, and diuers pleasures?* And much more to that purpose find we reported of the naturall condition of the Gentiles in the writings of Saint *Paul*, yet *the wayes of God* being taught among these, how many of them were turned from the power of Satan vnto God? This was the meanes sanctified by God for their reclayming, and by this their soules were won. Thus the *Romans*, who [n] *had beene the very seruants of sinne*: thus the *Corinthians*, who [o] *had beene Fornicators, Idolaters, Wantons, Theeues, Couetous, Drunkards, &c.* thus the *Galatians*, who [p] *knew not God, but did seruice to them which by nature are not Gods*: thus the *Ephesians*, who *were dead in trespasses and sinnes*, and who had had [q] *their conuersation in the lusts of the flesh, in fulfilling the will of the flesh, and of the mind*: thus they all, towards whom God blessed the labours of the Apostles, in bearing the Name of Christ before the world, they were committers of all manner of vngodlinesse, euen with greedinesse; Saint *Paul* commends *instructing with the Spirit of meekenesse*, as the meanes (if any thing) to recouer those who *are contrary-minded*; [r] *and to bring them to repentance, out of the snare of the Deuill, who are taken of him at his will.* Those *Cretians*, who *were naturally euill beasts, and slow bellies*, yet *Paul* had hope, by *Titus* his paines in teaching, and by [s] *speaking the things which became wholesome doctrine, to bring them euen to soundnesse in the Faith.* What a swarme of wicked ones was brought in at once by [t] Teaching euen such who were guiltie of the crucifying and slaughter [u] *of the Lord of Life*. They in *Samaria*, whom *Simon* had bewitched with sorceries, thus they were brought to imbrace the things which concerned [x] *the Kingdome of God*. And that we may see the blessing of God vpon the priuate indeuours of men, labouring after their owne taste of Gods goodnes, to be vsefull vnto others, take notice of the great good done by the inuitement vsed towards her Neighbours of the Woman of [y] *Samaria*: many of that blind idolatrous people, who worshipped they knew not what, [z] *were brought to beleeue in him through her saying.* Albeit her speech was not the proper instrument of their conuersion, yet thereby, euen by her acquainting them with that which shee her selfe had found, they were stirred vp to come to him, by whom they were turned to the faith. Thus we see what good, through the mercy of God, Teaching may doe, euen to those, who in themselues are most licentious.

The second Doctrine.

i *Acts* 14. 16.
k 1. *Cor.* 12. 2.
l *Ephes.* 4. 17, 18
m *Tit.* 3. 3.
n *Rom.* 6. 20.
o 1. *Cor.* 6. 9. 10
p *Gal.* 4. 8.
q *Ephes.* 2. 1, 3.
r 2. *Tim.* 2. 26.
s *Chap.* 1. 12, 13.
t *Acts* 2.
u *Vers.* 23. &c.
x *Acts* 8.
y *Iohn* 4.
z *Vers.* 39.

1. *Vse.*

First, this might, if it were in the hearing of those whom it doth mainly and properly concerne, bee commended to those who haue most to doe in matters of publicke gouernement. If there bee a desire of the peoples good, and of recouering them from their lewdnesse, and vngodly kind of liuing, there should bee a speciall care to establish Teaching among them. This is like, through the great goodnesse of God, to doe that which all Lawes, and externall power whatsoeuer else is not able to effect. It was one of the first courses of *Iosiah*, that great Reformer, to a *appoint the Leuites to their charges, and to incourage them to the seruice of the Lord.* Whence is the continuall striuing of Satan, to lessen the number of faithfull Teachers, to stop the mouthes of those that are most diligent in that dutie, to raise troubles and vexations against those that labour in that worke, to be a spirit of Gaine-saying and wrangling in so many, but the experience which he hath of the abatement of his Kingdome by the meanes of Teaching? Certainely, whatsoeuer many prophane wretches, many men of corrupt mindes doe belch out, as if Teaching were that which did marre all, and that the World were so much the worse, and the more abounding in euill because of it, yet if teaching the Wayes of God were more common, publickely in Churches, priuately in Families, and that countenance giuen vnto it, that ought to be, the height of sinne would be abated, and an vnexpected reformation would insue. Why should wee doubt of the successe of the course which the Lord himselfe hath sanctified? By the mouthes of Teachers it pleased him to gather in his Saints, and to bring those which are ordained vnto life eternall to beleeue.

a 2. Chron. 35. 2.

2. *Vse.*

Secondly, How should this stirre vp Parents and Masters of Families, and all men in their places, to worke those to whose soules they wish well, to a dependance vpon Teaching? If any thing shall euer doe good, surely, if God bee to be beleeued in his Word, this is it. Blessed be God, it is seene in comfortable experience, that this course hath wrought strangely vpon many, to the turning of them (as it were) quite about from liuing after the lusts of men, to liue after the Will of God; and God by these meanes, though many doe winke on purpose that they may not see it, doth daily adde vnto his Church such as shall bee saued. This *Net* of Teaching, doth, I confesse, b *gather in all kind of things*, and many are brought to a kind of yeelding to it, who yet not only continue, but increase in vngodlinesse: that is no preiudice at all to this truth. This course is still the Power of God vnto saluation according as Christ himselfe is still *the chiefe corner Stone, Elect and precious*, though he be to some c *a Rocke of offence, and a Stone to stumble at.*

b *Mat.* 13. 47.

c 1. *Pet.* 2. 6. 7. 8.

3. *Vse.*

Thirdly, How should this prouoke all that are called to the office of publicke Teaching, to a persisting in this course, with an hope still to doe good euen to those who are of worse condition? For ought any man knoweth touching this particular, a good houre may come at last, in which God may gather them vnto himselfe. This is the way, and it must bee vsed. God will first or last make it successefull vnto all which belong

belong vnto the election of grace. But of this, more in the next Clause of this Verse. In the meane time, thus wee see *Davids* hope to bee a meanes of good, euen vpon wicked men, by teaching them; not that he assumed to himselfe, that which is proper to ministeriall Teaching, *viz.* to bee the next instrument of their reclayming, though *David* might goe farre this way, the Scripture honouring him with the Name and Title of a Prophet; but his meaning was, that according to his place he would labour to doe others good, and by that teaching which belonged to him in his ranke, seeke to draw them to that other, which God hath more specially and directly deputed to be the meanes of mans conversion. One thing yet remayneth in this Clause of the time, *Then &c.* Thence we are taught.

That he is most fit to teach the way of saluation vnto others, who hath had experience of the mercy of God therein for his owne particular. DAVID promiseth to teach others, when he hath gotten comfort himselfe. *When I feele againe in my selfe that ioy which I was wont to feele in the saluation of God, and am sensible of the Lords establishing by his free Spirit, then will I set vpon this worke of teaching others. When I haue gotten power ouer mine owne sinnes, then will I labour to draw others from their sinnes. When thou art conuerted*, saith Christ to PETER, *then strengthen thy brethren.* PETER *should then know best how to be a confirmer and comforter of others, when he had felt the power and mercie of God in his owne particular conuersion.* ISAIAH the Prophet was afraid to goe vpon the Lords errice; hee cryed out when he was first called vpon to that end, *Woe is me, for I am vndone*; vntill hee had receiued an assurance that *his iniquitie was taken away, and his sinne purged.* PAVL was first called to bee a Christian, before an Apostle; *A chosen vessell to God, before a vessell to beare his Name before the Gentiles.* It is a speciall thing when a man is able to speake to the people out of experience: It giues life to that which is deliuered, and it strengthens a man to the more boldnesse; and when it is a case of conscience, he shall treate thereof most exactly and properly, and in the right kind, who hath had the feeling of the like in his owne soule. It is truely reckoned (*Temptation*, I meane) as one of the three speciall things to the bringing of a man to be a good Preacher; and God is wont to exercise many whom he calleth to that worke very strangly, sometimes with buffetings of Satan tending to despaire, sometimes with solicitations to euill, by which they are well neere vanquished, and yet in both sustaineth them, that they may know how the better to discourse to others, touching the wiles of Satan, and touching the deceitfulnesse of sinne. He that neuer saw forren Countries but by Map, and vnderstands the state of them onely by Historie, may discourse commendably thereof, but nothing to him who hath beene there himselfe, and seene and obserued the particular occurrences with his eye. Oh! how could *Dauid* relate to others, now out of his owne heart, what sleights the Deuill had to draw into sinne, what meanes to intangle, how inclineable the heart of man is to that which is naught, how easily brought to consent

The third Doctrine.

d Luk. 22.33.

e Esay 6.5.7.

f Act. 9.15.

tent it ſelfe with a little repentance; how could he tell of the anguiſh of ſoule that followeth an awaked conſcience, of the terrour of accuſing thoughts, of the combates betwixt doubting and comfort, betwixt hope and deſpaire, of the difficultie of recouering ſpirituall feeling when it is loſt? What a Lecture could he reade of the goodneſſe of God, in ſtaying from the extremitie of euill, in making reproofes and admonitions profitable, in giuing ioy and comfort by degrees, in reſtoring to the gracious feeling of his fauour? How pithily and feelingly could *Dauid* treate of all theſe things? And therefore the more fit was he, though he bought it dearely with much ſmart and ſhame, to teach Gods wayes vnto the wicked. There was nothing belongs to matters of this nature, but he could bring in himſelfe for a proofe. Then againe, if hee who vndertakes to teach others, be not a reformed man, a man of conſcience himſelfe; if he liue in open ſcandall, it muſt needs preiudice his teaching, and make it hatefull. If he liue in ſecret euils, the conſcience of his owne guilt will dead his ſpirits, and fill his face with ſhame, though man be not able to accuſe him. Beſides, *God doth not ordinarily bleſſe the labours of vnconſcionable and vnreformed perſons:* [g] *If thou returne* (ſaith God to IEREMIE) *thou ſhalt ſtand before me:* meaning, that he would approue his ſeruice and bleſſe it, in caſe he himſelfe kept cloſe to God. I ſay (ordinarily) God doth not bleſſe the labours of vnreformed perſons in teaching. I put in (ordinarily) becauſe I doubt not but that God doth bleſſe ſometimes ſome mens preaching to others, who themſelues haue no intereſt at all into eternall Life. I am ſure, the chiefe Prieſts and Scribes taught that to the Wiſemen, touching the place of Chriſts birth, which was to their comfort and good, though themſelues by it receiued no [h] benefit. The winning of ſoules hangs not vpon our being of Gods election, or vpon our perſonall goodneſſe, but vpon Gods Ordinance; and if it were not ſo, the Hearers ſhall ſtill bee in doubt of their owne conuerſion, till they haue aſſurance of our election: which were a groſſe abſurditie.

g *Chap.* 15. 19.

h *Mat.* 2. 3. &c.

The Vſe. Here is againe matter of admonition for all Teachers publicke or priuate. Labour thou to feele that in thy ſelfe, which thou wouldeſt worke into another. That which thou wouldeſt haue others to make conſcience of, doe thou make conſcience of in thy ſelfe: that which thou wouldeſt haue others ſhunne, ſee thou auoid: that comfort whereof thou diſcourſeſt vnto others, indeuour to feele the ſweetneſſe of it in thy owne ſoule. Thou ſhalt then bee moſt profitable, thou ſhalt ſpeake with better aſſurance, with more confidence, and with greater courage. It is the cauſe of a great deale of coldneſſe, of much emptineſſe and barrenneſſe in many mens teachings, it makes them to haue as little life in them, as when a little Boy ſaith grace, when as they talke of things which themſelues neuer felt, perſwade that which they themſelues neuer made conſcience of. If a man want this experimentall Diuinitie, his teachings and exhortations will want edge, though hee knew otherwiſe as much as all reading and ſtudying can afford. This out of *Dauids* order:

when

when he hath gotten power ouer his owne ſinne, then he will be labouring with others to reforme their ſinne; when he hath obtained peace to his owne ſoule, then hee will indeuour to bring peace vnto others ſoules. A man ſpeakes but by roate, that ſpeakes onely by booke, and not by feeling.

The one and twentieth Lecture.

VERS. 13.

Sinners ſhall be conuerted vnto thee.

HItherto of the dutie which *Dauid* bound himſelfe to: now of the ſucceſſe which he promiſed vnto himſelfe thereupon, (*Sinners ſhall be, &c.*) The Doctrine is thus.

That the turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching; and ſuch as may comfortably bee expected where that is vſed. This is gathered out of the confident manner of *Dauids* ſpeaking, *Hee will teach, and ſinners ſhall bee turned.* Hee doth in a manner aſſure himſelfe of good ſucceſſe vpon the vſe of the appointed meanes. Hee knew well how God is wont to bleſſe his owne ordinances, crowning thoſe courſes with a gracious end, which are vndertaken in obedience to his appointment, and in zeale for his glory. It is an excellent ſpeech to this purpoſe which is in [a] *Ieremy*, the Lord ſpeaking of the vnprofitableneſſe of the labours of ſome of the Prophets of thoſe times, ſaith, that *if they had ſtood in his Counſell, and had cauſed his Words to his people, then they ſhould haue turned them from their euill way, &c.* which words doe manifeſtly proue, that the ordinarie ſequell of faithfulneſſe in the Lords worke, is the turning of ſinners from the power of Satan vnto God. [b] *The Word which goeth out of the mouth of God, ſhall not returne vnto mee void, it ſhall accompliſh that which I will, and proſper in the things to which I ſend it.* Wee may ſee in the ſtorie of the Apoſtles courſes, how mightily the Word of God faithfully diſpenſed by them, grew, and how it did preuaile: *Three thouſand* ſinners turned at one Sermon of [c] Saint *Peters*: a little while after by the ſame meanes, *the three thouſand* became *a fiue thouſand*: and ſtill according as the Word was more and more preached, ſo [e] *the number of them which beleeued in the Lord, both of men and women, grew more and more.* When *Peter* came to preach at CORNELIVS *houſe*, ſee the conſequent, [f] *The Holy Ghoſt fell vpon all thoſe which heard the Word.* BARNABAS laboured in the Word at *Antioch*, and [g] *much people ioyned themſelues vnto the Lord.* PAVL and the ſame *Barnabas* comming together at *Iconium* into the Synagogues of the Iewes, [h] *they ſpake, and*

The firſt Doctrine.

a *Ier.* 23. 21. 22.

b *Eſay* 55. 49.

c *Act.* 2. 41.

d *chap.* 4. 4.

e *Chap.* 5. 14.

f *Act.* 10 44.

g *Act.* 11. 24.

h *Act.* 14. 1.

a great multitude both of the Iewes and Grecians beleeued. What should I goe thorow particulars? Still it shall appeare that the Lord gaue that testimonie to the Word of his Grace, that whereſoeuer it was taught, ſo many as were ordained vnto Life eternall, did beleeue. This Doctrine must be rightly taken, otherwiſe there may inſue ſome inconuenience: which is the reaſon why in the Doctrine, I put in the word (*ordinarie:*) becauſe it doth not alway ſo come to paſſe, that all faithfull teaching is apparantly and ſtrikingly followed with this comfortable effect of winning ſoules. *Iſaiah* complayned [i] *hee had laboured in vaine, hee had ſpent his ſtrength in vaine, and for nothing*; and, [k] *that he had all day ſtred out his hands to a rebellious people.* IEREMIE making inquirie among the people for whoſe good hee beſtowed his paines, could [l] *heare no man ſpeake aright, euery one turned to his race, as the Horſe ruſheth into the battell.* EZEKIEL was ſent to thoſe, touching whom God told him, that [m] *they would not heare, neither indeed ceaſe.* Yea, the Apoſtles themſelues, notwithſtanding Gods working with them, and by them extraordinarily, yet in ſome places found ſmall ſucceſſe, ſome [n] *expelled them out of their Coaſts*: yea, euen Chriſt complained, [o] *You will not come vnto me, that you might haue life*: and *how often* (ſaid hee to the inhabitants *of Ieruſalem*) *would I haue gathered thy children together, &c. and ye would not?* Our Sauiour compares the preaching of the Word vnto the ſowing of the ſeed. As then it fares in the matter of ſowing, ſo in the matter of teaching. Good Corne and a large increaſe is not alwayes the recompenſe of the painefull Husband; ſometimes the ground failes, and deceiues his hope: ſometimes, ſome vnſeaſonableneſſe of the yeere fruſtrates his expecting: and yet it is true, that Tillage doth ordinarily bring a benefit vnto him that vſeth it: ſo when the ſeed of the Word falleth into ſome hearers, it becomes vnfruitfull: to ſome it is a ſauour of death vnto deſtruction: there be many occaſions of choking it where it lights, and of nipping it in the head when it is come vp; yet ordinarily it is true, that being ſincerely and truely taught, it becomes the Power of God vnto ſaluation. Then beſides this may bee obſerued, that there may be alſo a ſucceſſe in reſpect of this particular of reclayming ſinners, though it bee not by and by apparant. The conuerſion of a ſoule is not a worke ſuddenly brought about. The ſeeds thereof may bee begun by one mans Miniſterie, though there be no euidence thereof vntill the matter bee further preſſed, and wrought by the labours of another. As in husbandrie, it is poſſible that the ground may be manured by one, ſowed by another, in the dayes of a third come vp, and then yet a fourth may reape the increaſe: ſhall not the former of theſe be reputed to haue his part in this buſineſſe? Shall not the increaſe be imputed in part to his induſtrie, though it may be he neuer liued to caſt ſo much as an handfull of ſeed into the earth? And ſo in this ſenſe, I am perſwaded that there is no faithfull teaching of the wayes of God, but by it this worke of conuerting ſinners more or leſſe is furthered. A Miniſter may labour long among a people, and when he hath ſerued his time, be taken away, hauing

Note.

i *Chap.* 49. 4.
k *Eſay* 55. 2.
l *Chap.* 8. 6.
m *Chap.* 2. 7.
n *Acts* 13. 50.
o *Iohn* 5. 40.
p *Mat.* 23. 37.

uing much griefe in his heart, that his paines preuailed to the gathering in of a few or none; well, when hee is dead and gone, God in mercy ſends another to goe on where he left; and as Chriſts Phraſe is in this very caſe, to *enter in vpon his labours*: in his time there is more obedience yeelded, and the truth preuailes: ſhall not the former of theſe two be adiudged to haue an hand in this buſineſſe? Yes certainely, and euen hee in the day of the appearing of the great Shepheard, ſhall ſhine as a Starre among the reſt of thoſe who haue turned many vnto righteouſneſſe. Then both the former labourer which ſowed, and neuer ſaw the comming of it vp, and the ſecond that came to the reaping of that which the paines of another had made way for, q *ſhall both reioyce together.* q Iohn 4. 36.
Beſides, let this bee further noted for an explanation of this Doctrine, that it comes to paſſe many times, that that worke of turning ſinners which is wrought by teaching, is not euer effected among thoſe to whom it is intended; which is a thing (which in the conceit of many not knowing how to iudge aright, doth preiudice the reputation of ſome mens paines) yet that which is not done there, God workes it in ſome others, who hauing hungry ſoules, are glad of ſome of the leauings of that plentie, which others in their carnall fulneſſe doe deſpiſe. I haue knowne in the Vniuerſitie, that when ſome Youths caring little for learning, becauſe of their hopes for outward meanes, haue gotten no profit by the diligent readings of their induſtrious Tutor, who according to the truſt repoſed in him, hath laboured their particular good; ſome poore Scholler that hath come in by way of ſufferance only, and hath beene permitted only to come ſecretly to liſten at the Chamber or ſtudie doore, hath gone away with the learning: and ſo it falleth out oftimes, that the people of a particular Congregation, where a Miniſter, becauſe it is his charge, ſpends out himſelfe, eſteeming little the grace of God, and receiuing it vtterly in vaine; ſome notwithſtanding who are but as it were ſtanders by, and were not purpoſely intended by him that taught, get away all the ſweet, their ſoules are comforted by that which the others make no reckoning of. The Tutor I ſpeake of, perhaps hee grieues becauſe his Pupils profit not and receiues ſome diſgrace, becauſe they returne to their Friends with as ſmall a lading of learning as they brought; yet he did good, though he knew it not, there is one of whom he neuer thought, who will be alwayes glad that he did heare him: ſo the Paſtor in this caſe ſorrowes not a little, at the backwardneſſe and vnfruitfulneſſe of the people, to whoſe good he hath vowed himſelfe: hee doth his dutie with much heauineſſe, and like enough he is cenſured in the World for this; and ſome will ſay, Thus and thus he doth, but ſee what a Pariſh he hath; here is all after the old wont: yet a thouſand to one if there be not ſome, not particularly thought of in the diſpenſation of the Word by the Speaker, to whom the Lord yet hath made it profitable, who ſhall be his Glory and his Crowne in the day of Chriſt. Mee thinkes I conceiue a certaine reſemblance and ſhadow hereof, in that which I reade in the r holy Storie: Our Sauiour Chriſt going vp to *Ieruſalem*, r Iohn 12.

ſalem, and being there at one of the Feaſts, when there was a great concourſe of people; being there, they for whoſe ſakes he was there mainly and eſpecially, made no great vſe of his being there: the common ſort ranne a gazing after him, becauſe they had heard ſomewhat of his miracles, ſpecially of that of rayſing vp *Lazarus* from the dead: but marke, [f] *There were certaine Greekes, &c.* the chiefe good then of his being then there, returned vnto ſtrangers, and they came to him with a deſire indeed to be acquainted with him, and to learne ſomewhat from him. Thus haue I laboured to cleere this Doctrine euery way. The conuerſion of Sinners, is the fruit of Teaching. *Dauid* in reſoluing to performe the one, aſſures himſelfe of comfort in the other. How this propoſition is to bee vnderſtood, I haue indeuoured to ſhew. Either wee may ſay thus, that ordinarily it is ſo; God bleſſeth his owne meanes to its owne end: or we may ſay it is perpetually and conſtantly ſo, though not alwayes euidently and apparently ſo. Euery Teacher liues not to ſee the ſucceſſe of his perſonall paines: the ſeed ſowne by his hand, may ſpring vp when he is gone; and his labour not working with thoſe to whom he directly meant it, it may in the mercie of God bee effectuall to ſome others, of whom he thought not; one way or other, to ſome or other God doth proſper it.

[f] *verſe* 20.

1. *Vſe.* Firſt, this is to be an incouragement vnto all, whom God hath called to teach others. There cannot bee a more effectuall motiue to any man to vndertake any buſineſſe, then the hope and expectation of ſucceſſe. It ſhould be enough for the quickning of any man to a dutie, that God requires it of him, and that by his obedience he ſhall pleaſe God; but when there is an aſſurance that the worke ſhall proſper vnder a mans hand, that is a double incouragement. It put a great deale of life into *Moſes*, when God ſending him into Egypt to deliuer his people out of the power and tyrannie of *Pharaoh*, told him before-hand, [t] *The people ſhall obey thy voyce, and* PHARAOH *ſhall let them goe.* So was it with *Paul*, when he was aſſured, being at *Corinth*, that [u] *the Lord would be with him*, and that *hee had much people in that Citie.* Wee ſee how the hope of a good iſſue, when yet men know that there is ſome hazard in the buſineſſe, makes them ſet on with cheerefulneſſe, euen in painfull ſeruices. Thus men labour and toile in matters of husbandry, in hope of a recompence at the harueſt: thus they aduenture their liues and ſtates in Merchandize, and in trauelling to the moſt remote parts of the earth, in hope of a good voyage; and yet it is poſſible that the former by vnſeaſonableneſſe of the yeare, the later, by Pirates or by ſhipwracke, may not onely not get ought, but loſe a great deale, and bee impouriſhed by their paines. Behold here then, the Lord hath giuen his Word, euen he who is faithfull, and will alſo doe it, and who cannot deny himſelfe: *Doe thou teach the way of God vnto the wicked, and ſinners ſhall bee conuerted vnto God.* Vp therefore and bee doing, the Lord is with thee, and his worke ſhall proſper in thy hands. If thou bee a Maſter of a Family, remember thy charge, to rehearſe continually the words of God vnto thy children,

t *Ex.* 3. 11. 18. 20

u *Act.* 18. 10.

dren, and learne of *Abraham*, to command thy ſonnes and thy houſe-hold, that they keepe the way of the Lord; reſolue thy ſelfe, that hee which requires this of thee, will alſo giue a bleſſing to thee in thy care: perhaps thou ſhalt not ſee the iſſue preſently; remember thou thy ſelfe were not wrought vpon at the firſt, and muſt not the *husbandman waite for the precious fruit of the earth, and haue long patience for it, vntill hee receiue the former and the latter raine.* x Iam. 5. 7.

Thy ſonne or ſeruant which will not heare thee now, and vpon whom all the good leſſons which thou haſt commended to them, may ſeeme to be euen caſt away; yea another day, when thou art dead, or when they are departed from thee, God may cauſe euen the very things which thou haſt taught them, to worke in them, ſo that when thou ſleepeſt in the earth, they ſhall haue cauſe to thanke God that euer they ſaw thee, or were brought vp vnder thee. Or, it may be, that ſome ſtranger that is caſually within thy gates, and is (as wee may ſay) by chance partaker of thy godly admonitions to them, may receiue ſome benefit thereby; howſoeuer it ſhall ſeeme to be for the preſent to thee, yet be aſſured there is a bleſſing followeth thy endeuours; euen that great worke for which Chriſt ſhed his bloud, receiues ſome furtherance by thee, whereof though it bee hidden from thee for the preſent, yet thou ſhalt receiue the reward, and find the ſweet in the Day of reckoning. So ſay I to thee (and yet not I, but the Lord.) If thou be a Paſtor of a Congregation, bee inſtant in the worke to which the Lord hath deputed thee, be ſtrong and let not thine hands be weake, giue attendance to reading, to exhortation, to doctrine, behold, the Lord of the harueſt looketh vpon thee, and thy labour in him ſhall not bee in vaine; why ſhouldeſt thou doubt, but his Kingdome, by thee, ſhall receiue ſome inlargement? preſcribe not to him how ſoone thou ſhalt ſee the ſeed to grow vp which thou haſt caſt, or whom or how many thou ſhalt gather into the Lords barne. It is well if but one ſoule bee by thee wonne of all thy paines, brought to amendment of life out of Satans ſnares: and what if thou neuer know the particulars, to whom thou haſt done good. Many a ſoule may bleſſe thee whom thou ſhalt neuer heare of: and albeit God may try thee, by not ſeeing any great ſucceſſe while thou art here, yet thou ſhalt haue cauſe of triumph in the Day of Chriſt, in beholding that whereof thou waſt not aware before, that thou didſt not runne in vaine. And this hope ought to egge vs on more, euen to the ſpending of our ſelues in this ſeruice, then all the reward or preferment amongſt men, how great ſoeuer it be. I know, that through the corruption of our nature, it is a great deading to a mans forwardneſſe in diſpenſing the Word, when the mouth of the Oxe which treadeth out the corne is muzzeled, and it kills the heart of many a willing labourer, when he feeleth himſelfe ſtraitned and pinched in outward things; I commend it not when it is ſo: this ought to quicken a man more then all the fatneſſe of the earth, and the filling of his barne with abundance, euen the hope that by him *ſinners ſhall be turned vnto God*, to haue beene an inſtrument of God. For that ſhall euer fill a mans heart as with mar-

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row and fainteſſe, and bring him more true and ſolid ioy, then others take, or can take in this, that their Reuenues and Incomes doe abound. y Chap.5.20. Let that man know, ſaith Saint IAMES, *that he ſhall ſaue a ſoule from Death*: as who would ſay, What can a good Man deſire, what can hee reioyce in more? O happy ſhall he be, whoſe heart ſhall bee for ſuch a buſineſſe, and whoſe labours God ſhall bleſſe in ſuch a worke. *So doing*, ſaid *Paul* to *Timothie*, (to whet him on to thinke no paine too much,) z 1.Tim.4.16. *thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Woe be to vs if this cannot moue vs to an vnwearied diligence, in dealing vnto the people the Goſpell of God. Hee that cannot find himſelfe to bee more quickned with this hope; *O Lord, if I teach thy Wayes, Sinners ſhall bee conuerted vnto thee*, then with any either applauſe or recompence, ſo that hee would rather hee might bee an inſtrument vnder God of winning one ſoule, then to haue the beſt Benifice in a Countrey, I doubt much how he can aſſure himſelfe of the vprightneſſe of his heart before the Lord, and perſwade himſelfe that God hath ſent him. Shall wee thinke that *Dauids* heart did not euen leape within him in his cheriſhing this hope? Oh, (thought he) in teſtimonie of my true repentance, for this my great offence, I will labour to doe as much good as I can in teaching others and then I hope I ſhall haue much comfort in Gods bleſſing my indeuours, to the turning of ſome wandring ſinners vnto him; and what an euidence ſhall this bee of Gods fauour towards mee, and what a ioy to my heart, when I ſhall meete with thoſe, whoſe ſoules ſhall bleſſe God for mee, that euer they did know mee? I am verily perſwaded, that this hope put more comfort and life into *Dauids* ſoule, then it could haue done, if any man had beene able to aſſure him of another Kingdome. Marke what was ſaid of *Iohn Baptiſt*, when the tydings of his birth were brought by an *Angell* to his Father a *Zacharie*: a Luk.1.14,15, 16. *Thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth. For he ſhall bee great in the ſight of the Lord.* Well, how ſhould there come by him ſo much ioy to his Parents, ſo much comfort to others, ſo much honour to himſelfe in the eyes of God? *Many of the Children of Iſrael ſhall bee turne to their Lord God.* Here was matter of ioy to his Father and Mother, that ſuch a Sonne ſhould come out of their Loynes, matter of reioycing to others, whoſe ſoules ſhould bee wonne to his Miniſterie, matter of true greatneſſe to him, that God ſhould bee pleaſed to imploy him in ſuch a ſeruice. Let vs all here learne to bee in loue with this thing; *the turning of Sinners vnto God.* Thou art not turned to God thy ſelfe, if thou carry not that heart that thou wouldeſt euen thinke thy ſelfe happy, thoughter thou be a meanes to turne another vnto God. Let this be a Spurre to vs all, one man to conſider another, to watch ouer another, to admoniſh one another, to pray for one another; Parents and Maſters to informe their Families, Miniſters to be diligent in ſhewing to their people the whole Councell of God; euen this hope, that if we doe our duties to one another herein, *Sinners ſhall be conuerted vnto God*, Satans kingdome ſhall bee leſſened, the Glorious King-

Kingdome of Iesus Christ shall be inlarged. I cannot haue a better testimonie to my soule, that my selfe am the Lords, then when I feele my affections inflamed, and my heart moued with this particular. This businesse was *Christs* [b] *meate: the life of* Paul *was not deare vnto him* in respect of this; he was willing to die in this [c] imployment. [d] *Though I be offered vp vpon the sacrifice and seruice of your faith, I am glad, &c.* Thus is the Vse. Thus is the first Doctrine. The second is thus,

b *Iohn* 4.34.
c *Acts* 20.24.
d *Phil.*2.17.

That no man can assure himselfe, that hee hath truely profited by dependance vpon Teaching, vnlesse hee bee indeed conuerted vnto God. This is here set downe as the proper consequence of true Teaching. This was the good which *Dauid* hoped should follow his endeauours in that businesse. Doth it not follow hence directly, that good is not done by Teaching, till there is conuersion and turning vnto God wrought thereby? That which must be the scope of him that teacheth, the same vntill it be wrought in him that is taught, hee cannot be said to haue profited by Teaching. Both Preacher and Hearers must aime at one and the same thing: he, that he may turne; they, that they may be turned: hee, that he may draw Disciples vnto God; they, that they may become Disciples of God. Teaching hath not attained to the right end, with those that come vnto it, vntill their soules be turned from the power of Satan vnto God. Thus is this Doctrine manifest out of this place. *Dauid* accounted this one thing the true and right successe of Teaching. Teaching is vaine in vaine to mee, vntill this is wrought in mee. The point needes no great labour to make it plaine. Man by nature is (as it were) a run-away from God: [e] *All we like sheepe, haue gone astray, we haue turned euery one to his owne way:* [f] *We haue all gone out of the way.* Now, what is the drift of all Teaching, but to bring vs backe to him from whom we haue reuolted, and to turne vs about from the way to Hell, in which of our selues we are all trauailing, to the path of Life, which leadeth those that walke in it to eternitie? Returne, returne, yee sonnes of *Adam*, is the very substance and summe of all Teaching. To this one thing it tends. It wants its mayne vse, vntill this bee wrought. Marke and see whether this were not the mayne thing, still pressed and vrged in the ancient Preaching: [g] *Let the wicked forsake his wayes, and returne, &c.* [h] *O, yee disobedient children, turne againe, saith the Lord, &c.* [i] *Returne euerie one from his euill way, &c.* [k] *Returne therefore, and cause others to returne.* [l] *O Israel, returne vnto the Lord thy God.* [m] *Turne vnto mee with all your heart.* [n] *Turne you vnto mee, saith the Lord of Hosts, and I will turne vnto you, &c.* [o] *Turne you now from your euill wayes, and from your wicked workes.* This was the generall voice of all the Prophets; according to that, [p] *I haue sent vnto you all my seruants the Prophets, saying, Returne now euery man from his euill way, &c.* Thus also began the Ministerie of the New Testament in Iohn *Baptist*, [q] *Repent:* and in Christ, [r] *Repent, and beleeue the Gospell.* Thus were the Apostles directed to goe on, [s] *Preaching repentance in the Name of Christ:* so they proceeded, [t] *Amend your liues therefore, and turne.* [u] *We preach vnto you, that you would*

e *Esay* 53.6.
f *Rom.*3.12.
g *Esay* 55.7.
h *Ier.*3.14.
i *Ier.*18.11.
k *Ezek.*18.30.
l *Hos.*14.2.
m *Ioel* 2.12.
n *Zach.*1.3.
o *Verse* 4.
p *Ier.*35.15.
q *Matth.*3.2.
r *Marke* 1.15.
s *Luke* 24.47.
t *Acts* 3.19.
u *Acts* 14.15.

turne from these things to the liuing God. I witnessed, saith Saint *Paul*, x *both to Iewes and Gentiles, repentance towards God.* y *I shewed to them of Damascus, and at Ierusalem, and thorowout all the Coasts of Iurie, and then to the Gentiles, that they should repent and turne to God.* Thus if the purpose of all Teaching and Preaching, bee to bring men about from their old naturall wayes, and turne them vnto God; surely, then they cannot truly be said to haue made a right vse of teaching, till they haue repented them: men truly profiting by the Word of God taught among them, are said to z *be borne anew thereby:* how shall they be reputed as *borne anew*, if they be still the same they were, vnturned. The disposition to turne to God, is noted in some of *Iohn Baptists* Hearers, as a fruit of their profiting by his Ministerie; they came about him, with, a *What shall wee doe then?* and, *What we?* They had a minde to turne to another manner of course then they had held before. This was an argument, that the labours of *Iohn* among them were not in vaine. Thus were the Romans turned by teaching, b *from being the seruants of sinne*, to become *the seruants of Righteousnesse.* Thus the *Corinthians*, from being c *Fornicators, Idolaters, Adulterers, Wantons, to be washed and sanctified by the Spirit of the Lord.* *Paul* ordinarily puts those to whom he writes, in minde what they were once; as the d *Galatians*, *Yee knew not God, but did seruice to them which by nature are not Gods:* the *Ephesians*, e *In times past yee walked in trespasses and sinnes:* the *Colossians*, in these and these things f *yee once walked:* all still to be an euidence of their returning to God by his paines in teaching them: so, that if they had beene so still as hee found them walking in the same wayes, and running the same course, how could they haue beene said to haue made any benefit to their soules by his instructing them? so that this is to be rested vpon as a true ground; he hath not profited by teaching, who is not a man conuerted vnto God.

x *Acts* 20.21.
y *Acts* 26.20.
z 1. *Pet.* 1.23.
a *Luke* 3.10. *&c.*
b *Rom.* 6.17,18
c 1. *Cor.* 6.9,11.
d *Gal.* 4.8.
e *Ephes.* 2.1.
f *Col.* 3.7.

1. *Vse.*

First, Here first wee are all put in mind of this, what must be our principall errand in comming to bee partakers of this exercise of Teaching, whereto we must ayme and drive in giuing attendance vpon the posts of those doores, where the wayes of God are discouered, and pointed out by those who are appointed to that work. Our errand must be euen this, that wee may bee furthered more and more in this matter of conuersion vnto God; that this worke, if it be not yet begun in vs, may be stirred; if it be in any measure wrought within vs, may be perfited. It is a wofull thing when this is not made the end of hearing. All wee doe, doth but increase to a greater iudgement, if wee leaue out this; and it is a cause that the paines of many in hearing comes to so ill an issue, their hearts are not set to the right end: some come out of custome, some for fornie, some for company, some to bee well thought of, some to marke and spie, and to picke out matter of exception, some to harken out *Quiddities* and Questions, and to feele the sufficiencie and qualitie of him that speakes: few come, I feare, with an ayme at this, that they may bee turned and brought about neerer vnto God, that the worke of Grace, the Spirit of renuing and Sanctification may bee more and more increased

increaſed in them. They come not out of a ſenſibleneſſe of their naturall bondage vnto ſinne, and in a deſire that they may bee more and more ſtrengthened by the Lord, and by the power of his might, to get the maſtrie ouer it. I accuſe no man in particular, but as my dutie is, I charge and vrge euery man, to aske his owne ſoule, in the preſence of God, what moues him to come either now or at any other time, where Teaching is, what is his drift and purpoſe, what is the intent and lenell of his ſoule in this action? If thou haſt any other ſcope then, that the worke of Conuerſion may be more and more accompliſhed in thee, and that thou mayeſt become a more holy, and a more religious and obedient Chriſtian by thy comming, learne now by this place that thou art in no ſmall errour, and labour from hence-forth to reforme thy ſelfe therein; and ſtill haue it in thy mind, when thou commeſt to the place of Teaching, that thou art in nature one quite peruerted, vtterly falne from the way of Life: this then muſt be thy drift, that thou mayeſt be recouered from that euill way in which thou walkeſt of thy ſelfe, and ſet into the way of God, and ſo ſtill helped forward and ſetled therein ſo, that thou mayeſt come by euery hearing, neerer and neerer to the Lord. If this bee thy ayme, thou ſhalt be ſure to receiue good, and God will bleſſe thy comming to thy comfort.

2. *Vſe.*

Here is next a Rule, by which thou and I, and euery one of vs may bee able to iudge of our ſelues, whether hauing beene long partarkers of publique teaching, wee haue gotten any true good by it, yea or no; and ſuch ſhall giue vs comfort and boldneſſe in the Day of Chriſt. Here is the point we muſt buſie our ſelues in, if wee would be reſolued thereof. What, are we conuerted, yea, or no? if conuerted, certainly wee haue profited: if not, our hearing hitherto hath beene in vaine. Why ſhould a man in common vnderſtanding and reaſon loſe ſo much time, either from his lawfull pleaſures or profits, or from companying with his friends, or from any other occaſions, to beſtow the ſame in harkning vnto teaching, if there be not ſome good to be gotten thereby? And what reaſon can there bee why a man ſhould not alſo labour to know what good he gets thereby in the particular? It is no wiſedome for a man to runne away with a conceit of getting good by it, if hee bee not certaine wherein. Now, here is the particularitie then wherein; euen turning vnto God. About this then let a man beſtow his inquirie, if he would be certaine of his profiting by attendance vpon teaching. To the end this, I ſay, may be the more vſefull, it is neceſſary that I ſay a little touching this point, concerning the turning or conuerſion of a Sinner vnto God, that ſo when we conceiue thereof aright, wee may be the better able by it to iudge and determine of our profiting. The conuerſion of a Sinner may be thus deſcribed; to be a worke of grace, whereby there is a whole change wrought in the whole man. I ſay, it is a worke of grace. It is not in the power of man to conuert himſelfe. Man by the ſtrength of Nature, cannot haue ſo much as a diſpoſition to it. His *heart*, of it ſelfe, yeelds out no *imaginations*, but ſuch as are g *euill*. His native filthineſſe cannot

Touching the Conuerſion of a Sinner.

g *Gen. 6. 5.*

cannot yeeld out any such cleane thing, as a sincere desire to bee turned vnto [h] God. A converted Sinner, is called Gods [i] *Workmanship: Convert thou me, and I shall bee converted*, said the Bodie of Gods people of [k] old: [l] *Draw mee*, saith the *Spouse*, *and I shall runne after thee*: he *workes in his that* [m] *which is pleasing in his sight*: [n] *even the will and the deed*: so that it is a worke of grace wholly; [o] *God doth it of his owne will.* Those Exhortations which are in Scripture, such as I mentioned erewhile, in which God bids vs by his Prophets and Ministers, *Turne*, &c. doe not argue any power in man to turne himselfe, but God vseth them on purpose to bring man to an vnderstanding of his owne impotencie in that particular; that so, when hee is made thereby sensible of his owne weaknesse, he may the more earnestly looke vp to him from whom this mercie must be sought, and submit himselfe to his meanes and course for his turning. God assumes it to himselfe as his peculiar, to put [p] *a new Spirit within the bowels, and to cause to walke in his Statutes.* I adde withall, It is such a worke, whereupon followeth a change, a holy change, a change of the whole man. A change in reason it must needs bee, for so much the word *turning*, or *converting*, doth import. Certainly, there is some alteration in him who is so disposed of. Hereupon it is, that man converted is termed a [q] *new Creature*: and his course is called [r] *newnesse of life*: there is [s] *a breaking off*, [t] *and a forsaking of former wayes*: [u] *A denying of vngodlinesse and wordly lusts, to walke soberly, righteously, and godly in the World.* Lastly, it is a change of the whole man: First, a change of the heart, which is called, [x] *A renewing in the inner man*: [y] *A purging of the heart.* Secondly, A change in the outward man too, which is termed, [z] *A not giuing the members as weapons of vnrighteousnesse vnto sinne, but a giuing them as seruants vnto righteousnesse in holinesse*: the same Apostle termes it, speaking of both together, [a] *A glorifying God both in body and in spirit*: he intends it by exhorting to [b] *giue our selues vnto God.* This is briefly the nature of that which is called the Conversion or Turning of a Sinner vnto God. God is pleased out of the freedome of his rich grace, to alter and change him throughout, not in respect of the substance, but in regard of the properties, desires, and practice both of soule and body.

h *Iob* 14.4.
i *Ephes.*2.10.
k *Ier.*31.18.
l *Cant.*1.3.
m *Heb.*13.21.
n *Phil.*2.13.
o *Iam.*1.18.
p *Ezek.*11.19.
q 2.*Cor.*5.17.
r *Rom.*6.4.
s *Dan.*4.24.
t *Esay* 55.7.
u *Titus* 2.12.
x *Ephes.*4.23.
y *Iames* 4.8.
z *Rom.*6.19.
a 2.*Cor.*6.20.
b *Rom.*6.13.

How to iudge of ones owne Conuersion.

The condition and state of that which *Dauid* here speakes of being thus, let vs now next see how a man may bee able to iudge of his owne conuersion, that so therby he may conclude and determine touching his profiting by that course of Teaching, vpon which from time to time he hath depended. It were an easie matter to bee large in this, and a man might soone stretch out a discourse concerning this, very farre; but I will reduce it briefly to some necessary and familiar heads. Let these then bee taken notice of as speciall euidences of a converted estate:

First, A sensiblenesse in a mans selfe of the necessitie of Conversion to saluation: that is, when a man is confident in it out of that which hee feeles in himselfe, that except he be turned and changed from that estate and case in which of himselfe he is, it is vnpossible for him to be saued.

It

It is an excellent signe of a man in whom grace begins to worke, when there is a thorow-apprehension of such a deale of depraudednesse and wretchednesse in our owne nature, that either there must be renuing, or else there can be no saluation. A man seeth plainely that hee is so vtterly corrupt, and so altogether gone awry, that if he should hold on as hee hath begun, he cannot but be damned. This is that which was in *Paul*, when he said, he c *knew, that in his flesh, or nature, there dwelt no goodnesse*. This made him cry out, d *Oh, wretched man that I am, who shall deliuer me from the body of this death?* If then thou art come thus farre, as to find that true in thy selfe, which the Scripture reports touching that masse of corruption which is in mans nature, and when thou hearest ought said thereof out of God Word, art apt to iustifie it out of that experience which thou hast in thy selfe, and dost therewithall long for no one thing more, then that God in his mercy would euen new frame thee, and cast thee (as it were) into a new mould; this may be a pledge to thee that this worke is begun in thee. All turnings from euill, the Lord works in his by making him a weary of euill, and desirous to be freed therefrom; and a longing in sinceritie for a better estate, is a certaine forerunner of a translating thereunto. He who is well enough content to be as hee is, surely, there is not a little beginning of grace in that mans soule.

c Rom.7.18.
d Verse 24.

Secondly, Because conuersion cannot bee, neither is wrought but by a meanes, which meanes is the Word, (e *The Law of the Lord is perfect, conuerting the soule,*) let him that would bee assured of his conuersion, consider how he is affected to the Word; especially then when it is so applyed as is necessary for the turning of him to whom it is applyed. There is a kind of respective affection in diuers to the Word, either because they haue a generall notion of it, that it is of God, or because it yields out in many things a kind of contenting knowledge, to such as haue an inclination and disposition of searching after points of worth and excellency; or, because it discouereth a great deale of mercy in God: such particularities as these do stirre vp a reuerent, yea, and an affectionate respect in many to Gods Word: but here is the triall; the Word of God is pressed to a mans conscience, to the ripping vp of his heart, to the wounding of his soule, to the taxing of his speciall corruptions, to the working of him from those euils to which he is principally affected, and is as with a kind of violence pulling him from them; hee that loueth the Word of God so much the more, by how much the more he finds it to deale thus thorowly and sharpely with him, and is euen glad when he is smitten by it for his secret sinnes, that man hath profited indeed by teaching; hee may bee termed a sinner turned to the Lord. He is *that Wise-man*, of whom SALOMON, f *who loueth that best by which hee is rebuked most.*

e Psal.19.7.

f Pro.9.8.

Thirdly, Because an vniuersall change, a change, both of soule and body, is the fruit of true Conuersion, therefore let that in the next place be considered of. Looke first in the heart, the speciall euidence of the

change thereof, are these two aboue others. First, A loathing and an abhorring, euen of the most pleasing sinnes, such as wherewith, in regard either of the profit, or carnall delight, or credit that is supposed to follow thereupon, a man is principally inthralled. Wee must needs thinke that man is much changed, who doth euen detest that in which sometimes hee tooke a kinde of feruencie. When a man shall say to that sinne, euen with a kinde of indignation, Get thee hence, which was once dearer to him then his right eye, shall wee not vnderstand such an one to bee strangely altered? Marke and examine thy selfe by this: knowest thou any sinne which sometimes thy soule tooke pleasure in, which now out of conscience towards God, thou now hatest together with all appurtenances, and inducements thereunto? this is a proofe of thy conuersion; such a change in the affection cannot bee effected but by grace. Secondly, A desire and care to know how and which way best to please God, g *Oh that my wayes were directed to keepe thy Statutes.* This was a notable fruit of *Dauids* turning. The desire and care of a naturall man is, how he may feed, and vphold, and cherish his owne naturall inclinations; how he may approue his wayes vnto God, is the least part of his care. Hath the sense and smart of thy former wandrings made thee to long, Oh, that I might please God better for the time to come? make much of this affection, it is a certaine token of an holy change. When thou hast considered thy selfe within, looke how thou art changed without: for the state of the outward man cannot but be according to the disposition of the inward man: sinne choaked in thy heart, out of all doubt it will die by little and little in thy life and course: see then how thou art reformed there: how dost thou cast away thy wonted conuersation? how dost thou shake off thy accustomed euils? how dost thou shine like a light in the Place and Calling thou art set in? Art thou all one manner of man for thy ordinary course and fashion of life, voluptuous, vicious, proud, contentious, violent, iniurious, greedy, as in times past? this is a poore change. I confesse, thy changed heart may at times in some particulars breake out into some faylings: but a setled persisting in euill there cannot bee, when the heart is turned. A man, in whom Physicke hath ouer-maistred, his disease may haue some touches sometimes, and pangs of his griefes, some distemper by occasion: but if he lye still by it, and be all one after one fashion, as before his physicke was receiued, will any man thinke his disease is subdued? Thus haue I performed this vse. Take it thus in briefe: When Teaching works profitably, it works to the conuersion of the person taught. Art thou a continuall depender vpon Teaching? if thou wouldest haue comfort in that course, see what euidences thou canst find in thy selfe of true conuersion: Feelest thou the need of conuersion, and longest for the mercy of God in that particular? louest thou the Word euen when it presseth most eagerly vpon thee, to turne thee from thy pleasing wayes? is thy heart changed, thy naturall loue of euils turned into a loathing thereof, thy naturall carelesnesse in heauenly things, turned into an earnest desire

g *Psal.* 119.

of

of knowing how to please God? is thy life reformed, and thy old sinnes shaken off? and do now better things then in times past shew themselues in thy conuersation? this shewes thou art changed, this proues thou art turned, this is an argument that the Teaching thou hast heard, hath done thee good. If thou hast heard neuer so long, and it may be, profited in knowledge neuer so much, and yet those things thou art acquainted with doe not alter thy life and conuersation; thou art yet in thy sinnes, and thy state is dangerous. Thus of *Davids* promise.

The two and twentieth Lecture.

VERS. 14.

Deliuer me from blood, O God, which art the God of my salvation, and my tongue shall sing ioyfully of thy Righteousnesse.

DAVID, after the interlacing of a promise of indeuouring the comfort and good of others, vpon Gods being pleased to afford him that spirituall refreshing and establishment which hee craued, doth now fall to a petitioning the Lord afresh. Few words could not suffice for the vttering of griefe, and for the discouery of the sensiblenesse of the guilt of that monstrous and (as I may so terme it) many-headed sinne which hee had commited. The more he thought on it, the more he perceiued the foulenesse of those particulars whereof it was compounded. And now one specialty more being presented to his thoughts, he could not thinke enough, that it might be supposed to bee lapped vp in those generall acknowledgements and confessions of sinnes which went before, vnlesse he did insist vpon it in the particular, and therein declare both how hee apprehended it, and how much hee desired to be deliuered from it. This in briefe for the course and order of the place. More specially we are here to note: First, The mayne suite which *David* makes. Secondly, His obliging or binding of himselfe vnto thankefulnesse vpon obtayning it. Touching the maine suite; First, Wee may obserue what *David* craues, *Deliuerance from blood.* Secondly, How he speakes to him, and touching him, of whom hee craues it. Touching the first, in handling it, I will confine my selfe to the particular matter thereof, and not fall into those points, which might be raised out of it if it were treated on a part: for I confesse that something might here be obserued touching the nature of sinne, filling the soule with horrour, notwithstanding the pleasingnesse of it at the first; touching the necessity of making particular confession of particular sinnes, when they are descryed, and such like: but these bee points before deliuered in the

opening

opening of this Psalme: but that which is proper to this Clause is thus,

The Doctr. *That it is a woefull thing to stand guilty of blood before the Lord.* This is plainely and easily grounded out of these words, in which *Dauid* earnestly desires of God, that he may be deliuered from *Blood*, hauing reference therein to the bloud of *Vriah*, who came vnto an vntimely death by his direction. The story of it is not [a] vnknowne. Hee gaue order to *Ioab* the Lieutenant and Generall of his Army, that hee should place *Vriah* in the front of the Battell, and at the ioyning of the two Armies he should suddenly withdraw from him, that so hee might be cut off by the Sword of the Ammonite. It was done accordingly. The remembrance hereof went now to the very heart of *Dauid*; and albeit the matter was so carried as that the world could not charge *Dauid* with the slaughter of *Vriah*, (for who would not impute his death rather to the fortune of the warres, then to any plot?) yet the soule of *Dauid*, being now arrained at the Lords Barre, could not so put it off; hee must needs yeeld, it was he who was specially guilty of his bloud. The Lord also found him out herein, sending him an *Item* by *Nathan*; [b] *Thou hast killed* VRIAH, *and hast slaine him with the sword of the children of Ammon.* And then together with the remembrance of *Vriahs* bloud, there came to his mind the blood of others, who were slaine by that occasion: for as we may in reason thinke that that recoyling which *Dauid* professed to *Ioab*, could not be with the death of *Vriah* only, so is it manifest by story, that at the same time, others of [c] *the Kings speciall seruants were cut off.* Now though *Dauid* could digest all this at first, yet now his conscience being thoroughly awaked, this also was like some to him: whereupon it is obserued, that the word which he vseth here, is in the Originall, of the Plurall number [*Bloods*,] because he seemed to heare in his eares the voyce of many seuerall murthers crying out vpon him, and calling for vengeance against him from the Lord. This I make the sense of this place: albeit I am not ignorant, that some expound *Blood* here touching *bloudy* executions which *Dauid* feared might come vpon his house: some againe (as *Austine* by name vpon this Psalme) interpret it concerning all sinnes in generall, reputing them to be called *Blood* by *Dauid*, because they proceed and streame out of our corrupt nature, which the Scripture termeth, *Flesh and Blood*: but as any man of ordinary vnderstanding may conceiue this latter interpretation to be forced and farre fetched; so the former is not agreeing to that mind which we must needs thinke to haue beene in *Dauid*: who (out of all question) was more earnest to haue the sinne pardoned, then the punishment thereof remoued, and was more troubled that he had dishonoured God by such a fault, then that he was lyable to such an heauy iudgement, as was that which *Nathan* threatned, when he told him, [d] *The Sword should neuer depart from his house*: so that I will rest vpon this, that *Dauid* praied God to discharge him of murder; and doe thereupon conclude, what a *fearefull thing it is to be guilty of blood before God.*

[a] 2. *Sam.* 11. 15.

[b] 2. *Sam.* 12. 9.

[c] *Chap.* 11. 24.

[d] *Chap.* 12. 10.

How

How hatefull vnto God the effusion of bloud is, there bee many things shew. I remember that phrase [d] *of Gods making inquisition for bloud.* The Lord doth make search for euery sinne; when therefore that act of Gods which reacheth generally to euery sinne, is applyed to some one particular sinne; it is an argument that the Lord takes a more speciall notice thereof, and doth euen detest and lothe it extraordinarily. *Isaiah* saith, that [e] *he causeth the earth to disclose her bloud*, meaning, that albeit men sometimes for the concealing of murther, doe bury the slaine carcasses deepe in the earth, or otherwise cause the ground to drinke vp the bloud, yet the Lord will finde a meanes to detect it; according to that speech of Gods to *Cain*, touching the murther of his Brother ABEL; [f] *The voice of thy Brothers bloud crieth vnto me from the earth.* And we see it in experience, how strangely God brings secret murthers to light, euen many yeeres after the committing them. All Stories and Times are full of examples herein. That same bleeding of the person slaine, at the presence of the Murtherer, which is testified by many writers, and is reported to haue beene oftimes found true among our selues, is (if it be so) a notable euidence of the speciall prouidence of God for the discouery of that kinde of euill. But there is no need to goe further than the plaine Scripture. God in it testifieth plainely, that hee will not put vp that sinne in whomsoeuer; [g] *At the hand of man, euen at the hand of a Mans brother, will I require the life of Man*: the very Oxe that did gore a Man or Woman, that the same did die, was to be stoned to death, and his flesh not to be eaten. *Bloud* (saith God) [i] *defileth the Land, and that Land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it*: and in the same Chapter God would allow no recompence for the life of the [k] Murtherer. The hornes of the Altar could not protect *Ioab*, though a man well descended, and deseruing well of the State for his many good seruices to it, when he was to be executed for his [l] offence. [m] *Hee that doth violence to the bloud of a person, let him flie to the grave, and let none stay him.* God giues a speciall reason, why he would not indure this sin to goe vnpunished; [n] *In the Image of God created he man*: Man was created to bee among all other his Creatures (as it were) the Lords Vicegerent, the representation of his Soueraignetie, and the speciall euidence of his Wisedome and Maiestie; and in that respect, the wronging of the life of man is vnto him so much the more hatefull. It was a abolishment of that which the Lord appointed to be, for the representing of himselfe. It is one of Gods Titles of honor, to be the [o] *Preserver of Mankind.* He then that is the cause of the ruine of a man, is in that most directly opposite to God, and must therefore bee to him the more abominable. It is the Deuils stile, [p] *a Murtherer from the beginning.* This kind of euill doth especially transforme a man into his likenesse. Much might be said concerning this; the inward affrightments, the secret vexations, the exceeding feares, which they are exercised with, who are guilty of this kind of sinne, are a notable testimonie of the horriblenesse of it. It is memorable that which *Procopius* an Historian reports, touching one

d *Psal.9.12.*

e *Chap.26.21.*

f *Gen.4.10.*

g *Gen.9.5.*
h *Exod.21.28.*

i *Numb.35.33.*

k *Verse 31.*

l *1.Kings 2.29*
m *Prou.28.17*
n *Gen.9.6.*

o *Iob 7.10.*

p *Iohn 8.44.*

one *Theodericke* King of the *Gothes*; how that hauing slaine *Boetius* and *Symmachus*, two both noble and innocent persons; the guilt of that horrible fact cleauing close to him; he had a strong imagination, that the head of a certaine fish which was set vpon his table, was the head of *Symmachus* gaping and yawning vpon him: the very conceit whereof strook him into such a quaking fit, as was the beginning of an extreme sickneſſe, vpon which hee shortly died. Such gastly thoughts doe ordinarily pursue those that haue defiled their hands in the bloud of others. Me thinks, when I reade that saying of *Paul* to the Elders of *Ephesus*, q *I take you to record that I am pure from the bloud of all men*; I doe imagine with what contentment the Apostle spake it, reioycing in his soule that he was not chargeable before God with any matter of *bloud*. These things may serue for the laying open of this Doctrine, though yet I cannot but adde one thing more which now comes to my minde. *Dauid* had a purpose to build a Temple to God; but God told him hee should not: and this was the reason, *Thou hast shed much bloud, &c.* and againe, in the same Verse, r *Thou hast shed much bloud vpon the earth in my sight*: which albeit I doe not take it to bee an obiecting to *Dauid* his murthering of *Vriah*, but onely to bee meant touching his courses in following the Warres; yet mee thinkes, I may very well gather thence, that if God thought not the building of a Temple a meet seruice for *Dauid*, because he had beene a man trained vp in bloud, though it were in lawfull warres against the enemies of his State and Kingdome; surely then much more is the very soule of the Lord against those that shed bloud vainly. Euen in that refusing of *Dauid* for that Seruice, God would shew how much bloud and slaughter doth displeaſe him. I come to the Vſe.

q *Act.* 20. 26.

r 1. *Chron.* 22. 8.

The Vſe.

To make vs all afraid, how wee doe bring vpon our selues the guilt of bloud: It is a terrible thing to bee chargeable with bloud before God. No doubt it made *Dauid* shake and tremble, when hee considered how the bloud of innocent *Vriah*, and other his honest and well-deseruing followers, was shed by his meanes. Haply by their slaughter, he caused much sorrow and griefe to many Fathers, Wiues, Children, Kinsfolke: it might bee that some were vndone thereby, and exposed to the wrongs and miseries of the times. Out of all question, the soule of *Dauid* was vexed with the seuerall and distinct consideration of these things; euery of these particulars came as freshly to his thoughts, as the cruelty against *Ioseph* was reuiued in the memory of his Brethren, when at their comming into *Ægypt*, they were like to fall into some trouble; then they could say one to another, s *Wee haue verily sinned against our brother, in that we saw not the anguish of his soule when he besought vs.* All the concurrences and appurtenances to such a sinne, doe collect themselues together, to the amazing and tormenting of a guiltie conscience. Now this presseth vpon vs a diligent care to take heed of this sinne: which point that it may be the more working with vs, I will endeuour to shew how wee either doe, or may bring vpon our selues the guilt of bloud before the Lord. I might herein inlarge my selfe so farre as the limits of the

s *Gen.* 42. 21.

How one may be guiltie of bloud.

fixt commandement, which comprehends within the compasse of it, many things, according to that exposition of our [r] Sauiour, who maketh euen rash anger, and intemperate words, and spitefull speeches, to be degrees of killing: but I will note onely such particulars as are of the most hainous nature in this kind, and doe more notoriously bring the *guilt of blood* vpon a mans head. And here my order shall be thus; first, I will discouer how by those of the Magistracie, and persons furnished with ciuill authoritie, this guilt may be drawne: Secondly, how by those of the Ministerie: Thirdly, how otherwise in common life. Men in authoritie may be chargeable with bloud two speciall wayes. First, by not doing iustice vpon those, who are sheaders of bloud. It is Gods Ordinance, that [u] *he who sheadeth mans bloud, by man* (that is, by the Magistrate) *his bloud shall be shed:* where there is a default herein, and the spillers of bloud are let to breathe still vpon the earth, they, by whose conniuence this is, are guiltie of bloud before God. This may be gathered out of the speech vsed by *Salomon*, when hee gaue commandement for execution to be done vpon *Ioab*: hee would haue it to be, [x] *that bloud might be taken away from him, and the house of his father*: intimating thereby, that if *Ioab* had beene permitted by the indulgence of authoritie to haue gone downe to the graue in peace, hauing smitten two more righteous persons than himselfe, both he and the whole Royall Family should haue bin lyable to an account for bloud before the Lord. In matters therefore of this kinde, Magistrates cannot bee too strait in making diligent inquiry after bloud, and in following those to the death that haue shed the same. There ought by the Law of God to bee no toleration, nor dispensation in this case. It cost *Dauid* sweetly for passing ouer the murder of *Amnon*, done by his sonne *Absolom*. God raised him vp to seeke his bloud, whose bloud ought of right to haue beene powred out like water on the earth, for the sheading of anothers bloud.

Secondly, Magistrates may be guiltie of bloud, by carelesnes, & neglect to vse their power, for the deliuery of the oppressed out of the hands & power of the spoiler. It is an excellent place to this purpose: [y] *Ierusalem was full of iudgement, and iustice lodged therein*: but now *they are murderers*: why *murderers?* because no good Iusticers: they sought not to deliuer the poore from him which was too strong for him, nor him that was in misery, from him that spoiled him: haply they could passe it ouer with that noted by *Salomon*, [z] *Behold, we knew not of it*; or otherwise were willing not to see, or their eyes were blinded by gifts, that they could not see; or else wanting that which is called [a] *Courage for the truth*, they could be content to let such things alone; neuer binding themselues to that of *Iob*, [b] *The breaking the iawes of the vnrighteous, and the plucking of the prey out of his teeth*. Wee may pray that this sin may not be laid to the charge of the Magistrates, and great men of our times, among which there are so few which labour to imitate God in that particular, for which hee is termed, [c] *The helper of the friendlesse*. It is the glory of a good Magistrate, when [d] *the blessing of him that is ready to perish, shall come vpon him.*

r *Matth.5.22.*

u *Gen.9.6.*

x *1.King.2.31.*

y *Esay 1.21.*

z *Prou.24.12.*

a *Ier.9.3.*

b *Iob 29.17.*

c *Psal.10.14.*

d *Iob 29.13.*

Now

Now for Ministers, they also shall be guiltie of bloud, if being placed by God to watch for soules, they shall, by not shewing the people the counsell of God, betray them into the power of the Deuill. This is manifestly and vndeniably proued, first, by that speech of *Pauls*, which I made vse of ere-while, who therefore determined touching himselfe, that e *he was pure from bloud*, because *hee had kept nothing backe*: which proueth, that if he had been silent and backward in dealing vnto the people the Gospell of God, hee should haue beene guiltie before God of their bloud. And then by that knowne saying of God vnto *Ezekiel*: f *When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wayes, that he may liue; the same wicked man shall die in his iniquitie, but his bloud will I require at thine hand.* Doth not that make it plaine, that a careless and negligent Pastour is a Murtherer in Gods account? How should this stirre vs vp, whom God hath put in the seruice of his Church, to bee instant in preaching, lest we be called to a reckoning for bloud at that day? And surely, by how much the more excellent the soule of man is than the body, by so much the more hainous is the murther thereof than the murther of the bodie. Hereupon, the Priests of olde, by whose neglect the people g *Hos.6.9.* were destroyed for lacke of knowledge, were termed, *Murtherers in the way*. A good caueat for those, who take on them the roome of Ministers in the Church, and yet want skill to diuide the Word aright, and to giue to those of the Lords Family, their portion of meat in season, as also for those, who being able, and hauing gifts, yet notwithstanding doe hide their talent in a napkin, and starue the soules which depend vpon them: surely, it shall be easier for Theeues and Robbers, for Murtherers and Bloud-shedders in the Day of Iudgement, then for such. A man cannot speake too much, nor too sharply concerning these; by whom the kingdom of Satan is so much aduantaged, and such a world of soules put in hazard for whom Christ died. If *he who withholdeth the Corne* h *Prou.11.26.* by which the body is to be fed, *shall haue a curse*, according to that of *Salomon*, what shall be held to be their due, who keepe backe that food by which soules should be fed vnto Eternitie? And how can it be, but according to the wordes of that now Reuerend Archbishop of *Canterburie*, in his Lectures vpon *Ionas*, *a man hasty should be ouertaken, and his very soule tremble, to thinke what ones thin faultie, her own soule yet in many places, and that time hath not yet worne out that vnkindenesse which the Papistrie did beare vp to her Nation*; who, as hee alledgeth out of Io[illegible] *if they were Tyrannes, are so hard and rude, they should scarce be counted fit to keepe Swine?* Surely, a man may thinke in regard of those, that hee heareth that voice which *Ieremie* i *Ier.4.31.* speakes of: *A voice as of a woman trauailing, or as one bearing of her first child, euen the voice of the daughter of Zion, that sighteth and stretcheth out her hands, saying, Woe is me now, for my soule faineth because of the Murtherers.* When *Dauid* longed, being in the warres, for some of the water of the Well of *Bethlehem*, and three of his worthy men had broken

into

into the Hoſt of the *Philiſtims*, and brought him ſome of it; vpon better aduice he would not drinke thereof: [k] *Be it farre from mee, O Lord, that I ſhould doe this: is it not the bloud of the men that went in ieopardie of their liues?* How dare men eate, and drinke, and fill, and make themſelues rich with that which is the bloud of ſoules; I meane thoſe reuenues and profits which they receiue out of Pariſhes, in which they doe not labour to winne ſoules? How doe they not feare leſt this bloud will cry againſt them, in the day of vengeance? Mee thinkes when wee heare *Dauid* crying out ſo eagerly and ſo earneſtly, and with ſuch an euidence of inward horrour, *Deliuer me from bloud, O God*, it ſhould make vs looke about vs, and conſider how we ſhall anſwere, when the bloud of thoſe, who haue periſhed through our ſilence and vnfaithfulneſſe, ſhall bee required at our hand. In the Name of God, let vs thinke vpon it: wee may deuiſe many pretences, by which we may imagine, wee ſhall eaſily waſh off this guilt, as *Pilate* ſuppoſed by the ceremonie of waſhing his hands in the preſence and view of the people to cleere himſelfe from the bloud of our [l] Sauiour; but God cannot bee ſo mocked. The matter of ſoules is of another nature, then that it ſhould bee ſo ſlighted ouer. Remember we euer when we feele in our ſelues any diſpoſition to ſlackneſſe and ſeldomneſſe in our dutie, wee may bring vpon our ſelues the guilt of bloud; and let vs aſſure our ſelues, God will haue an account for euery ſoule which is committed to our charge. It is ſaid in matters of the Common-wealth, that the King muſt know and haue a reckoning of the life of his Subiects; and therefore when any man is found to bee caſually dead, there is ſuch a ſtrait courſe of inquirie how and which way he came to his end: ſurely, God will much more call to an account for euery ſoule; and woe to vs that euer wee were borne, if our ſilence and inſufficiencie ſhall be found acceſſary to the ruine of any one. *If*, as *Paul* ſaith, [m] *the loue of Chriſt cannot conſtraine vs*, yet let this worke vpon vs, *Take heed how we come to an account for bloud.*

k 2. *Sam.* 23. 17

l *Matth.* 27. 24.

m 2. *Cor.* 5. 14.

The third branch is to ſhew how this guilt may bee in common life. And here (not to ſtretch out my ſelfe to euery particular) I will note only two ſpeciall things which are meete to bee noted herein. And the firſt is, the courſe of voluntary *Combates*. Men fall out, and are at wordes, and grow to further heate; at laſt they conclude a meeting, and there try it out at the ſharpe, and one becomes the ſlaughter-man of the other; or at leaſt the effuſion of bloud, and the taking away of life is on both ſides deſired. All the Sope and Nitre in the World cannot waſh away the guilt of bloud from this practice. Whatſoeuer men pretend herein, either for the triall of manhood, or for the putting by the imputation of Cowardize, or for the maintenance of Reputation, it cannot excuſe in this caſe. And howſoeuer the World many times applaudes, thoſe things with termes of Worth, of Gallantry, of Braue-ſpiritedneſſe, and the like, yet it is murther in Gods account. Thy wrong, which thou pretendeſt to right in this caſe, either it is iuſt or vniuſt, either it is true or imagined. If it be true and iuſt, [n] *Doth the Magiſtrate beare the Sword in vaine?*

Touching ſingle Combates

n Rom. 13. 4.

vaine? Who art thou, that thou ſhouldeſt take his office out of his hands,
b Rom.12.19. who ſaith, b *Vengeance is mine, I will repay*? If it be imagined and vniuſt,
why ſhould it bee maintained by ſuch a price as thine owne life, or
another? All the matter mainely is this; a man is vtterly diſgraced, if
either he purſe vp a diſgrace, or elſe decline the fight when he is challen-
p Prou.19.11. ged. But to a Chriſtian this ſhould bee enough, that it p *is a mans glorie*
q Prou.16.32. *to paſſe by an offence*: that q *hee which ruleth his owne minde, is better than*
he which winneth a Citie. Sinne againſt God is more to bee feared, than
ſhame amongſt men; and true Chriſtianitie to bee preferred before idle
Manhood. Men are deceiued in the point of Manhood. It is the cauſe
which ought eſpecially to be reſpected, and when that is worthy, then
it is fortitude for a man to bee prodigall of his life: but otherwiſe for a
man vpon euery word, either to aduenture, or to ſeeke bloud, is no
true magnanimitie. Was *Auguſtus Cæſar* a Coward in repute of the
Heathen, when receiuing a Challenge from *Anthonie*, he returned him
this anſwere, that if *Anthonie* had a diſpoſition to die, or were wearie of
his life, there were wayes enow elſe to death beſides that. The chal-
lenge was reiected, and yet his honour vntainted. It was a worthy
ſpeech which *Ioſephus* the *Iew* made to his Souldiers, being in a Caue
where they lay hid after they loſt the Citie *Iotapata*, taken by *Veſpaſian*
the Romane Generall; they, rather then they would beare the diſgrace
of being taken by the enemy, would needs, like the young Gallants at
r 2.Sam.2.16. *Helketh-hazzurim*, r *one runne his ſword into his fellowes ſide*, and ſo
make an end of themſelues. The Reaſon of the fleſh, haply, might com-
mend this reſolution; but what ſaid *Ioſephus* to perſwade them to the
contrarie; *The Almightie hath giuen vnto vs our life as a moſt precious*
treaſure, he hath ſhut it and ſealed it vp in this earthen veſſell, and giuen it
vs to be kept, till he himſelfe doth aske for it againe. Wee are neither to denie
it when he ſhall require it, nor to caſt it forth till he command it. An excel-
lent ſaying, prouing that a man ought not to aduenture his life, but when
he hath ſpeciall warrant from the Author of Life ſo to doe. Now in all
theſe quarrels let it be conſidered, what allowance there is from God
herein, and I am ſure, there ſhall be found none. Let it be forborne then
to examine theſe courſes by the opinion of men, but let vs trie how they
may paſſe for currant before God. *Auſtin* ſcanning the particulars of
ſ 2.Mach. that fact of ſ *Razias*, who killed himſelfe, and meeting with theſe words
of the Authour, who ſaith, that *Razias died nobly*; Better, ſaith hee, if
it could haue beene reported that *he died humbly*. It may be well applied
to the death of ſuch, as come to their ends by the proſecution of ſuch
quarrels. I will conclude this point with an excellent ſpeech of *Bernards*,
concerning vniuſt fightings, and in that number I eſteeme theſe: *If in thy*
fighting thou haſt a mind to kill another man, and then art ſlaine fighting,
thou dieſt a Murtherer: if thou preuaile and kill the other, thou liueſt a
Murtherer: whether thou liue or die, be conquered, or Conqueror, it is not
good to bee a Murtherer. So that the concluſion is, that, which way ſoe-
uer it fall out, Murther it is before God. Miſerable for a man to bee
ſlaine,

slaine, and so to goe to his reckoning, whiles hee is maliciously labouring to take away anothers life: as miserable if he kill, to be continually haunted with the conscience of bloud. All the fame and commendation of valour and braverie and of doing the businesse vpon faire tearmes, cannot counteruaile that vexation. This much I thought good to speake hereof, this Text affording me so iust an occasion; and it being also one of the euils of our loose daies, that many scarce account themselues, men, till they haue made a brawle, and entred a *Combate* vpon occasion of some word: and euery other while there commeth newes of some of the Gallants of the times; *Oh, they haue beene in the field, the one is slaine, the other is fled*; or they be both hurt: and here we harken to the grounds of the quarrell, and to the manner how each quitted himselfe, &c. but we neuer lament the shedding of bloud; and euen therein also wee bring a secret guilt vpon our selues, in not sorrowing that the Land by this meanes should become a very *Aceldama*, that is, *a field of bloud*. Thinke not now I reade a Lecture of cowardise, and of basenesse. I remember what *Hierome* saith vpon those wordes of our Sauiour, *Iudge not*, [c] *that ye be not iudged: Christ doth not forbid to iudge, but rather teacheth how to iudge*: so this is not to ouerthrow valour, but direct it. True manhood is not in quarrelling and brabbling for priuate iniuries, or in stabbing for a word of disgrace, but in maintenance of Gods Honour, in preserving thy allegeance to thy Prince, in safe guarding thy Countrey. Hee is to bee reckoned among Martyrs, who vpon conscience, and in knowledge, ingageth himselfe vpon these occasions. Remember here by *Dauid*, what it is to bee countable for bloud. Wee cannot say *Dauid* was a coward: the Text saith, hee [d] *had an heart like the heart of a Lion*: and yet when he felt the guilt of bloud, it made him shrinke and cry out, as we heare him in this place *Deliuer mee from bloud, O God*: and why may we not thinke, that whereas *Dauid* who was neuer knowne to turne his backe vpon his enemy, when he heard of *Absalons* treason, was the first which said, *Vp, let vs flie*: and after wept as he marched with his Troupes vp the Mount of Olives? Why (I say) may we not thinke that the very remembrance of this *guilt of bloud* danted his heart, as thinking that now God with bloud would be auenged for bloud? Well might hee thinke so, considering that the Head of this mutinie was a murtherer, whom hee himselfe had before suffered to escape: and so be sure, that whatsoeuer thy resolution and spirit bee, yet when thou commest to bee araigned before the Lord for bloud, it will strike thee downe and bring that [y] *sound of feare into thine eares*, spoken of, that [z] *trembling heart*, that [a] *quake at the very shaking of a leafe*.

The second kinde of bloud-guiltinesse which is in common life, and needes pressing in these dayes, is the sinne of oppression. I meane by it, all that hardnesse and extremitie of dealing which is in the World, whereby men of more power than others, doe draw much to themselues, by biting, vndoing, keeping low of others. That this sinne is also a sinne of bloud, appeareth by those termes in Scripture, in which they

c *Matth.7.1.*

d *1.Sam.17.28*

x *2.Sam.15.*
14.

y *Isa 15.21.*
z *Deut. 28.65.*
a *Leuit. 26.36.*

which are chargeable herewith are said to [o] *beate the people to pieces:* [c] *to eate them vp as one would eat bread:* [d] *to spoile like Lions:* [e] *to swallow vp the poore:* [f] *to eate their very flesh, to flay off their skinne from them:* and the aduancing of estates by this meanes, is called [g] *a building with blond:* it is euen the very same in effect which is called [h] *a building by vnrighteousnesse.* These kindes of speaking make it plaine, that the sinne of Oppression is a bloudie sinne. It makes one man as a Wolfe to another: when *Iehoiakim* the King is challenged for his shedding of innocent bloud, it was not so much for the very act of bloudshedding according to the Letter, as for his Couetousnesse, [l] and for his Oppression. How many be there (this being true) who haue iust cause to cry out, Lord, *Deliuer mee from bloud:* the World being so full of such as (according to that of the Prophet) [k] *are become great, and waxen rich, are waxen fat, and shining with that which they haue euen wrung and pressed out of* (as it were) *the very heart and bowels of others:* when it commeth to that which *Habacuk* calleth, [l] *The crying of the stone out of the wall, and the answering of the beame of the timber*; it will be found, that they haue in a manner laid their foundation in bloud. How otherwise shall we interpret those things which are by vsuries, extortions, rackings, taking of aduantages, and such like? Shall not *Pharaoh* and his *Egyptians* be condemned for bloud at the last Day, in that they made the poore *Israelites* wearie of their liues by sore labours, and with those impositions which they laid vpon them most [m] cruelly? And so no doubt shall they be reckoned among men of bloud, who make the liues of their poore vnderlings irksome vnto them, by their straitnesse towards them, by working vpon their necessities, by griping them in their takings, by keeping them in a perpetuall toile and drudgerie, that they may bee able to satisfie their infinite demands: and consider this, yee deceiuers of the people, whose fulnesse and flourishing in the World, is vpheld by others paine and pinching, while by your tyrannie they are made to eate little other then the bread of sorrow; beware of bloud, [n] *breake the bands of wickednesse, take off the heauie burthens, let the Oppressed go free.* Thinke with *Iob*; If you continue to doe this; [o] *what then shall you doe when God standeth vp? And when he shall visit you for these things, what shall you answere?* [p] *Woe to thee that spoylest, and was not spoyled.* [q] *This is an euill sicknesse vnder the Sunne,* in this day [r] *Behold, the teares of the oppressed, and none comforteth them.* Wee are euen as [r] *the Fishes of the Sea, the great ones deuoure the little ones.* Let euery man consider his owne gettings, and looke well to it, that there bee nothing found there, that is gotten with the regreat of others. And thus haue I brought this vse to an end. Wee haue beene exhorted to beware how wee make our selues *guiltie of bloud.* DAVIDS speech here is an argument, that it is an heauy thing so to be. To the end that this might worke the better, I haue touched some particular branches of bloud-guiltinesse, and shewed, that albeit a man may be free from the more noted kind of murther, which wee all account so, and which the very light of Nature, and

b *Esay* 3.15.
c *Psal.*14.4.
d *Psal.*17.12.
e *Amos* 8.5.
f *Mich.*3.3.
g *Hab.*2.12.
h *Ier.*22.27.
l *Ier.*22.17.
k *Ier.*5.27.28.
l *Chap.*2.11.
m *Exod.*1.14.
n *Esay* 58.6.
o *Chap.*31.14.
p *Esay* 33.1.
q *Eccles.*6.1.
r *Hab.*1.14.

and the Law of Nations condemneth by that name; yet in other respects he may be chargeable: as if he be a Magistrate, by remisenesse and connivence in the auenging of bloud, by not seeking the restraint of violent, emill, and vnmercifull men: if hee bee a Minister, by slacknesse or insufficiencie to deale to the people of God the Bread of Life, for the feeding and preseruing of their soules; if hee be otherwise (whatsoeuer he be) a rash aduenturer of himselfe, or an hazzarder of others in quarrels vpon priuate iniuries, or if he be an oppressor and cruell dealer, that seekes gaine to himselfe out of others pressures. All such haue cause to learne here by *Dauid*, what it is to bee *guiltie of bloud*. I will not make the sinnes of all these equall; but sure I am, they are all bloudy-crying-sinnes, and such as to which belongs an especiall woe: I might, I know, haue extended this point further, as against the Church of *Rome*, which makes the effusion of bloud, euen the bloud of Princes, the Anointed of the Lord, to be meritorious; and which doth generally thorow the world aduance and spread it selfe by bloud: witnesse the cruell Massacres in *France*, the bloudinesse of the Inquisition in the Low Countries in the time of Duke *d'Alua*, the barbarous slaughters of many millions among the poore *Indians*, vpon whom, as reports *Bartholomæus Casas*, a Bishop that liued in that Countrey, *the Spaniards assoone as they had discouered the Nation, fell like Wolues, Lions, Tigres, and did nothing but teare them in pieces, and torment and murther them by vnheard of cruelties*: witnesse all the bloudie designes for *England*, though as yet in the mercie and goodnesse of God neuer accomplished. But thus, as the Citie of *Rome* was first founded in bloud, (the two brothers *Romulus* and *Remus* that first began it, the one killing the other;) and as the first inuesting the Bishop of *Rome*, The vniuersall Bishop of the Christian World, was gotten by bloud, euen by the bloud of *Mauritz* the Emperour, slaine by *Phocas*, who to gratifie *Boniface* (the then Pope) for his assistance in attaining the Empire by such vile meanes, stablished that title vpon him, which his Predecessour *Gregorie* could not indure to heare of: So it hath continued still bloudie, breathing out like *Paul* before his conuersion, threatnings and slaughters against the Disciples of the Lord, that so she may shew her selfe to bee indeed that *Scarlet coloured Harlot*, described by *Iohn* in his Reuelation, who is said to be euen † *drunke with the bloud of the Saints*. Thinke wee they stood much vpon termes of bloud, who in the Powder-plot were resolued, not to reckon of the liues of many of their owne Fauourites, so that with them they might destroy their supposed enemies? No doubt, if it had succeeded, some of them beholding the euent, and seeing the monuments of their crueltie, would haue shewed themselues so minded, as was once one *Volesius* a Proconsull in *Asia* vnder *Augustus* the Emperour, who when he had beheaded three hundred in one day, walked insolently betwixt the heapes of carcasses, and applauding himselfe, cryed out, *O exploit worthy of a King!* In some such sort it is likely they would haue triumphed in that bloudie slaughter. This matter might thus haue beene followed not vnfitly, to shew

† Reuel. 17. 4, 6.

O rem vere Regiam!

the difference betweene the spirit of *Dauid* and spirit of Popery; the one trembling at bloud, the other (as it were) triumphing in it; the one troubled for cutting the lap of the Coat of the Lords Annointed, the other discontented, that it cannot cut the throats of those that are made Heads by God ouer his people. This is the difference betwixt the Church of Christ, and the Church of Antichrist. The Church of Christ is allowed with bloud, but it is as a [t] *Sheepe appointed to the slaughter*: The Church of Antichrist is bloudie like the *Lion* spoken of, which [u] *hath not downe till he drinke of the bloud of the slaine.* I could not but giue a touch of this point vpon this occasion: not so much simply to make a kind of excursion or rode against the Romish Church, as to mooue vs to thankfulnesse to God, who hath beene pleased to deliuer vs from the yoke thereof, it being indeed a very butcherie both of bodies and soules: and little doe wee consider as wee should, what God hath done for vs in defeating Popish plots, and in turning their bloudie deuices vpon their owne pates. Wee enioy the benefit of this peace and freedome, and sit euery man vnder his owne Vine, and vnder his owne Fig-tree, but wee looke not vp to him that hath done this great thing for vs wherein wee reioyce: so that notwithstanding the great goodnesse of God towards vs, it is to be feared wee will bring our owne bloud vpon our heads, by our slighting ouer the blessings wherewith wee are followed, and by that which is noted in the [x] *Israelites*, viz. that *as they were increased, so they sinned against the Lord.*

t *Rom.*8.36.

u *Num.*23.24.

x *Hosea* 4.7.

Thus hath this point of Doctrine carried me farre, that I cannot adde other things which were in my thoughts. It shall bee well, if wee make good vse of this, in fearing how wee make our selues any way guiltie of *bloud* before God; whether it be in regard of the bodies or the soules, either of others or of our selues.

The three and twentieth Lecture.

VERS. 14.

Deliuer mee from bloud, O God, which art the God of my saluation, &c.

WHen vpon the fastning my Meditations vpon this Clause, [*Deliuer mee from bloud,*] I perceiued how the varietie of matter did euen increase vpon mee, it brought to minde a speech of *Hieromes*, which I had read, touching the Epistles of *Iames*, *Peter*, *Iohn*, and *Iude*, that *they are both short and long too: short in words, long in substance:* so is this speech of *Dauid*: The forme of words is briefe, the matter to be wrought out of

Breues pariter & longæ, longæ in sententijs, breues in verbis

it

it is more large. Already there hath beene so much gathered hence, as hath beene the matter of one Sermon. There are yet two points more to bee obserued hence, not meet to be let passe. How hee desired to bee discharged of blood, wee haue heard. It is now next to bee considered, both what drew him to an offence of this kind, and how he became guilty thereof: two things iustly to be noted here: for sith *Dauid* confesseth himselfe chargeable with blood, if God should deale with him in extremitie, it is meet we should inquire both into that which led him into such a sinne, and into the respect, which brought him within the compasse of murther in the Lords account. For declaring the former I set downe this Doctrine.

That great sinnes are not want to goe alone, but the being vexed vnto, makes way for another vnlike, or worse than it selfe. It was a great euill, that of *Dauid*, in defiling himselfe with *Vriahs* Wife; no doubt, hee felt smart not a little through that: but behold, by it hee was plunged into another; wee heare him now crying out for *blood*. The Deuill preuayling with him in the sinne of Adulterie, brought him to commit murther also. Blood must bee shedde, to hide vnchastnesse from the World. I suppose wee are not generally ignorant in the Storie: *Bathsheba* the Wife of *Vriah*, being in his absence (at that time following the Warres) defiled by *Dauid*, proued with childe: and sent tydings thereof to *Dauid*. *Dauid*, now vpon the knowledge hereof, being more desirous to auoide disgrace before Men, than to make his peace with God, fell to deuising with himselfe, how to find such a couert for his fault, that the World might not be able to espie it. He sends speedily for *Vriah* from the Campe, vnder a colour of desiring to bee made acquainted, by his report, with the successe of the seruice; but the truth was, that by his being at home, and companying with his Wife, that adulterous conception might bee, if not altogether secured, yet the lesse suspected. This plot, not succeeding, though it was tried twice, yea, and edged, by making *Vriah* drunke, the thoughts of *Dauid* did not so giue ouer, neither tooke hee occasion by his being disappointed in that attempt, to obserue Gods Hand, and to make haste to humble himselfe betimes: but as one carried with a kinde of violent and desperate humour, hee deuiseth how to take away *Vriahs* life, hoping by that meanes, a free way being made for his matching with the Widdow, to conceale (that which he respected most) his owne shame. Thus hee, who stood not out against the temptations to the Adulterie, is become (out of a desire and hope to smother that) a man of blood. It was farre from *Dauids* purpose, to prepare himselfe, by wronging *Vriah* in his Bed, to offer violence to his life; but being now taken in a snare, through want of holy circumspection, it is not at the once meant, but as he will, euen that Tyrant and Enemy the Deuill, to whom he hath inthralled himselfe. The Spirit of God hath of purpose, as an example to vs herein, left *Dauid*, that we may see what manner of thing sinne is, and what a dangerous traine followeth a great euill, which euill euen (as it were)

The first Doctrine.

a 2. Sam. 11. 5.

were) thrusting in, and can hardly be kept out, when that is let in. He that tooke not heed of *Adulterie*, is now called to an account by his owne terrifying and accusing conscience, for *Blood* before the Lord. And this very particularitie, of the following of the sinne of vncleannesse by the sinne of murther, is confirmed and iustified by too much experience. Strange wickednesses in this kinde haue beene committed; sometimes for the furtherance of vnlawfull desires, and for the procurement of full scope to vnbridled lust: sometimes for the hiding of such euils, that shame and punishment may bee escaped. How often in these times doe wee heare of practice, for the suffocating and choking of Conceptions, of the slaughtering of Infants, and destroying them in the birth by the Mothers thereof? The stranglings of Children begotten by fornication in Abbyes and Nunneries (since that time discouered by their bones in many places) may ratifie this point, touching making way to murther by Adulterie. Now for the more generall point, *of one sinne breeding and begetting, and making way to another*, euen as Adulterie here drew to bloud, it is no hard thing to proouе it. Wee haue a saying concerning matters of opinion, *that one absurditie entertained, brings with it many more:* it is more true in matters of life and practice, that things are so (as it were) the one linked in the other, that as in a chaine, the drawing of one linke causeth the following of the rest: so the admittance of one notorious swarving from the Law of God, brings with it another and another, vnlesse God restraine it. Euen as a stone cast into a Poole maketh a Circle where it falleth, and that circle another, and so forward successiuely, till it come to the banke; so euill groweth of euill, and one wickednesse begets another: so that in the nature of sinne, there cannot but be [b] *a falling away more and more*, and [c] *a waxing worse and worse*, vnlesse God in mercie put some stop and limitation thereunto. That which *Salomon* saith of the [d] *beginning of strife*, is true of the beginning of euery sinne, it is, *as the opening of the waters*. Let the water haue but a small hole made for it, it will soone make way for it selfe, and that which is but a slender streame at the first, will soone grow to a bignesse vnresistable. It is not vnfit, the comparison which is vsed, by which smaller euils are likened to some companions of Theeues, who being of lesse greatnesse, are put in at the window of an house beset, to open the doores vnto the greater; all to shew how working one sinne is for another, and how almost vnpossible it is for a man to give entertainment vnto one, and yet to keepe out the others that attend it. What a troupe of sinnes brake in vpon *Adam*, after he had once begun to lend to his wife a more indulgent care, then was conuenient? How easily did credulitie and lightnesse of beliefe creepe in? Thence came ambition, thence disobedience, thence a shamelesse excusing of euill, with a posting it ouer vnto [e] God: Did not *Noah* his not watching ouer himselfe in the vse of Gods Creatures, carrie him headlong into drunkennesse? Did not drunkennesse so bereaue him of all power ouer himselfe, that contrary to common humanitie, [f] *he lay naked in his Tent?* Did *Lots* intemp-

b *Esay* 1.5.
c 2. *Tim.* 3.13.
d *Prou.* 17. 14.
e *Gen.* 3.
f *Gen.* 9.

temperancy reſt it ſelfe in one degree? Did not exceſſiue drinking make way for inceſt, yea, for a doubled euill in that ſ kind? *Peter* not being aware of the euill of that ouer-confident humour which was in him, and ſo cheriſhing it in himſelfe, by it was carried into a place of danger; vnarmed againſt ſpirituall aſſaults, how ſuddenly was hee lapt in with a threefold deniall of his Maſter? When *Ionah* had giuen way too much to his owne paſſion, how ſoone came he to that extremitie of teſtines, that he feared not (as it were) to chop with God, h *I doe well to be angry?* Who would haue thought that a man of his grace, ſhould haue euer gone ſo farre, as to iuſtifie ſuch an vniuſt heate euen to Gods Face? This following of ſinne vpon ſinne, I eſpecially note in the children of God, becauſe if it appeare to be ſo in them, in others it muſt needs be ſo much more. I cannot deuiſe ought to which I may better liken it then to a mans taking vp mony vpon vſury, wherein one biting payment openeth a paſſage for another, and when there is a neglect of a payment or two at the ſet times, then vſury vpon vſury groweth ſo faſt, that the charge ſometimes becomes more heauie then the principall. Thus commeth in one enormitie in the necke of another. That *Dauid*, whom we may well thinke that his heart did euen abhorre murder; yet by giuing way to luſt, is now brought to haue need to intreat the Lord, that hee may not bee condemned for *blond*.

g *Gen.19.*

h *Chap.4.9.*

To teach vs to take heed, how we ſuffer our ſelues to be inſnared with any one ſpeciall euill. There is much deceitfulneſſe in ſinne, and there is a great deale of guile and cunning in mans heart; theſe two meeting together, doe beget a conceit in many, that it is poſſible for them to ſtay in ſome degrees of euill: as for example, that they may giue contentment to their owne corrupt deſires in ſome one ſinne, but once or twice, and ſo giue ouer: or, that they may admit into their practice ſome ſpeciall euill, eaſily reſiſting the appurtenances too: and notwithſtanding thoſe miſchiefes which may follow thereupon, by this hope they are led on; ſometimes thinking, What is one fault; or, What great matter to doe this or that but once? Now this Doctrine well conſidered, will take away this conceit. It hath beene prooued and made plaine, that great ſinnes are ſo intwined one within another, that a man cannot but bee in danger of the guilt of more, if hee once ſuffer himſelfe to bee made a prey by one. Hee that is an Adulterer, is in a faire poſſibilitie to become a murtherer alſo. Hee will bee apt to doe any thing, either for the hiding of his euill; or for the getting further opportunitie; to ſatiate himſelfe with that whereof he hath once taſted. It is ſo in other euils: as in *Couetouſneſſe*, let a man be once poſſeſſed with a deſire of hauing; is he not eaſie to be drawne into fraudulent, oppreſſing, vniuſt, vnmercifull courſes, that ſo hee may the ſooner reach to that at which hee aymes? Who euer ſaw a couetous man, of whome it might bee ſaid, *Hee is ſomewhat couetous indeede; but otherwiſe an honeſt Man, that is all his faults?* Hee cannot bee vnder the command of that ſinne but other things will haue power vpon him too. That humour of his

The Vſe.

cannot

cannot be fed without some attendants and agentes, which must be sent abroad, to bring and gather in that which may content it: so in pride, put case one be giuen that way, to exceed in matter of apparell; hee cannot but bee carried to sundry other euils, by which that one must bee maintayned: so in gaming, drinking, and the like; none of these but it will require other particulars (as bad as it selfe) by which it must be vpheld. In a word, there is no sinne to which a man doth willingly and aduisedly enthrall himselfe, but thus farre it will carrie him; to a deuising which way, and by what meanes he may carry it closely and cleanly; how hee may defend it, and excuse it, and make it tolerable. The best is therefore to withstand by all meanes the first temptation, and not to giue any credit to such a conceit, that one may commit a great sinne but once, and haue power ouer himselfe to stay so; or that hee shall bee able to keepe off the consequents thereof. It is dangerous aduenturing in these cases: no man knoweth what aduantage the Deuill may get vpon him, or how God in iustice may leaue him to himselfe, when hee hath once presumed. *Dauid* would hardly haue beleeued it, if one of his instruments whom hee imployed to *Bathsheba*, should haue said to him, Sir, beware what you doe, you may happen at last to be drawne to take away the life of her Husband *Vriah*. By all likelihood hee would haue said, I warrant you for that, I will neuer be so impious: but when hee is in, he cannot stay himselfe; bloud followeth lust; and which is worst of all, a kind of carelessnesse, and deadnesse, and securitie creepes vpon him, wherein he had beene eternally swallowed vp, if God in mercie had not awaked him. That shall we make a good vse of this particular, if we learne thereby to beware how we abandon our selues to our owne vnlawfull desires, though but in one particular. *Chrysostome* saith well, this was one reason why *Dauid* was suffered to goe astray; *To make the righteous man to looke more earnestly to his waies*: and (as *Austine*) that the saying of the Apostle may euery where be trembled at, *Let him that thinketh hee standeth, take heed lest hee fall*. Let vs learne by it, not to trust our selues in these cases. A man knoweth not how farre hee shall goe, and into what extremities he shall be carried when hee is once intangled. This from hence, that *Dauid* was drawne by Adulterie to *bloud*, nay to *bloods*; hee cared not for the time, whose life went to wracke, so that hee might finde (if it had beene possible) a couert for his sinne.

Secondly, in what respect *Dauid* was *guiltie of bloud*: concerning which point, I set downe the Doctrine.

The second Doctrine.

That it is possible for a man to be guiltie of a sinne before God, though himselfe hath no apparant hand therein. DAVID here cryeth out, *O, Lord, deliuer me from bloud*: Why, what had *Dauid* done? We doe neuer read that he offered any violence to the life of *Vriah*, hee gaue him not so much as a foule Word, but at his being with him vsed him with kindnesse, and dismissed him with none other then shewes of loue. *Dauid* was farre enough from *Vriah* when he was slaine: hee at the siege of

Rab-

Sabbath, *Dauid* at home in *Ieruſalem*. It is very like, the World did not generally ſuſpect any ſuch matter, as that *Vriahs* death could bee laid any way to *Dauids* charge: he fell at the ioyning of the two Armies, and the Sword deuoureth one as well as another. But now *Dauid* perceiued that this could not anſwere God; his conſcience being aſcited to an account before his Tribunall could not but tell him, *Though thou didſt not reuile* Vriah, *nor lay hand vpon him, yet thou art guiltie of his bloud: for thou gaueſt direction by a letter to* IOAB, *to range him in a place of hazzard, and by this meanes he was cut off, therefore thou didſt murther him. It was the Sword of an* Ammonite *by which hee died, but it was thy plot, and by it hee was laid open to ſuch diſaduantage, by which hee was robbed of his life.* Thus wee ſee now *Dauid* was a Murtherer, though his hands were not actually imbrewed in the bloud of the ſlaine. Was not *Saul* guiltie of the breach of Gods charge touching the vtter rooting out of the *Amalekites*, with their cattell, though he (as it is likely) did not himſelfe driue that great Herd of the better Sheepe, and the Oxen, and the fat Beaſts, and the Lambes, which were brought thence? His conniuence, and forbearance (being the Commander of the Army, and the Orderer of the Buſineſſe) gaue opportunitie to the people ſo to doe: He ſhould haue reſtrained them therein by his authoritie, and ſeene to it that no ſuch thing ſhould be done: and therefore his anſwere to *Samuel*, [i] *The people tooke of the Spoyle, Sheepe, and Oxen*, could not excuſe him; *Samuel* laid it expreſly to his charge, [k] *It is thou that haſt turned to the prey.* Hee might haue ſaid, I draue not ſo much as an Oxe or a Sheepe, neither am I the richer by it by a Lambe. What then? the people vnder his command did it, and he ſhould haue hindred them; therfore was he a tranſgreſſour. Did not the guilt of that ſinne which *Hophni* and *Phineas* committed, lie vpon *Eli*, and yet hee neuer came in perſon to take his allowance from any by force? Hee neuer lay with the women that aſſembled at the doore of the Tabernacle of the Congregation: nay, he ſhewed ſome diſlike of theſe things, and yet he was guilty: and how? He neuer aduiſed, neuer counſelled his ſonnes ſo to doe; nay, he reproued them in it: where was the fault? See, 1. *Sam.* 3.13. *His ſonnes ranne into a ſlander, and hee ſtayed them not:* Hee did not exerciſe the fulneſſe of his authoritie for their reſtraint; therefore God accounteth him chargeable with their fault; Nay, the hand of God was heauie vpon him euen for this. It is true, *Abſalom* did not draw a Sword, or a Knife, or a Dagger againſt *Amnon*; yet was not he guiltie of his bloud, in commanding his ſeruants? [l] *Smite him, kill him, feare not; haue not I commanded you? Bee bold therefore and play the men. Ahab* (as may be thought) had the leaſt hand of all others, in vniuſt putting to death of *Naboth*. For that courſe which was followed by the Elders of *Iezreel* againſt *Naboth*, in arraigning him, and condemning, and putting him to death, was altogether by Queene *Iezabels* direction, and (as it ſeemes) *Ahab* knew not of it till it was done; yet when hee was going to take poſſeſſion of the Vineyard, the Prophet *Elias* met him, and his

i 1. *Sam.* 15.21.
k *Verſe* 16.
l 2. *Sam.* 13.28.

his first greeting to him was, [m] *Hast thou killed, &c.* Might not *Ahab* haue replyed here; Why, what did I to *Naboth?* Was hee not by an orderly course proceeded against, and by deposition of two witnesses, conuicted of blasphemie against God, and Treason against me? What is this to mee? I but (saith the Prophet) there was a Letter written in thy Name, and sealed with thy Seale, and by authoritie thereof, this indirect course was taken against *Naboth.* Surely (might *Ahab* againe reply) this is more than I am made acquainted with, I wrote no such Letter, neither did I euer annex my Seale thereto; I am innocent herein. No, saith *Elias*, thou canst not so shift it off; for it was thy wife *Iezabels* doing; and thou shouldest haue had more care of thy Seale, and not so to leaue it at her dispose, to send abroad what commands shee list, signed by it: Why art thou King, but to looke to such things thy selfe? Therefore a Murtherer thou art, and this bloud which thou hast thus shed, shall be auenged with bloud. In the place where Dogges licked the bloud of *Naboth*, shall they licke euen thy bloud also. The chiefe Priests and Elders of the people imagined themselues free from the bloud of our Sauiour. Were they not in a great chafe with *Peter* and *Iohn*, for laying Christs death to their charge; [n] *You would bring this mans bloud vpon vs?* And why was this? Forsooth, it was *Iudas* that deliuered him to them; and they committed him to the Secular power: it was *Pilate* that condemned him to be crucified; they for their parts would not so much as goe that day into the Sessions house, [o] *lest they should be defiled:* Nay, they would not so much as put [p] *the Money* which *Iudas* brought backe againe, *into the Treasurie, because it was the price of bloud.* Thus they coozened their owne soules, and thought of all other men, they were free: as though they were not the [q] *men, which sought how they might take* IESVS *by craft, and put him to death:* [r] *and who compounded with* IVDAS *to betray him:* [s] *and sought for witnesse against him:* [t] *and mooued the people to desire* PILATE, *rather to deliuer* BARRABAS *then him:* whereupon *Peter* and *Iohn* were plaine with them, [u] (Iesus Christ *of Nazaret, whom yee haue crucified.*) And thus *Pilate* fed himselfe with a conceit, that hee was *innocent from his bloud*; imagining to excuse himselfe with this, The people would haue it so. Why? Wherefore was he a Gouernour among the people, but to limit them in their outrages and insolencies, and not to giue libertie and passage thereunto? Thus it is plaine by this varietie of examples, that a man *may be chargeable with that sinne before God, which he himselfe doth not actually commit.* It may bee his, by gining direction for it, by giuing way to it, by not restrayning it when it is in his power so to doe; yea, and by not sorrowing for it, and taking it to heart when it is done: as I remember Saint *Paul* blames the *Corinthians* for that incestuous Act committed amongst them, and seemes to lay some part of the euill vpon them, because such an euill being committed, [y] *they were puffed vp, and did not rather sorrow*, and seeke the redresse thereof. They were in part guiltie herein, inasmuch as they passed ouer such

m 1. *King* 21. 19.

n *Act.* 5. 28.

o *Iohn* 18. 28.

p *Matth.* 27. 6.

q *Marke* 14. 1.

r *Verse* 11.

s *Verse* 55.

t *Marke* 15. 11.

u *Acts* 4. 10.

x *Matth.* 27. 24.

y 1 *Cor.* 5. 2.

such a dishonour to God, and such a disgrace to good Profession, by so foule a fact. In that parable of the Traueller, who betwixt *Ierusalem* and *Iericho fell among Theeues, and was left halfe dead*; thinke wee that it was not our Sauiours purpose to teach, that the *Priest* and *Leuite*, who passed by and tooke no pitty, and afforded no helpe, had beene guiltie of his death if hee had miscaryed? Yes verily, they could not haue excused the matter, by saying, We did nothing to him, we gaue him not so much as a stroke, we drew not from him so much as a drop of bloud. What then? if he had dyed through their neglect to comfort, they could neuer haue answered it to God. Whereupon is that excellent speech of Iob's; *If I haue lift vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate:* so that he reckoned that not better then a kind of violence, if hee had forborne and fayled to relieue him, whom he might haue rescued. Whereupon it is also, that at the last Day, the omission of the duties of mercy, shall bee laid to the charge of those that shall be damned, as being an especiall kind of [a] *persecution*. Thus it is still manifest, that as *Dauid* was chargeable with *Vriah* his bloud, though with his owne hands hee spilled it not; so a man may come within the compasse of sinne in Gods account, though he doe not apparantly and sensibly commit the same.

u *Act.* 6 2.

z *Chap.* 31. 21.

a *Mat.* 25. 42.

This is a Doctrine which meets with the deceitfulnesse of mens hearts; we are full of deuices and tricks, by which to shift off from our selues the guilt of sinne: and if we can find any corner to flie into, or any fig-leafe to hide our nakednesse, we imagine we be safe. Like enough that *Dauid* at first beguiled himselfe with this, that inasmuch as *Vriah* was slaine in the field, therefore he was cleere; but now he saw this was but a poore shift: God, who was greater then his heart, had now raysed vp his heart, to bee a witnesse against him, and to charge him not onely with desiring *Vriahs* death, but with deuising which way closely to bring him to his end. And thus was he guilty of bloud, who shed no bloud: and so may this bee found true in many others. A Magistrate may bee guilty of the sinnes of the people, by not punishing, or by too slight and easie punishing: a man of rule and reckoning in the world, may be chargeable with the euils of his inferiours, because his example hath imboldened them. A Minister may make himselfe a party in the enormities of his Parish, by not preaching against them, or by being too sparing, or too couert, or too gentle in reprooving them. It may bee I perswade not my people to bee ignorant, to bee superstitious, to bee prophaners of the Sabbath, to bee despisers of knowledge: yet inasmuch as I labour not against these euils in them, and set not my selfe as much as I may against them; my silence, my conniuence, my slighting ouer of these things, strengtheneth their hands and their hearts to a continuance therein: by this I become guilty before God. A Master of a family may be lyable to an account for Drunkennesse, Wantonnesse, neglect of holy duties on the Sabbath, Swearing; who perhaps himselfe for his owne personall practice is sober, chaste, diligent in comming to Gods House, not

The Vse.

giuen to blaſphemie: and how? theſe euils are in his family among his Children and Seruants, he lets them alone, ſeekes not to reforme them, winks at them in theſe things; thoſe euils of theirs are now made his. Men of ability may bee guilty of others periſhing, albeit they doe to them no kinde of actuall violence; as by not inquiring into the neceſſities of thoſe that want, by not making them partakers of their plentie. *Paul* ſpeakes of ſome, that doe applaud and fauour thoſe that doe [b] naughtily: *Salomon* of ſome that [c] *delight in the frowardneſſe of the wicked*: and what more ordinarily then to approue of others euils, to delight to ſee others doe amiſſe? as when men are pleaſed, to heare another whom they affect not, to bee ſcoffed at, ſlandered, back-bitten, laden with reproaches. It likes many to haue ſwaggering followers, that are apt to fight and brawle vpon euery occaſion; to haue polling and purloyning agents and officers vnder them, that can finde meanes for their profit; they are content to ſucke the ſweet of their falſhood; and thinke, if any thing come to light, to lay the whole burthen vpon them, they ſhall beare the diſgrace. Some that liue vpon the ſinnes of the people, doe ſecretly reioyce, when ſuch euils are multiplyed by bribing, for which they get aduantage. I am not able to name all particulars in this kinde I pray you that it may worke with vs, firſt to the furtherance of our humiliation before God: for thinke, I beſeech you, how many particulars wee haue to anſwer for in this kinde, and how many ſinnes God may in his iuſtice call vs to account for, if he ſhould reckon with vs for thoſe euils which wee haue our ſhare in, by counſelling, applauding incouraging, abetting, ſecret liking of for ſome by-reſpects not reproouing, not admoniſhing, not reſtraining, not puniſhing, and praying againſt; nay, how if the Lord call vs to a reckoning for our not ſorrowing for the ſinnes of others, and for the great and notorious euils of the times? little thinke we (perhaps) that we are guilty of the ſoule and outragious enormities of theſe forlorne dayes, inaſmuch as wee doe not more effectually grieue when we are by our ſelues, to ſee how much God is diſhonoured, and how many millions of ſoules are betrayed into the power of the Deuill: and yet if God had nothing elſe to lay to our charge, that one reſpect were matter enough for our iuſt damnation. And thus, as this ſhould be for our humiliation, (as what can be more, when we ſhall ſee how many wayes wee are lyable vnto death?) ſo ſhould it bee for our continuall direction too: remember, we muſt come vnder a ſtraiter and a more exact reckoning for ſinne, then man can call vs to: we may waſh our hands of many ſinnes here before men, of which we cannot cleere our ſelues to God. A man may bee guiltie of much before God, whom the Law of men can lay no hold on: he may come to an account for Adultery, whom for any breach that way, no humane Statute can conuince. God will find me out to be acceſſarie to many ſinnes, for which no man can challenge me; nay, for which at firſt mine owne heart doth not accuſe me; ſo that there is a great deale of need of much watchfulnes euery way. This was to be obſerued hence, that *Dauid* is now within the com-

b *Rom.* 1. 23.
c *Pro.* 2. 14.

compaſſe of murther reſpectiuely to *Vriah*, that neuer gaue ſo much as a ſoule word or a blow to *Vriah*. Thus farre of that which *Dauid* craues.

The next is, how *Dauid* ſpeakes to him, and of him, of whom hee craues this deliuerance, [*O God, the God of my ſaluation.*] Here we haue to note two things: Firſt, A generall acknowledgement made by *Dauid* touching God, [*the God of Saluation.*] Secondly, A particular application of that acknowledgement to himſelfe for his owne comfort; [*my ſaluation.*] Of the former the Doctrine is thus,

That the whole matter of mans ſaluation is to bee aſcribed onely vnto God. This is the reaſon and ground of *Dauids* thus ſpeaking. Hee vnderſtands by the word [*ſaluation,*] whatſoeuer appertaines to the chiefe and ſupreme good of man, whether it be for his ſoule or his body; and the ſame he calleth *God, the God of*, becauſe it hath no other Author or cauſe ſaue onely him. Hereupon is that of the Pſalme: [d] *Saluation belongeth vnto the Lord.* It is his peculiar to afford that: [e] *Hee is the horne of my ſaluation:* [f] *The Lord is my light and my ſaluation:* [g] *Hee workes ſaluation in the middeſt of the earth:* [h] *O Lord God, the ſtrength of my ſaluation:* [i] *He is the God that ſaueth:* ſuch ſpeeches as theſe are ordinarily found in *Dauids* Pſalmes. [k] *I, euen I am the Lord, and beſides mee there is no Sauiour:* [l] *I, the Lord, am thy Sauiour and thy Redeemer, the mightie one of* IACOB: [m] *O God Sauiour of* ISRAEL: [n] *There is no God beſides mee, a iuſt God, and a Sauiour:* [o] *In the Lord our God is the health of Iſrael.* The Scripture abounds with ſayings of this kind. *Peter* ſpeaking of Chriſt, ſaith; [p] *There is no ſaluation in any other:* [q] O ISRAEL, *thou hath deſtroyed thee, but in mee is thy helpe:* [r] *Looke to mee* (ſaith the Lord) *and yee ſhall bee ſaued:* as if hee had ſaid, *Which way ſoeuer, or to whomſoeuer you looke elſe, you ſhall be certainely diſappointed of your hope: By grace yee are ſaued through faith, and that not of your ſelues, it is the gift of God.* I could eaſily multiply teſtimonies in this kind. Now theſe places which aſcribe *ſaluation* to God, doe alſo confirme that which I ſaid in propounding the Doctrine; *That the whole of mans ſaluation is from him.* For in the things which are ſaid to be from God, he admits no Partners; [t] *Hee will not giue his glory to another.* The whole buſineſſe of mans ſaluation is ſo carried and diſpoſed by him, [u] *That no fleſh ſhould reioyce in his preſence.* No man ſhall haue cauſe to ſay, Yet thus far forth in the matter of my ſaluation, I am beholden to my ſelfe; for this or that degree thereof, I may thanke my ſelfe. Whereupon the Church of God freely acknowledgeth; [x] *O Lord, thou haſt wrought all our workes for vs.* It is hee who [y] *hath rayſed vp Chriſt to bee an horne of ſaluation vnto his people:* it is hee which hath ſent thoſe which are by office to [z] *giue knowledge of Saluation:* it is by him [a] *that the Goſpell is powerfull to ſaluation:* it is he which [b] *calleth vs to obtaine ſaluation by the meanes of Ieſus Chriſt:* [c] *The acceſſe or entrance into the ſtate of ſaluation is his:* [d] *The increaſe and going on therein is his:* [e] *The making perfect is his:* [f] *The beginning and finiſhing is his.* This may ſerue in briefe to cleere this point, *God is the God of mans ſaluation.*

The third Doctrine.

d *Pſal.*3.8.
e *Pſal* 18.2.
f *Pſal.*27.1.
g *Pſal.*74.12.
h *Pſal.*40.7.
i *Pſal* 68.20.
k *Iſa.*43.11.
l *Iſa.*59.26.
m *Iſa.*45.15.
n *Verſe* 21.
o *Ier.*3.23.
p *Act.*4.12.
q *Hoſ.*13.9.
r *Iſa.*45.22.
ſ *Epheſ.* 2.8.
t *Iſa.*42.8.
u 1.*Cor.*1.29.

1. *Vſe.*

This is firſt to ſettle our iudgements, and to confirme vs in this acknowledgement, that we may not dare to incroch vpon the Lords right, in aſſuming ought to our ſelues in this buſineſſe. It is the higheſt degree of ſacriledge, to aſcribe any the leaſt part of our chiefe good to our own ſo much as deſire, much leſſe, deſert. Let vs euer labour to ſay with vnderſtanding, and feeling, and in ſincerity of acknowledgement, g *O Lord, to thee belongeth righteouſneſſe, and to vs ſhame.* Let Poperie preſume to diuide with God, and to challenge ſome degree of mans ſaluation to pertaine to the freedome of his owne will, or to his preparing himſelfe by the well vſing of his naturall endowments vnto grace: Farre bee it from vs to purloyne or detract ought of that from God, which hee hath reſerued to himſelfe as his owne peculiar. Certainely he which knoweth well, and conceiues the vntowardneſſe of his owne naturall diſpoſition vnto good, and how much adoe there is to worke a man to the willing imbracing of that which he ought eſpecially to regard, will neuer dare to thinke there is any thanke due to himſelfe, for the furtherance of his eternall happineſſe in the leaſt degree.

g *Dan.9.7.*

2. *Vſe.*

This is alſo for our direction. Deſire wee to be ſaued? what ſhall we then doe but looke vp to him from whom ſaluation comes? whither ſhall wee goe but to him who is the *God of ſaluation*: and to that h IESVS *the author of eternall ſaluation*, whom God hath ſent and ſealed to i *ſaue his people from their ſinnes*? ſhall wee not ſay euery one of vs with DAVID, k *Whom haue I in Heauen but Thee, and I haue deſired none in the Earth with thee*? Haply we will all ſay, Wee looke to be ſaued by God, wee acknowledge none to accompliſh this for vs but IESVS CHRIST: but marke this, It is not euery one that ſaith, Lord, Lord; nor euery one who ſaith, I hope to bee ſaued by God, that ſhall come to heauen. Let vs bee ſure that wee haue theſe things in vs;

h *Heb.5.9.*
i *Matth.1.21.*
k *Pſal.73.25.*

Note.

First, A ſenſibleneſſe in our ſelues of the neceſſitie of ſaluation. They be l *the loſt, whom God hath ſent his Sonne to ſaue.* You will ſay, Wee are all loſt. I confeſſe it; but in this ſpeech the word *loſt*, is to bee vnderſtood as the word *ſinners*, in that ſaying of Chriſt, m *I came not to call the righteous, but ſinners, &c.* Who are *ſinners* there, but humbled, diſtreſſed, grieued, perplexed *ſinners*, ſuch as grone vnder the weight and burden of their ſins? So Chriſt ſaith in another place: n *Bleſſed are the poore in ſpirit*; all are p[illegible] *in ſpirit*; but all are not ſenſible of their pouertie: ſo all are *loſt*, but all are not aware of the danger and miſerie of their *loſt eſtate*: all haue not learned by the apprehenſion thereof, o *to long* (as *Dauid* ſpeaks) *for ſaluation.* It is an idle thing for thee to ſay, thou beleeueſt with *David*, that *God is the God of Saluation*; there is no *ſaluation* but by him; and to him thou truſteſt; and vpon him thou relieſt for thine happineſſe; if thou neuer felteſt indeed, and to the pricking and aſtoniſhing of thy heart, what it is to be in the way of perdition. He that hath euer felt himſelfe ready preſſed downe into the pit of Hell, with the weight of his ſinnes, and ſo being euen as it were vpon ſinking, hath

l *Mat.18.11.*
m *Matth.9.13.*
n *Matth.5.3.*

cried

cried out in the distresse of his soule, as the Disciples did to Christ, when being at Sea, they were euen ready to bee drowned, [p] *Master, saue vs, we perish.* It is hee to whom the *saluation* which is of God belongs.

p Mat. 8 25.

Secondly, A willing eare to the glad tidings of saluation. Shall *saluation*, thinke we, euer come to him, to whom the Doctrine of *saluation* is not welcome; There is a saying of *Pauls* worthy to bee marked, [q] *God will haue all men saued, and come to the knowledge of the Truth*: Marke the coupling together, *saluation* and *comming to the knowledge of the Truth*. Now, how is that *knowledge of the truth gotten*, but by that which PAVL termes [r] *The Word of Truth the Gospel*. The *Ephesians* came to *bee sealed with the holy Spirit of Promise*, which was *an earnest* to them of Saluation; but which way came that? and what went before? see *Chap.* 1. 13. *They first heard the Word of Truth, the Gospel of their saluation*; and then *after they had beleeued in that, they were sealed with the holy Spirit of Promise*: so that a man shall neuer come to assurance of Saluation, but by cheerefull entertaining the glad tidings of Saluation. Is this to thy soule a message of ioy? is thy spirit glad to be partaker hereof: some hope of thy Saluation? What hast thou to do with Saluation, by whom the preaching of Saluation is despised? Will you haue in one word a full proofe for this, looke *Psal.* 119. 155. *Saluation is farre from the wicked*: and who bee these *Wicked* to whom *Saluation* doth not appertaine? and what is the reason that they be shut out from it? *because they seeke not thy Statutes*. They haue no desire to bee acquainted with thy Word: there is no hope of their Saluation. Let me adde that note which is not farre off in the same *Psalme*, *Verse* 174. *I haue longed for thy Saluation, O Lord, and thy Law is my delight*. This is a token of a mans desire that it is sincere, and that his hope for saluation is not in vaine, his delight is in Gods Word.

r Col. 1 5.

Thirdly, An obedience to him, by whom wee professe to desire and expect Saluation. The words to this end are plaine: Christ Iesus is consecrate and made [s] *the Author of eternall Saluation*: but to whom? vnto *all them that obey him*: no obedience to Christ, no saluation by Christ. This brings to my mind a complaint of BERNARDS, That *many do acknowledge* IESVS, *who doe not acknowledge* CHRIST: meaning that they are glad of him, as a Sauiour to deliuer them (which is the meaning of the word *Iesus*) but they are not so glad of him as a King to command them, as a Prophet to instruct them, which are things betokened by the word *Christ*, which signifieth *An anoynted* Person. He hereby intimates a necessity of obedience vpon all, which desire to be partakers of Saluation. [t] *Vengeance is for those which doe not know God, nor obey the Gospel of our Lord Iesus Christ*. Take the point thus then: *Saluation is from God*. Dost thou desire *Saluation*? Seeke to God, and to him whom hee hath sent, *Iesus Christ*. Thou sayest thou seekest thus and thus, and no way but thus dost hope to be saued. Thinke not thou speak true herein, vnlesse thou be sensible of the necessity of *Saluation*, and be glad of the Doctrine of *Saluation*, and frameable to walke in the

s Heb. 9. 5.

wayes of holy Obedience, which is the onely path vnto *ſalvation*. If thou haue no feeling of thy loſt eſtate more then ordinary; if thou findeſt no true ſweetneſſe, nor takeſt no ſound contentment in the Word of *ſalvation*; nor art willing to walke in obedience to him, who is the Author of *ſalvation*; it is ſtill true that *God is the God of ſalvation*, but thy hope of receiuing that from him is vtterly in vaine. This of the generall acknowledgement.

Now, *Dauid* not ſatisfied therewith, to ſay (*O God, the God of ſalvation,*) deriues thence a particularitie for his owne comfort; [*Of my ſalvation.*] Wee are taught here.

The fourth Doctrine.

That the generall acknowledgement of Gods grace and goodneſſe, can neuer afford to mans ſoule any true comfort, till hee is able vpon ſome good ground to apply the ſame to his owne particular. DAVIDS heart thirſted for comfort at this time; a drop of heauenly conſolation, would at this time haue beene more welcome to him then a Kingdome. Now, marke how he labours to gather comfort to his ſoule, by imboldening himſelfe to apply the *ſalvation* of God to his owne ſoule. The doubling of the word, an argument of great earneſtneſſe of Spirit, a ſigne that he ſtroue mightily, and wraſtled with all his ſtrength againſt his owne diſtruſt, labouring with confidence in deſpight of all thoughts tending to deſpaire to ſettle himſelfe in an aſſured hope, that *the God of ſalvation* tooke care for his ſaluation alſo. *O God, looke vpon mee in this I pray thee, and deliuer me from this guilt of blood, which I haue brought vpon mee: thou art the God of ſalvation, to whom ſhould I ſeeke in this diſtreſſe, but only vnto thee? Nay, why ſhould I feare to ſay, The God of my ſalvation? how elſe ſhall I hope thou wilt deliuer me?* This is plaine, that *Dauid* could not with courage and comfort make his requeſt, had he not beene able through faith to haue applyed *the ſalvation of God* to his owne particular. This is indeed the ſweet of all Religion; not ſo much as the Deuill himſelfe, but he knoweth that God is the Author of *ſalvation*. The generall apprehenſion of good in God, doth but adde to a mans vexation, till hee hath ſome aſſurance of ſome intereſt into it for himſelfe. This was the perfection of *Pauls* faith; when hee could ſay, ſpeaking of Chriſt, u *Who hath loued mee, and giuen himſelfe for mee:* and of *Thomas* his, when as after he had obtained victory ouer his doubting, hee could cry out, x *My Lord and my God.*

u Gal. 2. 20.

x Ioh 20. 28.

The Vſe.

To vrge vpon vs a ſtriuing and labouring after this, if wee deſire to haue comfort. If a man know and confeſſe neuer ſo much touching God, touching Chriſt, touching Heauen, touching Saluation, and can but ſpeake of it as a generall good, without certainty of his owne particular portion in it; he may feed himſelfe with vaine hopes, hee can neuer receiue any ſound comfort, when it comes to a fit of inward perplexitie. ſuch an one as *Dauid* was now in; his ſoule ſhall neuer finde eaſe, till hee can come to particulars. How elſe ſhall hee come to God in faith; and how ſhall comfort and refreſhing come from God, if faith want? I am perſwaded, that *Dauid* heere imboldened himſelfe to ſpeake thus

to

to God out of experience; hee had tasted the mercy of God before, in saving him from the bondage of some other sinnes, and in giuing comfort in the hope of mercy, and vpon this he takes heart to call God, *The God of my salvation*: as if hee had said, *Thus and thus heretofore haue I found thee, why should I now distrust thee? nay, I will still expect salvation from thee*. And thus it shall bee a mans best course to strengthen himselfe by continuall obseruing the euidences of Gods mercy to him that hee may be able to settle his application and dependance vpon *the salvation of God*, out of experience. So farre of *Dauids* mayne suite.

The foure and twentieth Lecture.

VERS. 14.

My tongue shall sing ioyfully of thy Righteousnesse.

WHat *Dauid* doth aske of God, in that new request and suite of his which we meet with in this *Psalme*, we haue heard. We are now come to the other part of this passage, which in the diuision thereof, I termed his obligation, or his binding of himselfe ouer vnto thankfulnesse; and this reacheth to the end of the seuenteenth Verse. In this part there are to be noted these particulars: First, *Dauids* promise. Secondly, His prayer to God, by him to bee inabled to performe the promise, *Verse* 15. Thirdly, His declaration of that more speciall thing, wherein hee did account the making good, and the accomplishing of his promise to consist, *Vers.* 16. 17.

Touching *Dauids* promise, before I come to the particular handling thereof, I must commend vnto you out of it, this generall Doctrine:

That whoso receiues or expects any mercie or fauour from God, must The first Doctrine.
iudge himselfe bound to returne somewhat backe by way of thankfulnesse vnto God. This is gathered hence, that *Dauid* professeth a purpose of such a duty, as knowing it to bee a thing which hee was bound vnto. Somewhat that way he deliuered, Verse thirteenth; but now hauing (as it were) finished all his requests which were (at this time) in his heart to make to God, respectiuely to his great sinne, hee entreth into a kinde of solemne vowing himselfe by some speciall seruice, to declare to the world his sensiblenesse of that mercy of God, which hee was now both in an earnest desire, and in a stedfast hope and expectation to obtaine. Thus *Dauid* was very constant and conscionable herein: I meane, in tying himselfe vnto thankfulnesse for Gods mercies. Hereupon were those vowes of his so often mentioned: *My vowes will I performe*

before

before them that feare him: [b] *I will sing prayse vnto thy Name, in performing daily my vowes:* [c] *I will goe into thy house, and will pay thee my vowes which my lips haue promised, &c.* and so otherwhere. Now these vowes were the solemne promises, by which he (as it were) ingaged himselfe to God, when he became Suiter to him for speciall fauours; he conceiued it indeed to bee a matter of right and equitie, that the benefits of God should not passe away from him without some acknowledgement. And then his termes of paying and performing, argue that hee knew that of *Salomon*, that *God doth not delight in fooles:* and that it [d] *is better not to vow, then to vow and not pay.* This made him to be sometimes casting with himselfe, by what meanes best hee might declare his care herein; according as that speech sheweth, [e] *What shall I render vnto the Lord for all his benefits towards mee?* Vpon this ground are those acts which we reade of in the holy Story; as *Noahs* building an Altar to the Lord, (the first worke of his we reade of after he came out of the [f] Arke.) *Isaacs* doing the like, vpon occasion of Gods appearing to [g] him. *Iacobs* vowing obedience and seruice to God, when hee made suite for successe and protection in his [h] iourney. *Moses* his composing a song immediately vpon the deliuerance of the people by him out of [i] *Egypt. Deborah* and *Baraks* thanksgiuing after that ouerthrow of [k] *Sisera. Hannah* her praysing God, when hee had giuen her a [l] sonne. *Hezekiah* his *writing*, when God had recouered him from the gates of [m] death. *Ionas* his [n] *sacrificing to the Lord with the voyce of thanksgiuing*, according to that hee had vowed. There is no end of examples, what hath beene done in this case; the Rule may generally be giuen; So many as haue beene faithfull, so many haue beene thankefull. The expresse commandement of God binds to this: [o] *Call vpon mee, &c. I will deliuer thee, and thou shalt glorifie mee.* There is a dutie on thy part to me, according to thy expectation of mercy from mee. To this may that bee referred: [p] *When being come into the land, and hast eaten and filled thy selfe, thou shalt blesse the Lord thy God.* So that there is a kinde of after-duty, such as was that of *Samaritane*, [q] *that returned backe to giue God thankes*, when he had beene cured of his Leprosie. There were ten that had receiued the like benefit; Christ commended him aboue all, because in this duty hee went beyond them all. All sought mercy, all receiued mercy; but there was but one that returned backe to shew duty. Thus in briefe to manifest this point, touching the seruice of (as I may so call it) requitall, to which euery one is bound, *whether expells or receiues Gods mercy.*

This is a needfull duty to be pressed vpon vs: when wee are any way pinched and straitned, and feele any burthen lying vpon vs: wee can generally looke towards God for it, though I confesse, not with that faithfull dependance which is fit; but yet howeuer it bee, there is more aptnesse in vs to craue good from God, then to binde our selues backe againe to giue meete euidences of our thankefulnesse to God: many Petitioners there are, but few Promisers; and amongst these few Promisers

a

b Psal. 61. 8.
c Psal. 66. 14.
d Eccl. 5. 3. 4.
e Psal. 116. 12.
f Gen. 8. 20.
g Gen 26. 25.
h Gen. 28. 20.
i Exod. 15. 1.
k Iudg. 5. 1.
l 1. Sam. 2. 1.
m Isa. 38. 9.
n Chap. 2. 9.
o Psal 50. 15.
p Deut. 8. 10.
q Luk. 17. 15.

a leſſe few that make any great conſcience to performe what they haue promiſed. Extremitie ſometimes wrings from men ſome kind of vow; as when life, or goods, or credit are in ſome apparrant hazzard, then, Oh if God would giue an iſſue ſuch as they would, what they would doe! Their liues being reſpited, or their goods preſerued, or their credit ſaued, great matters they will promiſe; but (alas) when the kindneſſe expected is beſtowed, haply while the matter is freſh, ſome formall ſeruice ſhall be ſhewed, but all dieth away quickly by degrees, and the good receiued ſeemes to haue left behind it no impreſſion. Euen the beſt haue need to bee challenged in this matter: HEZEKIAH was a good man, yet herein faultie, that [r] *he did not render according to the reward beſtowed vpon him.* Wee are too ſuperficiall in the dutie of thankfulneſſe; our faſhion herein is much like that of little children, who as they muſt be called vpon to ſay, I thanke you, or to make a legge; ſo when they doe it, it is in a kind of haſte, with a looke another way, as hauing more mind on their play, then of their thankes. If we caſt forth for a few odde words of courſe, (*God be prayſed*, or *I thanke God*) we ſuppoſe wee haue done ſufficient, but as for any ſerious ſetting our ſelues to fall into a conſideration and account of Gods fauours toward vs, that ſo wee may prouoke and call vpon our ſoules as DAVID did, [ſ] *My ſoule, prayſe thou the Lord, and forget not all his benefits*; as for any acts of obedience, and dutie, and reformation, and ſuch as may teſtifie our deſire to make worthy of that God, from whom wee haue receiued ſo much kindneſſe, in theſe things wee be faulty: and when we come to be examined and viewed, what we returne backe to God in theſe kinds, it will be found to be but a very poore meaſure. Learne we here then this leſſon, to accompany our petitions to God, with vowes and promiſes of our duties; not as if wee would hire God, (for our wel-doing cannot extend to him;) but that we may make it appeare that our owne good, eaſe, and benefit, is not the onely thing we ayme at; but that we deſire eſpecially to doe God ſeruice, and to promote his glory. This which I perſwade, is the ſame in effect with that of the Apoſtle: [u] *Let your requeſts bee ſhewed vnto God in prayer and ſupplication, with giuing of thankes.* His meaning is, that thankfulneſſe muſt ſeaſon all our ſuites: firſt, thankfulneſſe in performance, for former fauours: ſecondly, thankfulneſſe in promiſe for ſuch good things as we deſire to inioy. This is the effect of the generall obſeruation which this place affords. And it is a matter which we haue occaſion to put in practice euery day. Euery day we either doe, or ought to preſent our ſelues before the Throne of grace, to craue mercies of him who is the Father of mercies; bee we ſure that in ſuing wee leaue not out this ſeruice: let our promiſes bee as frequent as our deſires. Euery day againe we haue matter of thankfulneſſe in abundance; reſt, peace, health, food, liberty; whereupon can wee looke, that ſhall not miniſter ſome occaſion to vs to ſay, *O Lord, how manifold are thy mercies? and what is man that thou art thus mindfull of him?* There be two things whereof a Chriſtian ſhould euen bind himſelfe to

r 2. Chro. 32. 25.

ſ Pſal. 103.

t Pſal. 16. 2.

u Phil. 4. 6.

keepe

keepe a Catalogue; his owne sinnes, and Gods mercies; his owne sinnes for humiliation, the mercies of God, that he may be thereby quickened vnto thankefulnesse. It is a worthy and a necessary taske for a man to tye himselfe to a survey of those two every day; What hath been his carriage to God? What hath been Gods mercie to him? The one of these will helpe to make the other worke the more effectually. When a man shall find in himselfe many defects, and perceiue withall how God notwithstanding lades him with many favours; how must this needs cause his spirit within him to bee full of anguish, that hath so badly requited so good a God? How can it doe otherwise againe then stirre him to thankfulnesse out of this meditation; Haue I beene thus vndutifull, and yet hath the Lord beene thus bountifull? What shall I say? But I hasten to the promise it selfe in particular. In the meane time we see in the generall, wee must as well vow duety to God, as expect mercie from him.

Touching the promise, wee haue to obserue therein; first a seruice [*sing*:] secondly, the instrument wherewith, [*tongue*:] thirdly, the matter whereof [*righteousnesse*:] fourthly, the manner in which [*ioyfullie*:] *My tongue shall sing ioyfully of thy Righteousnesse.* Of the first [*sing.*] Concerning which this may be the Doctrine,

The second Doctrine.

That the exercise and act of singing, is a dutie well becomming Gods people, for the declaration of their loue or knowledgement of Gods kindnesse. This I note from hence, in that DAVID purposing to shew himselfe sensible of Gods mercy in forgiuing vnto him this sinne, makes choyse of this peculiar kind of seruice, as a very fit and conuenient and comely meanes, for the manifestation of his inward thankefulnesse. It was not so much out of his affection to musicke, (wherein indeed hee did euen excell,) as out of his apprehension of the fitnesse of the action for that dutie of praysing Gods goodnesse, which hee had determined. Hereupon we find this particular kind of seruice to haue beene of very ancient vse, for such ends as this as DAVID aymed at. x *Then sang* MOSES, *and the children of Israel.* y *Then Israel sang this song.* z *Write this song for you, and teach it the children of Israel.* a *Then sang* DEBORAH *and* BARVK. I need not insist vpon particular places out of DAVIDS *Psalmes*, by which to shew how much that holy man delighted himselfe in that kind of seruice, and how he prouoked and quickned others thereunto. It was one of his ornaments, that hee is stiled by the Spirit of God in the Storie, b *The sweet Singer of Israel.* And that we might not conceiue of this dutie as of a seruice ceremoniall, and so ceasing in Christ, who is the body of all ancient types; Saint *Paul* commended it to the practice of Christians in the new Testament; perswading them to c *Psalmes, and Hymnes, and spirituall songs:* and it is Saint *Iames* his rule, that if any man haue a disposition to discouer the inward reioycing of his heart, in the feeling of Gods mercies, he should d *sing.* It is an excellent meanes to quicken and enliue the dulnesse of mans spirits. It is very effectuall both to discouer and stirre vp ioy. That

x *Exod.*15.1.
y *Num.*21.17.
z *Deut.*31.19.
a *Iudg.*5.1.
b 2.*Sam.*23.1.
c *Col.*3.16.
d *Iam.*5.13.

caused

caused *Paul* and *Silas* to vse in [c] prison, both to shew how they reioyced in their sufferings, and to preuent that lumpishnesse and heauinesse, which through naturall infirmity might ouertake them, by reason of their straitnesse of imprisonment. I will not striue to inlarge this point. This little may suffice to make the matter plaine; and withall in my first Sermon vpon this *Psalme*, I spake of this matter vpon occasion of that in the *Title* concerning DAVIDS committing this *Psalme* to a *diuers Musician*: where I treated vpon this point more at large.

c Act. 16. 25.

The Vse.

This is to let vs know, that singing, whether it be to declare, or to prouoke thankfulnesse vnto God, is no arbitrary or superfluous dutie, but a dutie of a great behoofe amongst Christians; and such as indeed we are bound not to omit. Wee cannot but commend it in DAVID, that hee bound himselfe to it. In commending it in him, we lay a necessity of it vpon our selues: for [f] *whatsoeuer things are honest and of good report, if there bee any prayse thinke on these things: doe, and the God of peace shall be with you*, saith the Apostle. It is an argument of a dull and a dead heart, when there is no life nor contentment shewed in this seruice. It was a matter by which the Christians were knowne of old in the dayes of persecution, they were wont to vse (*ante lucanos Hymnos:*) early in the morning before day, they were wont to sound out the prayse of God by godly songs. It is lamentable, that in a Land professing the Gospell, and after the continuance thereof so many yeeres, it should be euen a matter of scorne, in the seeming of some, if this kind of dutie be ordinarily made vse of in a priuate Family. Whereupon hee that in euerie passeth along by our houses, shall sooner heare the noyse of gaming, reuelling, and [g] *of that mad mirth*, which SALOMON speakes of, and of that *laughter of fooles* mentioned by him in the same Booke; then this godly melody, by which God may be glorified, and our thanks to him declared. Let this place win our respectiue affections to this kind of exercise. *Dauid*, we see, accounted it one of the best acts by which he could giue euidence of his thankfulnesse to God, in case hee should be pleased to afford him that mercy for which hee sued in this *Psalme*; namely, forgiuenesse of sinne, and the restitution of that peace and comfort, in the assurance of Gods fauour towards him, which hee was wont to enioy. There may be, I confesse, much vanitie and hypocrisie in this dutie, and so Satan thrusts in corruption into the best seruices, but yet the dutie it selfe is necessary notwithstanding. And though some doe it idly and foolishly, and more for time then matter, yet the children of God will seeke to vse it as they ought.

f Phil. 4. 8.

g Eccles. 2.

h Chap. 7. 3.

Next is the instrument, [*My tongue.*] The Doctrine heere is, *That the tongue and voyce of man ought to be vsed by him for the declaring of Gods prayse.* DAVID held it a matter of dutie, so to imploy his tongue in this businesse, and not to content himselfe with a pretence of praysing God in his heart; he held it necessary, that out of the abundance of his heart, his mouth should speake. This is a promise which he made often: [i] *My tongue shall vtter thy righteousnesse, and thy prayse euery day:*

The third Doctrine.

i Psal. 35. 28.

doldw

k My

k *My tongue is as the pen of a ready writer*, l *I called vnto God with my mouth, and hee was exalted with my tongue.* m *My tongue shall talke of thy righteousnesse daily.* n *My tongue shall intreate of thy Word.* o *My mouth shall praise thee with ioyfull lips.* p *My lips shall speake praise.* This is that *wisdome* which SALOMON saith q *is found in the lips of him that hath vnderstanding*: This is that r *fruitfulnesse of his mouth*: s *The mouth of the Righteous will speake of wisdome, and his tongue will talke of iudgement*: t *My lips surely shall speake no wickednesse*, saith IOB. PAVL makes the confession of the mouth, a speciall part of u Religion. What is the reason that some euill spirits by which some were possessed in the dayes of our Sauiour, tooke away from those in whom they were, the vse of the x tongue; but because in very spight the Deuill sought to rob God of that honour which he ought to haue, and which is due vnto him out of the tongue of man? Assoone as *Zacharie* the father of *Iohn Baptist* was restored to the vse of his tongue, the first thing hee did, was to sound out the prayse of God, as knowing his tongue to be especially giuen him for that end: y *Hee spake, and praysed God.* It was the first seruice wherein hee imployed his tongue. In the Psalmes, the z *Tongue* of man is called *his glorie*: a *Awake my Glory.* It is called a mans glorie, both because it is one of the excellencies and prerogatiues of man ouer other creatures, that he is enabled to vse his *Tongue* to the expressing of his hand; and because it is the instrument ordained to the setting forth of Gods glory, in the aduancement whereof, the glorie of man, as Gods principall creature doth consist. The speciall matter of praysing God, is conuayed vnto vs by the *Tongue.* The knowledge of saluation through Christ, is the maine ground of glorifying God. And is it not the *Tongue* of man, which God hath consecrated to the begetting of it within vs? b *God puts his words in the mouthes of men*: and c *Hee spake to the world of old, by the mouth of his Prophets*: and; d *Hee creates the fruit of the lips to bee peace.* Now as God by the *Tongues* of those whom hee hath appointed to bee vessels of bearing his name to the world, conueyeth the matter of his prayse into our hearts; so by our *Tongues* hee requires a testification thereof. By the Tongue we receiue good, by the Tongue wee ought to manifest that good wee haue receiued; neither can there bee a more fitting meanes for vs to be instruments of good to others, then the well vsing of our Tongues: those duties of admonition, exhortation, comfort, whereby one Christian is bound to further the saluation of another, how shall they bee so well performed as by the Tongue? That *Law of grace*, which is in the *Tongue* of Gods e children, is that which must minister *grace* vnto those which heare vs, according to the Apostles f rule. There is a certaine holy salt in the *Tongue* of a godly g man, by which others may bee seasoned; whereupon it is said, that h *the lips of a righteous man doe feed many*: many doe receiue refreshing and comfort by his talke. Then againe, whether is it not a matter of equitie, that the Tongue should bee imployed for his honour, by whom it is indued with that faculty with which

k *Psal.* 45. 2.
l *Psal* 66. 17.
m *Psal.* 71. 24.
n *Psal.* 119. 172.
o *Psal.* 63. 5.
p *Psal.* 119.
q *Prou* 10. 13.
r *Verse* 31.
s *Psal.* 37. 30.
t *Chap.* 27. 4.
u *Rom.* 10. 9. 10.
x *Luk.* 11. 14.
y *Luk* 1. 64.
z *Psal.* 108. 1.
a *Psal.* 30. 12. & 57. 59.
b *Ier.* 1. 9.
c *Luk.* 1. 70.
d *Isa.* 57. 19.
e *Pro.* 31. 26.
f *Eph.* 4. 29.
g *Col.* 4. 6.
h *Pro.* 10. 21.

which it is accompliſhed? What ſaid God once to *Moſes?* i *Who hath giuen the mouth to man?* Hath God beſtowed the Tongue, and ſhall he not be honoured with the vſe of the Tongue? k *Who feedeth a flocke,* ſaith the Apoſtle, *and eateth not of the milke of the flocke?* Meaning, that euery man expects the returne of ſome benefit, where hee hath beſtowed a charge. If God haue beſtowed a Tongue, ſhall hee not haue honour and glory by his owne gift? Then beſides, there is a reaſon out of the right of a mans Conuerſion from the ſtate of nature for this. Naturally there is a certaine poyſon vnder a l *mans lips: Curſing and bitternesſe* are things to which hee is very m inclinable. Now, what ſaith the Apoſtle to them that are conuerted through grace? n *As you haue giuen your members ſeruants to vncleanenesſe, and to iniquitie, &c. ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.* This generall rule is to bee applyed to the Tongue in particular. As that is naturally an inſtrument of euill, and of diſhonouring God; ſo ought it to bee an inſtrument of good, and of glorifying God. Thus euery way it appeareth, that this is a true Doctrine, that *the tongue of man ought to bee vſed to Gods prayſe. Dauids* heart being well diſpoſed, his Tongue ſhall diſcouer it.

i *Exod.*4.11.

k 1.*Cor.*9.7.

l *Rom* 3.13.
m *Verſe* 19.

n *Rom.*6.19.

Here I haue a large field to enter into, and a doore is opened to me to a great deale of matter. For if it be true which Saint *Iames* ſaith, That o *an euill tongue is euen a world of wickednesſe;* haue I not a wide ſcope, when I ſhall goe about as I muſt in part (by occaſion of this Doctrine,) to diſcouer the generall defect in regard of this point of vſing the *Tongue* to Gods Glory? I will abridge this plentie as much as I may. Firſt, conſider how few tongues are vſed to good and holy purpoſes. Secondly, note how many are imployed to the contrarie, to the diſhonour of God in a high degree. Little ſpeaking there is amongſt men, which may ſauour of the conſcience of that dutie to which *Dauid* heere tied himſelfe. Let a man *hearken* with p *Ieremie*, How ſmall is the Religion and grace which is to bee found in moſt mens conferences? Thoſe duties of admonition and prouocation vnto good, which are the ſpeciall euidences of that communion of Saints, which ought to bee among the faithfull, alas, how rare they be? How little is ſpoken when men meet together, whereby as *Iron by Iron* (according to q *Salomons* ſimilitude,) ſo one man by another might bee ſharpened, or (as the Apoſtles word is) r *prouoked vnto godlineſſe?* Indeed there is ſuch a generall barrennesſe in mens hearts, and there are ſo few *Elihu's*, who are full s *of matter*, that they know not what to ſay vpon ſuch occaſions. The ſtore-houſe of the Heart being emptie, the Tongue muſt needs be ſilent. Alas, how vnſauourily doe many ſpeake in theſe things, which yet in other ſubiects are of good ſpeech, and can diſcourſe at large aptly and fitly, and as the caſe requires which is on foot? If they come to ſpeake of any matter of Pietie, how harſh are their words? How broken are their ſpeeches? And how imperfect, as if a man ſpake in a ſtrange language, who were but a learner therein; or s if one were treating of a matter quite out of his

The Vſe.

o *Chap.*3.6.

p *Chap.*8.6.

q *Prou.*17.17.

r *Heb.*10.24.

s *Job* 32.18.

Element? Then, such as haue some better vnderstanding in Religion, yet as they are sparing and seldome this way, so how dull generally, as if it were some vnpleasing taske to which they are forced, rather then any delightfull seruice in which they take contentment? Thus he who made all Tongues, hath yet but a few Tongues by which hee is in any measure honoured as hee ought. Either men haue not in them whereof to speake, so slender is their knowledge; or knowing somewhat, they care not how little they speake, so small is their conscience. But now for the Tongues which are imployed to Gods dishonour positiuely and apparantly, how infinite are they and without number? Such are those Tongues, which send forth that which the Apostle calleth [t] *Rotten communication*, in whom filthinesse and scurrilitie is their chiefest eloquence; Such are those blasphemous Tongues, which abuse and euen pierce thorow Gods glorious and fearefull Name by common swearing, which whoso goeth abroad in the World, shall be forced to heare on euery side to the vexing of his soule euery day; Such are those railing and slanderous Tongues which [u] *cut as a Razor*, and are [x] *whetted like a Sword*; Such are those insolent Tongues, in which there is a kinde of [y] *Rodde of Pride*, [z] *who brag in their talke*, and [a] *speake wickedly of their oppressions*, and thinke themselues at libertie to speake what they list: [b] *Our lips are our owne, Who is Lord ouer vs?* Such are those Tongues which are vsed now as of old, to the *smiting* of Gods [c] Ministers, and those who [d] *cruelly, proudly, and disdainefully speake against the righteous*, and *say all manner of euill* against those which follow goodnesse, and refuse to [e] *runne with them to the same excesse*. DAVID speaketh of a *cutting out* which is prepared for such [f] *Tongues*: which iudgement if the Lord should presently execute, verily more then the third part of the World would become dumbe. If it bee but in respect of the common cursing and swearing which is amongst men, and in regard of the poyson and venome which is cast out against holinesse, against profession, against Gods Ordinance, I am perswaded there is no one part of the bodie of man, by which God is more dishonoured. Oh that men could learne to feare that *flying Booke of Gods Curse*, which *Zachariah* saw in a [g] Vision against these foule abuses, and that they could thinke vpon the wofulnesse of that time, in which for the abuse of the Tongue, they shall lie boyling in eternall flames like *Dives*, and begging for a drop of water to refresh their Tongues, but shall not enioy it. Let vs all (while it is called to day) take warning, and set our selues to learne Christ better. Neither let vs thinke this to be but a pettie matter, because words are but winde; neither let vs imagine when wee transgresse in our Tongues, that a little formalitie of smiting our brests, with *God forgiue mee*, shall make amends. Remember wee what Saint *Iames* saith, [h] *If any man seeme religious, and refraineth not his tongue, he doth but beguile his owne soule, and all his Religion is but vanitie*; if hee keepe not his mouth as with a bridle, that hee may not trespasse with his Tongue. [i] *If any man*, saith the same *Iames*, *sinne not in word, hee is a perfect man, and able to bridle all*

t *Ephes.*4.29.
u *Psal.*52.2.
x *Psal.*64.3.
y *Prou.*14.3.
z *Psal.*59.7.
a *Psal.*73.8.
b *Psal.*12.4.
c *Ier.*18.18.
d *Psal.*31.18.
e 1.*Pet.*4.4.
f *Psal.*12.3.
g *Chap.*5.2,3.
h *Chap.*1.26.
i *Chap.*3.1.

all the bodie. The well managing of the Tongue, is a speciall testimonie of godlinesse; and an euidence of a mans ableneſſe to guide himselfe thorowout as becomes a Christian. It is the Steirne or *Rudder* of the whole man: he hath lost the command of all, that hath not power over that. [k] *By thy words thou shalt be iustified, by thy words condemned*, saith our Saviour. Now if we do indeed desire (being conuicted and wrought vpon by this Doctrine) to vse our Tongues hereafter to Gods glorie, according to *Dauids* promise touching himselfe here in this place, I pray be pleased to obserue this course.

k *Chap.* 3. 4.
l *Mat.* 12. 37.

First, Labour wee to be inwardly stored with such matter, as is necessarie for this Seruice. There must bee inward abundance out of which the mouth must thus speake to Gods glory. Note with mee a couple of places very obseruable for this purpose: one is this; [m] *The mouth of the Righteous will speake of wisedome, and his tongue will talke of iudgement: for the Law of God is in his heart.* His heart is well seasoned, and thence commeth it that his Tongue is so well imployed. The other place is, [n] *The tongue of the iust man is as fined siluer, but the heart of the wicked is little worth.* That is giuen as a secret reason, why there is a great difference betwixt the tongue of a good man, and the tongue of an euill man. The tongue of an euill man is not as the others tongue, because *his heart is worth nothing.* The other [o] *feeds vp knowledge*, and that maketh his *mouth to be* (as is said) [p] *like a Well-spring of life*: so in another place, *Salomon* makes the disproportion betwixt the Righteous and the Wicked, in respect of not [q] *spreading abroad knowledge with the lips*, to proceed from the heart: their hearts in regard of holy knowledge are not like; therefore their vsing of the Tongue is different. So then, wouldest thou glorifie God with thy tongue? Looke to this then, that *the Law of God be in thy heart*: and consider what is said, *The Law is in his heart.* It is not enough that it is in his braine, and that a man bee furnished with a kinde of contemplatiue knowledge swimming in his head, such a kind of vnderstanding in matters of Religion many haue, by whose tongues notwithstanding God receiues no glory. But the *heart* is the seate of the affections, that is it, [r] *out of which commeth life*, and which [s] *God requires to be giuen him*: looke to it then that the Word of God bee a matter, the good, and sweetnesse, and power whereof thou feelest in thy heart, and then thou shalt be fit with thy tongue to glorifie God. Thou canst neuer want matter for this good seruice of thy tongue, when thy heart is thus disposed. Nay, thy tongue will not be commanded silence [t] when it is thus; there will bee a certaine *spirit, within thee to compell thee.* This which is in thy heart, will bee as *Ieremiah* said in a case very like (if not the same,) *like a burning fire shut vp in thy bones*: it will bee euen a paine to thee *to forbeare*; [u] thou canst *not stay*: and if thou doest at any time [x] *keepe silence from good, thy sorrow will be the more stirred.* This is the first thing, if thou wouldest that God should receiue glorie from thy tongue, labour that *the Law of God may be in thy heart.*

m *Psal.* 37. 30, 31.
n *Prou.* 10. 20.
o *Verse* 14.
p *Verse* 11.
q *Pro.* 15. 7.
r *Pro.* 4. 23.
s *Prou.* 23, 26.
t *Iob* 32. 18.
u *Ier.* 20. 9.
x *Psal.* 39. 2.

Direction for well vsing the Tongue.

Note.

Secondly, Beware thou doe not vse to defile thy Tongue with vnsauourie speech. Saint *Iames* (as to mee seemeth) compares the *Mouth* of
y *Iames* 3.11. man vnto a y *Fountaine*: the vsing of euill speech hee likeneth to the imbittering or poysoning of the Fountaine: which accident, when it hath befalne the Fountaine, it cannot *send forth at one and the same place, sweet water and bitter.* Now the accustoming of the Tongue to euill speech, is like the poysoning of the Well; the Mouth and Tongue are thereby quite disabled to speake to Gods Glorie. Can good and euill, blessing and cursing, come out of one and the same mouth? Euen words of blessing are accursed, when they are vttered by a Tongue inured to euill. God will not bee honoured by such a Tongue. The Tongue must be vsed but one way. A man must binde himselfe to an absolute forbearance of all corrupt speech, that intends by his Tongue to glorifie God. God doth not reckon himselfe glorified by that tongue, which is applied to two such contrary purposes: now curseth man, talkes viciously, speakes swearingly; suddenly it is framing some words of holinesse and deuotion: this is a mocking of God, this is no honouring of God. And thus haue I made this vse as short as I conueniently could, touching the Doctrine raised out of the consideration of the instrument, which *Dauid* professed to imploy in the seruice. He had abused his tongue in perswading *Bathsheba*, and in flattering and false speeches to *Vriah*: his meaning therefore is to manifest his repentance therein by the imployment of his Tongue to better purposes.

The third point, is the matter whereof DAVIDS *Tongue shall sing, (Thy Righteousnesse.)* Heere might I take occasion to speake concerning that which ought to bee the chiefe and principall subiect of our singing. Not matter of wantonnesse and vanitie, but matters of holinesse and of Pietie. But this in a manner was included within the compasse of the former Doctrine: for inasmuch as the Tongue must bee made vse of to set out Gods glory, & to aduance his praise, it must necessarily follow, that there is no roome for idle and lasciuious Sonnets, which indeed doe tend rather to the dishonour of God then otherwise; all such appertaine
z *Ephes.* 5.3. to that Rule of the Apostle, z *Let them not be once named amongst you.* I will only therefore handle one point which is deriuable out of the true meaning of the word *Righteousnesse* in this place; which is,

The fourth Doctrine. *That it is a matter agreeable vnto iustice with God, that hee should bee gracious and mercifull vnto those who doe truely repent them of their sinnes.* This is that which *Dauid* here intends by the word (*Righteousnesse.*) The thing which hee hath especially beene a suiter for hitherto in this Psalme, is the forgiuenesse of his sinnes; he promiseth God, that if hee shall please to afford him this, hee will set himselfe to be a publisher and a Celebrater of his *Righteousnesse*: what is that hee *will set out? His faithfulnesse in the performance of his gracious promises towards and touching those, that are truely humbled for their sinnes, and seeke vnto him for pardon for the same.* And thus is the word *Righteousnesse* vsed
a *Rom.* 3.25,26 two times a together, where the Apostle saith directly, that God in or-

ordayning and *setting forth Christ to bee a reconciliation through faith in his blood, doth declare his Righteousnesse*, and hath taken that course that he may be iust; which as it intends thus much, that God appointed such a meanes as the death of his Sonne for mans reconcilement, that thereby the World might see that hee will haue his iustice satisfied: in regard whereof hee would not spare, no, not his owne Sonne, being found as a sinner by the ingagement of himselfe for others: so this also, that hee might thereby manifest that which hee had alwayes testified touching himselfe, that hee did not desire the death of him that dieth, but would be euer readie to receiue him to grace vpon his returne. According as also the same Apostle else-where makes the comfort of them that are saued, to proceed from the *Righteousnesse of God*; as [b] well as the vengeance to be shewed vpon the vngodly: not because there is any desert in those whom he saues, or because their pressures here for godlinesse sake are meritorious: [c] *(for the sufferings of this life cannot bee worthy of the glory which shall be shewed hereafter)* but because God hath promised a recompence of blisse to those that suffer for the Name of Christ: and it is iustice in God, to make good all his promises to the vttmost. Vpon this ground *Paul* tearmes that which God will bestow at the day of accounte vpon his Elect, a *Crowne* of righteousnesse, and such as shall be conferred by him as a righteous [d] *Iudge*: not because (as the glosse of the Papists vpon the place is) workes done after that (which they call the first iustification) are properly meritorious, and fully worthy of euerlasting life, respectiuely to which workes Heauen is a due and a iust stipend which God by iustice oweth; but because God promised thus and thus to deale by Christ with repentant Sinners, and hauing made himselfe a debter by promise, (as *Augustine* calleth God) it is agreeing to iustice, that hee should performe that which he hath promised.

b 2.Thess.1.6,7

c Rom.8.18.

d 2.Tim.4.8.

This is a point of singular comfort to all repentant Sinners. Is thy heart pricked and wounded with a remorse of sinne? Hast thou godly sorrow for offending God? Is thy soule deeply and effectually grieued for thy manifold corruptions? Doth thy spirit droop and grone for thy transgressions? Behold, thy case being thus, God cannot, no, not by the rule of Iustice with-hold forgiuenesse from thee; thou mayest in a kind of holy boldnesse euen challenge God in this case, and vrge him not with the price and worth of thy repentance, but with the strength of his owne promise, with which he hath tied himselfe, and which, it cannot stand with the honour of his iustice, not to performe: [e] *Hee cannot denie himselfe.* It is an excellent speech of *Augustines* vpon *Psalme* 83. *Bee not afeare*, saith hee, *hold God as a debter, if thou beleeuest in him as a promiser.* God should not be iust in his promises, if he should not giue pardon to repentant sinners. This briefly from the meaning of the word *Righteousnesse.* It is no point of libertie; for it ministreth hope to none but to the penitent: and for them it is a Doctrine of no small refreshing. It is euen against iustice, that God should cast them off, when

The Vse.

e 2.Tim.2.13.

they repent. Remember this withall, that it is alſo a piece of his Iuſtice to giue them hearts which cannot repent, who are not mooued to make haſte by the riches of his patience to repent. Thus in a word touching the matter of *Danids* ſinging.

The laſt is the manner, [*Ioyfully.*] Here we are taught.

The fift Doctrine. *That all ſeruices tending to the teſtification of our dutie and thankfulneſſe vnto God, ought to bee performed with cheerefulneſſe.* DAVID *will ſing, and hee will ſing ioyfully:* hee will doe it with a kind of inward content and with liuelineſſe of ſpirit, being glad that hee hath occaſion ſo to doe. So other where, [f] *My mouth ſhall prayſe thee with ioyfull lips:* [g] *my lips will reioyce when I ſing vnto thee:* [h] *my heart ſhall reioyce, and with my Song will I prayſe him:* note the coupling the reioycing of the heart, with the prayſing of God by a Song. Hee prouoketh others to the like, [i] *Come let vs reioyce vnto the Lord:* [k] *Serue the Lord with gladneſſe, come before him with ioyfulneſſe; enter into his Courts with reioycing:* [l] *Sing vnto him with a ioyfull voice.* This diſpoſition was in the Virgin *Marie*, when ſhe ſaid [m] *her ſpirit reioyced in God in her Sauiour.* There is no man, but he would rather haue his buſineſſe not done, then not done with cheerefulneſſe. Whereupon *Salomon* ſaith, that a [n] *ſluggiſh or dull agent or meſſenger, is as Vineger to the teeth, or as ſmoke to the eyes:* it is a matter of vexation and trouble. God himſelfe is all Spirit, and hee will be ſerued in Spirit, he can endure none but cheerefull Seruitours. In the time of Ceremonies, when as God had appointed, that the firſt borne of a mans beaſts ſhould be ſet apart to him; it was with this exception: if it were the firſt Foale of an Aſſe, it ſhould bee redeemed with a Lambe; if it were not redeemed, the necke of it was to be broken; God would not haue that to be ſacrificed vnto [o] him. Now ſome not vnaptly, in my opinion, make this to be meant by it, that God ſo appointed, as an euidence of his deteſtation of dulneſſe and want of life and cheerefulneſſe in good things, an Aſſe being one of the dulleſt creatures: (Sloth is wont to be pictured riding on an Aſſe:) God would not bee honoured by the Sacrifice of ſuch a beaſt. It is the badge of Chriſts *people*, [p] *they come willingly at the time of aſſembling, I reioyced when they ſaid vnto mee,* [q] *We will goe into the Houſe of the Lord.* Much more may be ſaid hereof, but this may ſerue.

The Vſe. It is a checke to our common lumpiſhneſſe and vncheerefulneſſe, to that deadneſſe of ſpirit which doth generally diſcouer it ſelfe in mens performance of Religious Duties: men many times looke when they be hearing, or otherwiſe attending vpon the other ſeruices of Gods Houſe, as if they had no heart; as if, were it not for very ſhame, they would ſay with thoſe in plaine termes, [r] *Behold it is a wearineſſe.* The thoughts of many are euen tired and ſpent before a matter beginnes. Let euery one of vs looke to our owne affections. In all matters which man tenders vnto him, God ſtill lones a cheerefull giuer. Hee would haue nothing taken of any towardes the erecting of the Tabernacle, vnleſſe it were of him that [ſ] *had a willing heart.* Let vs ſtriue againſt our owne ſluggiſhneſſe,

f Pſal.63.5.
g Pſal.71.23.
h Pſal.28.7.
i Pſal.95.1.
k Pſal.100.2,4
l Pſal.47.1.
m Luke 1.47.
n Prou.10.26.
o Exod.13. 12,13.
p Pſal.110.3.
q Pſal.122.1.
r Mal.1.13.
ſ Exod.35.5.

gibnesse, and when we feele a kind of wearinesse to creepe vpon vs, let vs checke our selues for it, and blame our selues, who in other things can be so iocund and fresh, and yet be so dull, and like men strooken on the head, when matters appertayning to the Seruice of God come in hand: *Remember* DAVIDS *ioyfulnesse.* Thus farre of the promise.

The fiue and twentieth Lecture.

VERS. 15.

Open thou my lips, O Lord, and my mouth shall shew forth thy prayse.

DAuid hauing ingaged himselfe by promise to be a Declarer of Gods *Righteousnesse with his tongue*, doth in this Verse in a manner correct himselfe, as that hee had vndertaken more then by his owne strength he was able to performe, and therefore hee here beginnes to intreate and pray for Gods inabling; as if he said, *Truth it is, Lord, I shall haue inst cause to declare thy Righteousnes, when it shall once please thee to afford me that grace and mercie which I craue: but who am I, that I should presume vpon mine owne strength, as if it lay in my power to accomplish such a duty? Be thou therefore pleased to prepare my heart, and to vnlie my tongue, and then shall I become a meete instrument of thy prayse.* This is the coherence and purpose of this Verse. In further examining it, wee are to consider two things: First, The matter he desired of God, *Open my lips:* Secondly, The effect that shall follow it when it is bestowed. Touching the first, this it teacheth,

That no man can performe the seruice of praysing God, except God doe by his grace strengthen him thereunto. DAVID flyeth here to God for inablement herein, being sensible of weaknesse and insufficiencie in himselfe; *I speake, O Lord, of singing with my tongue touching thy righteousnesse, but (alas) when I come to the doing hereof, such a deadnesse shall I finde within my heart, and such a dumbenesse in my tongue, that vnlesse thou worke it in me, I shall neuer be able to accomplish it.* There is a saying of [a] *Dauids* which holds good agreement with this: *My lips shall speake of thy prayse, when thou hast taught me thy Statutes. Dauid* acknowledgeth a necessitie of being taught by God, before he can be able to vtter ought, which shall truely tend to the declaration of Gods prayse: *No man can say* (saith the Apostle) [b] *that Iesus is the Lord, but by the Holy Ghost.* No man can attaine to an effectuall acknowledgement of the condition and state of Christs person, except the Spirit of God shall be pleased to enlighten him. That prayse of God which a man intends to discouer with his

The first Doctrine.

a Psal.119.171

b 1.Cor.12.3.

his mouth, in all reason hee must first contriue and fashion it in his heart. Now how shall the heart yeeld out of it self any thing tending hereunto, such *the imagination of the thoughts thereof*, in regard of the naturall disposition thereof, [e] *are only euill, and that continually*? There is naturally [d] kind of *pollutednesse in the lips of man*, whereof *Esay* complained, a certaine [e] *vncircumcisednesse*, which, vntill it is reformed and taken away, no such thing can come through them, by which God may be glorified. [f] *Wee are not sufficient of our selues, to thinke any thing as of our selues*, saith the Apostle: and, [g] *Without me yee can doe nothing*, saith our Sauiour. [h] *It is God who is the worker in vs, of all that which is pleasing in his owne sight*. The apprehension of this native vnableness, made *Dauid* to commend vnto God this request: and then there was another, a more particular reason, which mooued *Dauid* to say thus; and that was the effect which he felt in himselfe of his great sinne. Wee haue had often occasion in this Psalme, to note the hauocke of the graces of God in him, made by this noysome trespasse. Hee felt himselfe much disabled by it euery way. There was both a decay of those gifts of conceiuing and vttering, which appertained to this seruice; and besides, hee was as it were a man out of heart, hauing no such feeling of Gods fauour, no such ioy of saluation as he was wont to enioy, hee could not to any purpose doe that which hee aymed at herein. Neuer indeed can man praise God aright, vntill he hath matter for it ministred to him out of his owne experience: when *his soule is satisfied with marrow and fatnesse*, which proceedeth from the loue of God shed abroad into the heart: then [i] *shall his mouth sound out prayse with ioyfull lips*. It is but a cold, barren, and superficiall seruice, whatsoeuer a man doth herein, if hee be not furnished with matter for it, out of the Store-house of his owne heart. If one haue not within, that *Ioy* which *Dauid* tearmes [k] *Ioy of heart*; and *Paul*, [l] *Ioy in the Holy Ghost*: (it is in another place termed the [m] *Ioy of Gods people*:) hee can neuer shew forth the praise of God to any purpose. It is the inward feeling which must giue life and being to this businesse. Thus there is a double reason by which this point is proued, that no man can be an vtterer of Gods praise, vnlesse God inable him: the first reason is drawne from the consideration of the generall insufficiencie which is naturally in man for good performances: the second, from the nature of this act of praysing God; which is such as can neuer be well discharged, vnlesse a mans spirit within doe reioyce in God, and haue sweet peace sealed vp vnto it in the assurance of Gods fauour. Now this is naturall to no man, it is Gods only free and gracious gift, and vntill the Lord be pleased to afford comfort to a mans soule, by some good testimonie to him that his sinnes are pardoned; all his attempts and vndertakings to be a prayser of God, are vtterly in vain. Let me haue matter of prayse from thee (saith *Dauid*) by some gracious euidence that my sinnes are pardoned, and then shall I be a Trumpet of thy glory. So of the Doctrine.

e *Gen.6.5.*
d *Chap.6.5.*
e *Exod.6.12.*
f *2.Cor.3.5.*
g *John 15.5.*
h *Heb.13.21.*
i *Psal.63.5.*
k *Psal.4.7.*
l *Rom.14.17.*
m *Psal.63.5.*

1. Vse.

First, For all Christians generally: Secondly, For some more specially.

First,

First, For all here is a direction for vs, what we muſt doe, if wee reſolue as wee ought, vpon that dutie of prayſing God, to which by occaſion of *Dauids* purpoſe here, we were exhorted in the former Sermon. Deſireſt thou to bee an inſtrument of Gods prayſes, and to vtter out that which may bee to his glorie, whether it be in priuate, when thou art to powre out thy ſoule before him for thine owne ſpeciall occaſions; or in publique in thy Family, by praying with them, or by inſtructing them; or whether it be in company with others abroad, as in admoniſhing, viſiting the ſicke, comforting the afflicted, or ſuch like? Thou art heere taught to direct thy thoughts to God, without whoſe opening, all that euer thou takeſt vpon thee to ſpeake in ſuch caſes, is but iangling. If thou finde at any time an vnaptneſſe, a dulneſſe, a barrenneſſe in thy ſelfe, in the diſcharge of ſuch duties as theſe be, thou haſt no other thing to impute it to, but thine owne ſlackneſſe in preparing thy ſelfe to ſuch holy buſineſſe, by being a ſuiter vnto him, without whoſe inabling, all thy vndertakings in this kind ſhall bee vnprofitable. A man ſhall heare ſome excuſe themſelues, ſomtimes for their neglect in theſe things. If you ſay to them, Why doe you not vſe to pray with your ſelfe? Or if you do, why doe you neuer labour to ſpeake otherwiſe then you are directed by a Booke, or haue learned by roate? why doſt not thou which art a Maſter of a Family, vſe to bee the mouth of thy Family in Prayer vnto God? Why doeſt thou not inſtruct, Catechize, &c? Why doe you not in your meetings prouoke and ſtirre vp one another to godlineſſe, admoniſh the vnruly, comfort the feeble-minded? The excuſe (I ſay) herein ſtrait, this it is; *Oh, alas, I would I could, but I cannot: would I had the gift that ſome haue, but God hath not pleaſed to afford it me.* After ſuch a faſhion as this, men thinke to excuſe their backwardneſſe, and deadneſſe, and neglect in ſuch important duties. But I demand of thee, how is it that thou canſt not doe theſe things as thou oughteſt, whoſe fault is it? Is not God able to make thee ſufficient herein? I am ſure thou wilt acknowledge. And hath he not promiſed to ſupply thee in this as in other wants, & to make all grace to abound towards thee? Thou canſt not deny it: where is the want then? Sure in this. When didſt thou, being moued with the conſcience of performing thy dutie herein, and being humbled with the feeling of thy owne inſufficiencie, lift vp thy ſoule to God, deſiring him to open thy heart, and to vntie the ſtrings of thy tongue, and take away the vncircumciſion of thy lips, and to furniſh thee with matter that thou mayeſt in thy place, and according as iuſt occaſion ſhall bee offered to thee, be a declarer of his prayſe? May we haue this mercy for the asking, and is it worthy the asking, and can wee imagine to finde for our ſelues any colour of excuſe if wee doe not aske? Thou makeſt a ſhew thou wouldſt doe this and that, if thou hadſt abilitie? who but God can enable thee? Be a ſuiter to him like *Dauid* in this place: he giues to all men liberally, and hee will not ſend thee away emptie. Forget wee not this then. It is a neceſſary matter. I will bee bold to ſay, that there is no Childe of God, but hee ſhall ſometimes perceiue a kinde of beauineſſe and

and dulneſſe to be vpon him, reſpectiuely to theſe duties of Prayer, and ſuch like: now here is a mans beſt helpe in ſuch eaſes, to deſire opening from the Lord. And then let him, who hath experience of Gods mercie, in being at any time enabled by him this way, beware of falling into any noted ſinne. The preuayling thereof will rob a man of that inward peace, and ſweet feeling of Gods loue, without which no man can haue any heart for the performance of ſuch ſeruices: ſo long as the guilt thereof lieth vpon a mans ſoule, it will euen ſtop vp his mouth, and ſo fill him with a kind of confuſion, that ſuch actions will be euen irkſome to him: he can haue no ioy nor comfort in attempting them.

2. *Vſe.* Beſides this generall vſe for all Chriſtians, there is another more particular and ſpeciall, for vs that are Miniſters: we are by office more ſpecially deputed to the ſhewing forth of Gods prayſes, and to the declaring of his righteouſneſſe in the great Congregation. Now by how much the more weightie and important our ſeruice herein is aboue others, by ſo much the more earneſt and frequent had wee need to be in this requeſt. Wee are liable to the ſame naturall inſufficiencie for holy duties, that other men bee. It is no more ſafe for vs to aduenture out of a preſuming vpon our owne ſtrength, then it is for others; vntill the Lord ſhall purge our polluted lips with a touch of ſome coale from the Altar, how ſhall wee haue that law of grace in our lips, by which wee ſhould bee able to miniſter grace vnto our hearers? If *God ſhall be with our mouth*, according to the tenour of his promiſe vnto [n] *Moſes*, then ſhall our [o] *tongue be as fined ſiluer*: then [p] *will be health in it*, and euen our hearers ſhall haue cauſe to ſay, that God is in vs indeed. I will not take on mee to charge any with the neglect of this dutie; I am not priuie to what men doe in priuate to this end; onely as my dutie is (my text giuing me ſo iuſt occaſion) I labour to teach what wee ought to doe. This I am ſure, that when wee look vpon that great worke to which the Lord hath called vs, wee may iuſtly ſay with the Apoſtle, [q] *Who is ſufficient for theſe things?* And when wee enter into the ſeruice of the Church, there is none of vs all but hath cauſe to crie out with *Ieremie*, [r] *O Lord God, behold, I cannot ſpeeke*: ſo that if we enter not in with a kind of trembling, yet if euery time we addreſſe our ſelues to any ſpeciall ſeruice of our calling, wee doe not out of an apprehenſion of our owne vnableneſſe ſeeke the Lord, deſiring him that he would doe to vs euen as he did to *Ieremie*, [ſ] *ſtretch out his hand, and touch our mouth, and put his words into it*: there is ſmall hope that our tongues ſhould be as the Pen of a readie Writer, ſo to ſet out thoſe [t] *wonderfull workes of God*, [u] *and theſe great things of the Law*, as that the ſoules of the people ſhall haue cauſe to bleſſe God for vs that euer they did heare vs. Theſe bee the two ſpeciall vſes of this Doctrine.

I know I might heere confute by this place, that opinion of Poperie expreſſed by *Bellarmine*; *That euen by the ſtrength of Nature, ſome good workes may be done.* How ſhall this bee accounted true, when *Dauid* diſclaymeth here all ableneſſe, ſo much as to ſpeake a word of Gods

prayſe,

n *Exod.*4.12.
o *Prou.*10.20.
p *Prou.*12.18.
q 2.*Cor.*2.6.
r *Ier.*1.6.
ſ *Chap.*1.9.
t *Acts* 2.11.
u *Hoſea* 8.12.

prayse, vnlesse the Lord shall strengthen him; surely small likelihood that man should be able to direct his heart to please God, that cannot so much as open his mouth to prayse God. Truely, said *Augustine*, *Whatsoeuer thou hast wherewith God is pleased, from him thou hast it:* Whatsoeuer proceeds from mee by which God hath glorie, is nothing but the effect of some worke of grace in mee. It is but the reflection of those beames of his fauour, which it hath pleased him to make to shine vpon my soule. [x] *Who hath giuen to the Lord first?* This point might bee also noted here, as an vse of this Doctrine not vnworthily. I giue therefore a touch of it by the way, though I principally presse this Doctrine to these two ends: first, to direct vs all in generall, to whom wee should looke, that we may haue mouthes fit for holy seruices: and then secondly, to prouoke vs that are Ministers in particular, to expect a supply from his hand; which if it shall be once opened to vs, we shall gather and bee stored in abundance, for the filling and refreshing of those soules which depend vpon vs for a blessing. And thus farre of the first thing in this Verse: the thing craued, *the opening of the lips.* No man can speake the language of *Canaan*, vntill the Lord haue *taught* it him.

x *Rom.*11.35.

Now followeth the effect, *My mouth shall shew forth thy prayse.* This *shewing forth the praise of God*, is the same thing in effect, which *Dauid* in the precedent Verse called, *Singing of Gods righteousnesse.* Touching this dutie it selfe, I shall need to say nothing now, hauing spoken thereof in the handling of that which went before. Therefore forbearing to say ought concerning that generall dutie. I will limit my selfin treating vpon this clause; onely two things:

The second Doctrine.

First, That when God is pleased to enable, there neuer wants sufficiencie. *Open thou my lips*, saith *Dauid*, *and then my mouth shall shew forth thy prayse. I am now insufficient for this dutie, but if thou shalt please to giue strength, then I shall bee able abundantly so to accomplish it as is fit.* In the dayes of his flesh there was one presented to our Sauiour, that stammered in his speech: [y] *When hee had touched his tongue, and said Ephatha*, which is, *Be opened, the string of his tongue was loosed, and hee spake plaine.* Thus hit in regard of spirituall speaking: When the Lord shall please to giue power to the Tongue, it cannot but speake so, as that thereby the glorie of him that gaue abilitie to speake, shall bee made apparant. *Moses* complained much of himselfe, [z] *O Lord, I am not eloquent, but I am heauie of speech, & slow of tongue.* But when God made good his promise vnto him of [a] *being with his mouth, and of teaching him what to say*, doe wee reade of any defect in *Moses* after, either when hee had occasion to speake to *Pharaoh*, or when hee was to bee the instructer of the people? [b] *Woe is mee* (said *Isaiah*) at the first, *because I am a man of polluted lips*; but when his [c] *lips were touched*, had hee not *the tongue of the learned, fit to minister a word in time to him that was wearie?* The complaint of *Ieremiah* was not much vnlike: [d] *I am a Child*, (said hee) *I cannot speake.* But when God had vndertaken to supply him, [e] *Gods wordes were in his mouth as fire.* There was no great matter of art in the Apostles, before their

y *Mar.*7.34.35

z *Exod.*4.10.

a *Verse* 12.

b *Esay* 6.5.

c *Esay* 50.4.

d *Chap.*1.6.

e *Chap.*5.14.

their calling to attend on Christ, but it *beeing giuen to them what they*
f *Matth.10.19.* *should say* according to the f promise, did they not speake to the amaze-
g *Acts 2.12.* ment of the g hearers, yea, and to the astonishment of those great per-
h *Acts 4.13.* sons before whom they were h conuented? *Apollos being* a man *in-*
i *Acts 18.25.* *structed in the way of the Lord* (there was an inward ableneſſe) i *he spake*
feruently in the spirit, and taught diligently the things of the Lord: (there
k *2.Cor.9.8.* was his outward sufficiencie.) k *God makes all grace to abound towardes*
his, so that they haue alwayes all sufficiencie in all things. It is strange that
which is to bee noted in common experience, what ableneſſe to pray, to
discourse, to speake plentifully of heauenly thinges for the comfort and
good of others, is to be seene in many, who yet haue small helpes of art
or learning; onely they haue that within them which *Elihu* in *Iob* cal-
l *Chap.32.8.* leth, l *The inspiration of the Almightie, which giueth vnderstanding.*
Indeed how should we imagine any defect where God is pleased to sup-
m *Ephes.3.20.* ply? There wants no power in him; m *hee is able to doe exceeding abun-*
dantly: neither is there any backwardneſſe in him or sparingneſſe in
n *Phil.4.19.* him towards those that are his; n *hee fulfilleth all their neceßities through*
o *Psal.81.10.* *his riches.* o *Open thy mouth wide* (saith hee) *and I will fill it.* I will not
pinch thee any way, but I will measure out good things to thee with a
liberall hand: and as in the miraculous increasing of the oile to the Pro-
p *2.Kings 4.* phets Widow p *the Oile neuer ceased so long as there was any vessell ready*
to receiue it: so if there be any defect, it is not because the hand of the
Lord is shortned, but because we are straitned in our selues. The summe
is; wee shall neuer heare of any man of whom it is manifest that God
hath enabled him, but the same is found sufficient for the discharge of
that to which he hath enabled him. If hee once open, what shall hinder
but that euen a doore of vtterance shall follow for the manifestation of
q *Psal 8.2.* his prayse? q *Euen the mouthes of very Babes and Sucklings* shall be instru-
r *Psal.68.11.* ments of strength in this case. r *The very women shall haue matter to tell,*
when it is his pleasure to inspire. *Your sonnes and your daughters shall pro-*
phesie, and on seruants and on hand-maids in those dayes will I powre out my
Spirit. It was one of the Prophesies touching the abundance of grace,
to be powred out vpon the members of the Church of Christ vnder the
s *Ioel 2.* s Gospell: t *The dumbe mans Tongue shall sing.* Who shall shut when the
t *Esay 35.6* Lord will open? What debilitie of nature shall bee able to hinder the
worke and efficacie of his grace? This for the manifestation of the truth
of this Doctrine. *I cannot*, thought *Dauid*, *sing of thy righteousnesse, O*
Lord, without thy inabling mee: but if thou once open my mouth, I know I
shall be abundantly able to declare thy prayse.

The Vse. This followeth right vpon the former Doctrine: there wee were all
perswaded to depend vpon Gods inabling, here wee are taught how to
iudge in this case whether God hath enabled vs yea or no. What suffici-
encie feele we in our selues. Certainly where this opening worke of God
goeth before, there this effect of sufficiencie to shew forth the prayse
of God, cannot but come after. Shall hee be said to be inabled by God,
who is able to doe nothing in this case? It is a strange kind of enabling,
which

which giueth euidence of it selfe by no fruit. Well to the end wee may be able to iudge of this point of sufficiencie for good duties, which is a testification of Gods enabling, let vs vnderstand that as the faculties of the soule and body are diuers, so this also sheweth it selfe in sundrie particulars.

The first degree and branch of that sufficiencie, which streameth out of that power for this dutie which God imparts, is sufficiencie in regard of knowledge. For (as I shewed the last day) if the Law of God bee not in the inward store-house, it will be but a barren and an hungrie seruice which is outwardly performed. I remember how *Dauid* coupleth them together: [u] *My mouth shall speake of wisdome, and the meditation of mine heart is of knowledge*; so that God beginnes this worke in a man by furnishing him with a competencie of holy knowledge. Whereupon Saint *Paul* intending to perswade the vse of these holy seruices of praysing of God *by Psalmes, and Hymnes, and spirituall Songs*; first commends this, that [x] *the Word of Christ should dwell plenteously within.* Take this away, in all that a man vndertakes to performe, hee is but as a sounding Brasse, or as a tinckling Cymball: hee is but as a bankerout shop-keeper, which makes a shew to the streets side, but hath nothing else but emptinesse within. Hence then it followeth, that where ignorance preuailes, where there is no measure of heauenly knowledge deriued out of the rich treasurie of the Scriptures, there is no worke of God begun; there is not so much as a preparation to fitnesse for this act of praysing God.

Touching the sufficiencie for good seruices which God giues.

u *Psal.*49.3.

x *Col.*3.16.

The second degree is in the affections. For, after God hath seasoned a mans heart with knowledge, so that hee hath matter whereupon to worke, and out of which to raise that by which God may haue glorie, then hee putteth a kind of life into the affections, so that there is a loue to this dutie, a reioycing in it, a making conscience of it, cheerefulnesse in performing it, a seeking of opportunities and occasions for it. This *Dauid* calleth a [y] *being quickned in the righteousnesse of God*: and a little before, [z] *a being quickned in Gods way.* A mans heart is set and bent to a dutie; thereupon he binds himselfe to a settlednesse and constancie in it.

y *Psal.*119.40.

z *Verse* 37.

The third degree is in the outward man, as when one is enabled to imploy his tongue and speech for the discouerie and manifesting of that which his heart hath framed, so as others may be edified. Not that euery Christian is made able by God to talke eloquently and largly in matters of Diuinitie, but yet so that grace is so powred out vpon the lippes of all who are the Lords, that they can make their tongues vpon iust occasion, witnesses of that good, by which through the mercie of God, their hearts are seasoned. Whereupon *Salomon* deliuereth it for a generall rule without any limitation or exception, that in [a] *the very lippes of him that hath vnderstanding, there is wisdome found*, so much at the least as [b] *to giue a reason of the hope which is in him.* It is vtterly in vaine to pretend a good heart, when the tongue is able to vtter nothing to declare

a *Pro.*10.13.

b 1.*Pet.*3.15.

it. What man of ſo ill ſpeech, but hee can make a ſhift to make his tongue the meſſenger of his thoughts? Nature hath taught vs to vſe our other parts, as Eye, Hand, and Foot, to bee ſilent repreſentations of our inward intendments: (as I remember *Salomon* ſaith, that a c *naughtie man can make a ſigne with his eyes, can ſignifie with his feet, and inſtruct with his fingers.*) Is it hardly to be thought that hee hath any great meaſure of holineſſe in his heart, that knoweth not how in any meaſure to glorifie God with his tongue. See then wherein wee are now come; where God giues ſtrength to doe our dutie, there cannot chuſe but bee ſufficiencie. As this hath beene proued, ſo now we ſee what ſufficiencie it is. It is threefold: firſt, A ſufficiencie in vnderſtanding, to know what pertaines to ſuch a dutie. Secondly, A ſufficiencie in affection, to loue and delight in it, & to be conſtant in performing it. Thirdly, A ſufficiencie in ſpeech, to diſpoſe of the tongue, ſo as that others may haue benefit. Now let vs ſet an edge vpon all this by application; which application (that I may make my matter cohere together in a comely ſort) ſhalbe according to the vſe of the former doctrine: firſt, to all Chriſtians generally, then to ſome in ſpeciall. For the application, which reacheth more largely vnto all. Would'ſt thou know touching thy ſelfe, whether thou art partaker of this grace of God, to be enabled by him to ſuch duties, by which thou may'ſt bee an inſtrument of his praiſe? Inquire diligently for the effect which doth alwayes follow that enabling; and to that end inſiſt vpon ſome particular good dutie, and trie thy ſelfe therein. Let it be the duty of Prayer and Inuocation.

c Prou. 6. 13.

Note.

Here firſt examine thy ſelfe for thy ſufficiencie in knowledge: as what vnderſtanding thou haſt of the nature and excellencie of Prayer, of the Maieſtie of him to whom wee muſt pray, of the Commandement binding to pray, of the Promiſes incouraging to pray, of the Mediatour by whom we muſt pray, of ſuch ſinnes of thine as ought to be lamented when thou prayeſt, of ſuch graces and mercies as are meete to bee deſired, of ſuch kindneſſes for which it becommeth thee to bee thankefull. It is no hard matter to commune with thy ſelfe about theſe particulars: and let mee tell thee this, that if thou haſt ſmall vnderſtanding in theſe things, it is a ſhrewd ſuſpition thou art not yet a partaker of that *opening* for which *Dauid* was a ſuiter in this place. If theſe things bee hidden from thee, what ſhew ſoeuer thou makeſt of praying, and of deuotion, ſaying ouer this, and repeating ouer that, it is no acceptable ſeruice vnto God.

Secondly, See what ſufficiencie in thy affections, what loue thou beareſt to this dutie, what comfort thou takeſt in thinking vpon the libertie thou haſt to come (when thou wilt) freely into Gods preſence, what conſtancie there is in thee touching it, what care to redeeme times for it: ſuſpect thy ſelfe of inſufficiencie, if thou be alwayes dull this way, I ſay, alwayes: for euen the beſt haue at times their ſluggiſh fits. It is a poore teſtimonie of Gods enabling, when a man is ſeldome, ſlight, ſuperficiall in ſuch a dutie as this is.

Thirdly,

Thirdly, Consider againe what sufficiencie is come into thy tongue. Hast thou no power to doe thine owne errand, when thou art in priuate betwixt God and thine owne soule? Put case the Booke thou vsest be taken from thee, or the vse of that which thou hast learned by heart be inhibited, canst thou not tell what to say, or which way to begin, or how in any measure to make thy case knowne to God? Surely it is an euill signe. My Text is plaine, *Let God open the lips, and the mouth shall shew forth his prayse.* Beware thou doe not cherish thy selfe in this kind of insufficiencie. In thy first beginnings to bee religious, in thy entrance into profession, many things may be borne with in thee, while thou art yet but a meere learner; and thou which canst not goe alone, maist bee allowed to goe by truckles, or as thou art led by anothers hand; and lawfull it may be for thee to say after another, who canst not yet speake out plainely: but take heed of resting here; let thy ayme be to this, that thou maist speake to God out of thine owne feeling, not so much what another hath taught thee, as what thine owne soule being taught of God hath suggested to thee. I know there is a presuming in some too farre this way; as in such, who before they are well exercised, are forward to be the mouth of others in this seruice, and so they many times eate the fruit of their owne rashnesse, and goe away without either comfort from God, or approbation from those who haue ioyned with them: but if a man doe not labour in priuate, to make his tongue the Messenger to God, of such thoughts as his acquaintance with his owne estate hath applied to him, and raysed vp in him, I cannot see how hee can assure himselfe, that hee who hath the Key of *David*, hath *opened his mouth* to bee an instrument of his prayse. There is with many, a kind of shrugging at this durie, as if it were a matter beyond hope to attaine to it. They are like *Salomons* Sluggard, There is a Lyon in the way, I shall be slaine in the street; and so fancie to themselues a kind of vnuanquishable difficultie: but little it is knowne what successe would follow vpon triall, and how the vnderstanding of spirituall wants would furnish with matter for this businesse. What man of the Countrey so ignorant and so vnlettered, but is able to make his request knowne vnto his Lord of whom he holds his Tenements? Shall any man need to teach him what arguments he shall vse to perswade him by? Doth he not know of himselfe how to moue commiseration and pittie, and what reasons to alledge, why he should not be vrged to an higher Fine then himselfe offereth? The knowledge of the businesse will make him copious and eloquent enough: and so labour thou to know thine owne heart, thou shalt soone be cured of thy pretended insufficiencie in this case. Thus I haue taught thee how to apply this Doctrine: where God makes able, there cannot but bee some sufficiencie. I say (some,) I know the whole state of a Christian in this life, is a state of imperfection and scantnesse; yet where God hath a worke, some fruit will follow. The Tongue cannot remaine still dumbe which God hath touched; nor the lips can continue mute, if by the hand of God the mouth be opened. I might fur-

ther vrge this to other duties, as admonishing, comforting, talking in the companie of others of matters of Religion: none can doe these, without God giue power: and where God giues power, there is this three-fold sufficiencie: first, a man hath matter for the dutie; secondly, he hath affection to the dutie, and conscience to performe it: thirdly, he hath the tongue fitted in some profitable measure, to be an instrument for it. This is that sufficiencie which is of God.

Next, I promised to apply this to some Christians more particularly, and that is (as before) vnto those that serue God in his Church. Looke what sufficiencie is in a Christian for the duties of Christianitie, the same is in a Minister, inabled and sent of God for the duties of his Ministerie. Wouldest thou know whether God hath fitted thee so for the seruice of his Church, as may be for his glory, for thy owne comfort, and for others benefit: consider thy selfe for this treble, or three-branched sufficiencie. Hast thou that, which the Apostle calleth d *Vnderstanding in the mysterie of Christ?* Art thou cunning in that which the same Apostle termes, e *The patterne of wholesome words?* Knowest thou what those things are which may further that godly edifying which is by faith? Art thou f *a Scribe taught vnto the Kingdome of Heauen*, who is *like a prouident Houſ-holder that bringeth forth of his Treasure things both new and old?* Thou art in a good forwardnesse for the seruice. Well then see next, Hast thou *a readie minde to feed the flocke*, which either doth now, or by Gods Prouidence shall depend vpon thee? Hast thou a h *good will to deale vnto the people the Gospell of God?* Is it a ioy to thee to do the worke of the Lord, and doest thou bind thy selfe conscionably and constantly to performe it, resoluing like the Apostle vpon a good course, (This I will doe, if God permit?) No paines shall seeme too much to thee, so that thou k *mayst fulfill thy course, and the ministration which thou hast receiued of God to testifie his Gospell.* This is a degree further. Inquire yet for a third thing. I named it ere-while vpon another occasion; *Paul* calleth it l *A Doore of vtterance*; that is, a mouth able to speake and to expresse with some grace, and so as may be for the common edifying, that which hee hath conceiued in his heart. The Prophet therefore said well, that m *the lips of the Priest must preserue knowledge.* He must not haue knowledge onely in his head, but it is fit he haue it in his mouth and his tongue also; and the Prophet giueth a good reason for it, (*He is the Messenger of the Lord of Hosts:*) he is an *Ambassadour* from God to men. Is it not requisite an *Ambassadour* should bee a man able to deliuer handsomely and in good sort, that message wherewith hee is intrusted? And this is that which is especially intended in that n *aptnesse to teach*; a gift of speaking that which is in ones heart, so as that others may be instructed by it. This, as being a matter of very great necessitie, *Paul* shewed himselfe to affect much in that speech: o *I speake Languages more then yee all: yet I had rather in the Church to speake fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a strange Tongue.* It was a gift for which hee greatly desired,

d *Ephes.*3.4.
e 2.*Tim.*1.13.
f *Matth.*13.52.
g 1.*Ret.*5.2.
h 1.*Thes.*2.8.
i *Heb.*6.3.
k *Acts* 20.24.
l *Col.*4.3.
m *Mal.*2.7.
n 1.*Tim.*3.2.
o 1.*Cor.*14.19.

fired, that he might be able in publike to discourse, and to treate of heauenly things, so as thereby the hearers might bee taught, their soules might receiue furtherance in knowledge, and in grace by his paines. Where there is a concurrence of these three, there can bee no doubt of Gods inabling; and how a man may aduenture or promise to himselfe that he is sent of God, being deficient in all, or any of these, for my owne part, I am yet to learne. Sure I am, there cannot bee an instance of any one in all the Scripture, of whom it is apparant that God sent him, but the same was an vnderstanding conscionable Speaker; hee had knowledge what to teach, hee had conscience to teach, hee had a tongue and speech fit to teach. Suppose a man haue a good competencie of knowledge in diuinitie, yet if withall he lacke either an honest disposition to imploy his knowledge, or else haue no gift of vtterance to conuey that knowledge from himselfe to others, to what end is his knowledge respectiuely to his calling? Be it againe, that a man haue some good honest affections, haply hee is willing to doe good, and he hath also some commendable complement of voyce, and is of good speech; yet if he haue not vnderstanding and knowledge, so as to edifie the people in the right, and skill to diuide the Word as it ought to be diuided, that euery one may in season haue his portion, what good shall the people get, either by his honest mind, or by his plausible deliuerie? So that to this necessarily wee must come; that sufficiencie, which must be a Seale and Pledge to thy soule of thy deputation by God to the worke of the Ministerie, must be in each of these three degrees, inasmuch as it cannot bee reasonably thought, that God would imploy any, who in any one of these could be found vtterly defective: for how should we beleeue that God would allow of him as his Agent, hauing such a maime as by which hee cannot otherwise chuse but bee vnprofitable? Thus haue I laboured to apply this Doctrine the best I could. *Dauids* so confident speaking (*Oh thou open my lips, O Lord, and my mouth shall shew forth thy praise*,) doth absolutely confirme the generall ground, that Gods enabling to a profession, breeds a sufficiencie to discharge it. This I haue made vse of, both generally for all that professe themselues to bee the Lords, how they may iudge themselues whether the Spirit of God bee working in them; and particularly for vs that are Ministers, how wee may be assured that we are called by him to the seruice of his Church. Wee haue seene what manner of sufficiencie that is which may testifie the truth of Christianitie, and with that which may be a testimonie from Heauen, of a man being deputed by God to the worke of the Ministerie. And this is the first thing which I said was to be obserued from this clause.

The second, is touching the nature of this seruice of praying God. Where the Doctrine is thus,

That the praying of God is no easie seruice. This I conclude and gather out of the word, (*shew forth:*) which apparantly declares, that to the praying of God well, there is much required. This *shewing forth* betokeneth a laying out of a matter in some effectuall sort, so as thereby the

The third Doctrine.

same may be so presented vnto others view, as that they may be affected with it, and bee moued and prouoked to admire it. Whereupon it necessarily followeth, that to prayse God, is a worke of some difficultie: a man must therein bee as it were a blazer of that worth and excellencie which is in God, and must be able to set out the particulars of it in some such manner, as that the same may worke vpon the thoughts of those that shall behold it. A man had need to haue much knowledge of God, much vnderstanding of him according to the Scripture, much experience of his mercie & goodnesse, in his own particular, before he can performe this dutie as he ought. I will make it knowne to the world, saith *David*, what admirable riches of vnconceiueable excellencie is in thee; men shall be occasioned through me, to vnderstand more touching thee then they are aware of. This is to shew forth Gods prayse, to reade a kind of Lecture (as it were) of such things as deserue admiration in God, may bee motiues to others, either to reuerence him, or to loue him, or to stand in awe of him, or to depend vpon him so much the more. Like as when a man, who hath trauelled into forraine parts, is able to make report of the commodities and pleasures of seuerall places, what the fashions of the people, and the state and magnificence of their Gouernours, in such sort as may affect them that heare it. Hereupon is it that *David* ordinarily in the *Psalmes*, (especially to giue some instance, in *Psal.* 105. 116. 107.) prouoking and stirring vp others to prayse God, is very exact in the recapitulation of diuers of Gods great workes, some of Iustice, some of Mercie, all of Power, and all to make this good, that such kind of matter euery man must necessarily be furnished with, that hath a meaning so to prayse God as hee ought. I may note you that especially in one Psalme, p *Prayse the Lord*; there is his beginning: Well, how is that? *Diuulge his workes, talke of his wonderous workes: Remember his marueilous workes that hee hath done, his wonders, &c.* So that there is no right praysing God, vnlesse a man be well read (as it were) in those workes of God, wherein hee hath beene pleased to declare himselfe: so, q *I will prayse the Lord with my whole heart*, (there is his purpose:) presently hee fals into the consideration of his workes, r *The workes of the Lord are great, and ought to be sought out of all them that loue him: His workes are honourable and glorious, &c.* All this still sheweth, that there is much belonging to the well and due performing of this dutie: a man can neuer doe it well, without a great deale of obseruation, and without an endeuour to vnderstand distinctly and in order, the things reported touching God, that so he may passe from point to point, and shew what be the things in him which are worthy admiration, and are euidences of his infinite goodnesse, wisdome, mightie, and such like. Thus much may suffice in briefe to lay open this point.

p *Psal.* 105. 1, 2. &c.

q *Psal.* 111.

r *Verse* 2.

The Vse.

To keepe vs from deceiuing our selues, when we shall at any time heare our selues vrged and pressed to this dutie of praysing God: who will be readie by and by to thinke that we doe it actionably, because we doe haply now and then shew our selues customarie worshippers of

God

God, or *God is a good God.* This wee thinke is as good a praysing God as we are bound vnto: and we please our selues in such superficiall and cursorie performances, as if wee had done what became vs to the full. Remember wee now, that there is more then so belongs to this dutie. To prayse God, is *to shew forth his prayse*: that is, to vnderstand well what bee the specialties in God deseruing prayse, and so to be able to insist vpon them (occasion being so giuen) in particular: when thou hast store within thy heart of such obseruations, then shalt thou bee able to doe this seruice of praysing of God. So long as men are ignorant touching the things recorded in Scripture concerning God, and carelesse to take notice of such particulars, wherein euery day God is pleased to manifest himselfe, they can neuer be fit instruments of his prayse. Let mee conclude with that of DAVID, *O my God, I will extoll thee, and will blesse thy Name for euer and euer: I will blesse thee daily, and prayse thy Name for euer and euer.* Note what followeth, *I will meditate of the beautie of thy glorious Maiestie, and thy wonderfull workes.* Hee will first seeke to finde the matter thereof by meditation in his heart, and then hee will fall to the actuall performance. That man that meanes to prayse God must bee (as I may say) well acquainted with God. Till hee conceiues somewhat to the purpose of the worth and excellencie of God, hee is vtterly vnfit for this seruice. In reason it must needs be so; Thou sayest thou wilt prayse God: I will aske thee why? Perhaps thou sayest, Because he is good. If I demand againe wherein, or how, or in what particulars? Thou art at a stand: must not thy praysing of God now, bee a very poore and barren act

[redacted]

The six and twentieth Lecture.

VERSE 16. 17.

For thou desirest no Sacrifice, though I would giue it: Thou delightest not in burnt Offering.

The Sacrifice of God are a contrite spirit: A contrite and a broken heart, O God, thou wilt not despise.

THe Prophet being (as wee haue heard) resolued by the exercise of praysing God, to declare his thankefulnesse, doth [redacted] now in these two Verses shew what that is, which in the performance of seruices vnto him, God especially respects. This matter he doth discharge vnto vs in two steps: first negatiuely, declaring what kind of seruice it is which the Lord doth not care for, secondly, positiuely, naming that which hee doth chiefly and aboue all others most accept. The former of these is brought in, by way of a reason

son alleaged, why *David* vowed no other seruice to God then that of *Prayse*: as if hee had said, *The cause, O Lord, why I promise thee no other seruice then this of shewing forth thy prayse, is, that I know well how little thou desirest Sacrifice, and how small content thou takest in burnt Offerings: And shall I tender that vnto thee, wherein thou hast no delight?* This is the connexion.

Now for the words themselues, there is none among them all of any difficultie: for who is there but conceiues this sense vpon the first hearing, namely, *That neither Sacrifices nor burnt Offerings are pleasing vnto God?* yet albeit it is not heard to know what is meant by the words, touching the truth of that which is meant, there may iustly be some question: For how can it bee truly said, that God careth neither for *Sacrifice* nor for *burnt offerings*, when as whoso knoweth any thing in the Scripture, can tell, that both the one and the other was Gods ordinance? How had *Abel* in the beginning of times offered a *Sacrifice by faith*, as is testified by the [a] Apostle, if God had not commanded such a seruice? It is not done in faith, which is not done in obedience to a precept: and how may we thinke that vpon *Noahs* offering burnt Offerings vpon the Altar which he built, presently vpon his comming out of the Arke, the Lord could haue [b] *smelled a sauour of rest*, if such a course had not beene pleasing to him, as being of his owne prescribing? The Leuiticall Law is full of Iniunctions touching these particulars; I need not say much herein: euen hee who saith here to God, *Thou desirest no Sacrifice, thou delightest not in burnt Offering*, mentioneth in the 19. *Verse*, Gods acceptance of the very same, and speakes of *the offering of Calues vpon the Altars*. How then is this to be taken, *That God desires no Sacrifice, delighteth in no burnt Offering?* It is easily answered, viz. that the speech is not to be vnderstood simply, as if God truly [illegible] but [illegible] by [illegible], *Gods cares not so much for Sacrifice, as he doth for Prayses and Thanks-giuings, presented to him with a broken heart*. And thus is the speech like that, [c] *I desired Mercie, and not Sacrifice*, said God; that is, Mercie was more pleasing to mee then Sacrifice: or, I esteeme not Sacrifice where Mercie wants. Such a speech is that, [d] *Rent your hearts, and not your garments*, that is, your *hearts* rather then your *garments*: for the renting of the garments for the testification of inward humiliation, was not vniuersally disliked: or else it may thus bee taken; God reckoneth not of Sacrifices being performed, as customarily they were among the Iewes, who rested in the deed done, as if they might please God with naked complements, and ioyned no repentance, nor reformation of life which their outward semblances of deuotion. For which cause God said, [e] *They brought Oblations in vaine, their Incense was an abomination to him, his soule hated their seruices, they were a burthen to him: Killing of Bullocks was to him as Manslaughter: Sacrificing of Sheepe, as the cutting off a Dogs necke*. Thus then vnderstand wee DAVID, *I know, O Lord, Sacrifices of Beasts, and burnt Offerings of Rams and Bullocks, but not such seruices thou delightest in: Thou art a Spirit, and canst*

The place opened.

a *Heb.*11.4.

b *Gen.*8.20,21.

c *Hos.*6.6.

d *Joel* 2.13.

e *Esay* 1.13.14

f *Esay* 66.3.

not

to be pleased with base bodily performances: thou carest not for any matter of outward forme, when the heart within is not rightly disposed as it ought to bee. Thus, hope I, we are fully satisfied touching *Davids* meaning in these words. Proceed we next to matter of Doctrine. For I will not strive to make any division of so intire a sentence. I will orderly, according to my plaine manner, acquaint you with such observations as God shall inable me to collect. This first,

That it is possible for a man to doe that very thing which God commands, and yet therein not to please God. Sacrifice and burnt Offerings, things expressely in their time required by God: yet this speech of *David* plainely sheweth, that they may bee so vsed, as that the Lord therein shall take no delight. In the dayes of Sacrifice a man might present himselfe before God with such a particular Sacrifice as Gods owne mouth commanded, and yet therein not to be welcome vnto God. CAIN *brought an oblation to the Lord,* such as for the kind thereof was instituted by God; yet to CAIN *and to his Offering had God no regard,* saith the Text. The old *Israelites* in the Wildernesse were all baptized vnder *Moses* in the Cloud and in the Sea, did all eate the same spirituall meate, and all drinke the same spirituall drinke: these were things of Gods ordaining every one of them, and yet saith PAVL, *With many of them God was not pleased.* Prayer, a duty prescribed, and such to which God hath promised a speciall blessing; yet hee told some, that when they made Prayers, *hee would not heare them.* Comming to heare, is an act injoyned by God, that without it ordinarily there can bee no man saved; yet was not the Prophet charged to *cry aloud* against some that *seeke the Lord daily* in the meanes? Making an open profession of Religion, is that which by the Law of God wee are all bound to; yet may a man say, *Lord, Lord,* who shall neuer come into the Kingdome of Heauen. Giuing of Almes, hath not God commanded it? And yet it is possible for a man to deuide his goods into portions, and to giue them out by parcels to the poore, and yet *bee nothing.* There is a Law for every Minister to preach the Word, and to be instant in season, and out of season: yet shall some come at the last day, and say to Christ, *Lord, haue we not prophesied in thy Name?* Who for all that shall bee dismissed with an heauie doome, *Depart from me, I doe not know you.* IEHV was a diligent executer of Gods particular charge, touching the house of *Ahab*, and did therein according to all that was in the Lords heart; yet we know, *Iehu* was not a man good before God. *Herod* heard preaching gladly; a good seruice in it selfe: yet *Herod* a man in whom God tooke small delight. The reason for this is plaine. God regardeth the manner of an action, as well as the substance. How it is done, is more looked after by God, then what is done. If it be not done in knowledge, in conscience of obedience, in sincerity of heart to please God, the deed which is good in it selfe, (as being the matter of some one of Gods Commandements) loseth the grace in him that doth it, and is so far from being pleasing to God, that he doth abhor it, and will punish it. I must bee

The first Doctrine.

g *Gen.*4.5.

h 1.*Cor.*10.5.

i *Esay* 1.15.

k *Esay* 58.1.2.

l *Mat.*7.21.

m 1.*Cor.* 13.3

n *Mat.*7.22,23

o 2.*Kin.*10.30

brieſe

briefe in this Doctrine, because of the affinitie betwixt it and that which I shall next deliuer. This may suffice to make it plaine. God commanded Sacrifice, prescribed burnt Offerings, and yet there might be some respects, for which God could not away with Sacrifice, could not but lothe an offering. God is pleased with nothing but onely that which himselfe requires, and yet the matter may bee so handled, as that hee may take no delight in his owne requirings.

The Vse. The vse is profitable, to teach vs that it is not enough to make a man religious, that he performe commendable actions. The thing thou doest, may be simply and in its owne nature good, and yet thou naught in Gods account that doest it. *Sacrifice* may bee good, and yet thou that sacrificest, not *delighted* in. I doubt not but at the least as many shall bee condemned at the last day, for the ill doing of good actions, as for the doing of the things which are directly naught. As many iudged for ill hearing, as for not hearing: for bad praying, as for not praying: for vnworthy communicating, as for not communicating: for vnconscionable preaching, as for seldome: for not giuing aright, as for absolute shutting vp their bowels towards those that want: for insincere professing Religion, as for being quite of no Religion. It is no sufficient plea for thy selfe to alledge, These and these things I doe, and they bee euery one such as Gods commands, if thou leauest out the manner of doing, this is no vnto doing to thy doing. Thy seruice must be *Well*, as well as *Good*, or else in thee it is not *Good*. What if thou doest good duties out of a glory, or in an opinion of merit, or being carried with the streame of the times, or led by examples, or otherwise induced by some by-respect, shall this be acceptable? It is possible thou maist make hard thy knees in priuate deuotion, waste away thy spirits by fasting, wither thy face with weeping, tire out thy body with continuall trauell to bee a hearer, weare out the Threshold of Gods house by frequent repairing to it, consume away thy estate by large giuing, spend thy Lungs, and breake thy Sides by often preaching, and by these things get thy selfe a name among men, and yet the Lord say, I haue no delight in thee. *Tophet* was prepared of old for many that haue gone thus farre. I doe not speake to dissuade from those, no more then *Christ* spake against *tithing of Mint and Cummin*: when hee reproued the *Pharisees* concerning that, he said withall, *These things ought yee to haue done*. So I wish these particulars were more ordinarie. But yet here is not all. The principall is yet behind. Neither I say is this to be so vnderstood, as if there were no hope of the acceptance of our seruices with God, vnlesse wee be absolute in the manner of performing them. God forbid any should so conclude. Better to heare in weakenesse, then not to heare: to pray with infirmitie, then not to pray; to communicate with some defect, then vtterly to forbeare; to giue Almes with some tainture of a secret imperfection, then altogether to dry vp the Fountaine of liberalitie; to preach with some mayme, then altogether to hold ones peace. Better to limpe and creepe in the right way, then not to moue at all. It shall be well if we learne to make conscience

p. Mat. 23. 23.

Note.

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of the manner, though wee cannot reach to the absolutenesse and completnesse thereof. God will not cast vs off. *Hezekiah* was not out of hope of those that came to the Passeouer, q *though not euery way ordered according to the purification of the Sanctuarie.* If wee forbeare good seruices vntill wee can performe them, so as there shall bee no defect in our carriage, wee shall neuer doe them: so that here is the right vse of this point, to teach vs that the goodnesse of the action in hand, is not enough for vs. Wee must seeke for somewhat else: It may be a sinne in thee that which in it selfe is good, some fault of thine may make God euen to lothe his owne Ordinance. Now what that is, which is as it were salt that must season all thy seruices, shall bee shewed in the next Verse. In the meane time, thus farre thou art prepared, to know that a duty prescribed by God, may yet be so done, as that his soule shall take no pleasure therein. Good to be remembred euer, when we set hand to any holy Seruice. In some case God abhorres euen his owne appointments. *Sacrifice* becomes an abomination to him, *burnt offering* is lothsome. Hee desires not the one, he delights not in the other. Thus is the first Doctrine. The next is like vnto this, but yet requires a distinct handling. It is thus.

q 2. *Chron.* 30.

That God requires no such seruice in Religion, as hath no more in it then outward forme. O Lord, saith DAVID, *it is not bare Sacrifice which thou desirest, burnt Offerings thou delightest not in, when nothing doth accompanie it; these naked ells cannot bee good in thy sight. These bee but the shels and shadowes of Pietie: the accoutrements, and appendances to Religion, somewhat else is expected by thee, or else all this complement how full of show soeuer it bee, is but an abomination to thee.* Thus is this Doctrine raised hence, euen from the reason for which *David* denieth God to desire *Sacrifices*, hauing reference to the formalities of some, who thought that if they presented the Lord with such Oblations and Offerings, as were according to the prescript and letter of the Law, it was sufficient. Full to this purpose is that, r *Is this the fast that I haue chosen, that a man should afflict his soule for a day, and bow downe his head as a Bulrush, and lie downe in sack-cloth and ashes? Wilt thou call this a fasting, or an acceptable day to the Lord?* as if he had said, This is not the thing which I am pleased with, that a man should doe no more then vpon some certaine day punish his carkasse by the withdrawing of his meate; or hang downe his head in some deiected manner, like some Bulrush that is ouer-bent with the strength and violence of a storme, and lie downe and tumble and wallow in the dust. This is all that is in your fast; neuer did I choose any such. This is but a meere forme; I am not wont to prescribe such frothy seruices. This directly confirmes this Doctrine, and shewes that those fashions in Religion, which haue nothing in them but shew, are none of Gods ordayning. His ayme in all his requirings is at some further matter. To the further manifestation of this point, wee may take notice of that speech of Gods; s *I spake not to your Fathers, nor commanded them, &c. concerning burnt*

The second Doctrine.

r *Esay* 58.5.

s *Ier.*7.22.23.

Offerings

Offerings and Sacrifices. What ſhall wee ſay? Did not God giue order touching Sacrifices? Was it not his will there ſhould bee offerings? Yes certainely: what is it then that God ſaith, *hee ſpake not nor commanded concerning burnt offerings, &c.* ſurely this, that he neuer preſcribed any ſuch manner of Religion, which ſhould haue no more in it then ſuch outward complements: there was another more ſpeciall matter intended by him aboue all Sacrifices. Hee neuer gaue any cauſe to make men thinke that hee would be pleaſed and ſatisfied with outward ſhewes. In the Prophet *Haggai* there is a place of note for this [t] purpoſe. Vnderſtand we it thus, The people of the Iewes after their returne from the captiuitie, were very backward in the re-edifying of the Temple, and euery man was more buſie about his owne dwelling houſe, then about the place where Gods Name ſhould be called vpon. This fault that Prophet was very ſharpe againſt: well, when at the laſt by his importunitie they had reformed this, and had brought matters to ſome good outward faſhion, becauſe they were apt to content themſelues with ſhewes, and to thinke there was no more to be done, now they had reſtored the ancient outward beautie of the Temple, and had re-eſtabliſhed the old courſe of Sacrifices, and ſuch like then in vſe: The Lord willeth them to conſider of a caſe which he would put vnto them, and for their better reſolution to aske their Prieſts. It was this; whether if a man ſhould take a piece of holy fleſh (ſuppoſe it were a piece of a Sacrifice) in the lap of his Coate, the touch thereof was able to make him holy? And againe, whether if a man polluted after the manner of the legall pollutions, ſhould chance to touch any of thoſe holy things which were vſed at the Altar, the ſame ſhould not thereby become defiled? And wherefore was all this, but to teach that the holineſſe of the Temple, and of the things belonging to it, could not doe them any good which repaired to it, and worſhipped in it, if that were all they did? And they were ſuch as liued ſtill in their wonted ſinnes: nay, their ſinnes in which they liued vnreformed, ſhould be able to make all that which they did, or wherewith they had to doe, be abominable. An excellent place to make it to appeare, that God lookes for more at our hands, then a kind of outward holineſſe. Thinkeſt thou, ſaith God, that I will eate Buls fleſh, or drinke the bloud of Goats? It was ſpoken of thoſe who thought they had done enough by outward Ceremonies. [u] *Bodily exerciſe profiteth nothing*, ſaith the Apoſtle, touching naked vſages: and [x] *the Kingdome of Heauen is not meate and drinke, &c.* Religion doth require ſomewhat more then bare Formalities. It is our Sauiours Maxime, [y] *God is a Spirit, and muſt bee worſhipped in ſpirit*: that worſhip which muſt pleaſe him, muſt bee ſutable to his owne nature. He is a ſpirit, and therefore it is a thing vnpoſſible that he ſhould be pleaſed with carnall rites. I wiſh euery carefull reader of the Scripture to obſerue it in the peruſing of the Prophets eſpecially: euer he ſhall find how the Lord fell roundly vpon them, that had a conceit of pleaſing him with pompe; and how there is ſtill an vrging of men to ſome further du-

t *Cha.2.11.&c.*

u *1.Tim.4.8.*

x *Rom.14.17.*

y *Iohn 4.24.*

tie

tie then their outward deuotion. If God might haue beene thus pleased, the Hypocrites of olde would haue fitted him exceedingly well. They abounded aboue others this way: they would not onely reach as farre in bodily performances as the Law commanded; but they would adde ouer and aboue out of their owne voluntary. Hence came the improuements of Washings, and the like Ceremonies, which our Sauiour met with in his time, and which went vnder the name of the traditions of the Elders. They would supererogate, and doe more then the Law bound them to. In this particular of outward forme superstition hath still had the aduantage of true Religion: and as Strumpets ordinarily are more garishly set forth then modest women, so false Religion hath alwayes beene found more outwardly glorious then the true. There was one *Celsus* a great aduersarie to Christian Religion in the dayes of the learned *Origen*, and among other his exceptions, with which hee sought the disgrace thereof, this was one, the meane shew which their manner of worshipping God did make: *They were much behinde the Heathen in the beautie of their Temples, in the array of their Priests: for gesture and significant representations in their deuotions, betwixt the one and the other, there was no comparison.* Thus hee thought to put downe and disgrace those that professed Christianitie: and indeed therein the Heathen might well contest with the Christians, as out-stripping them much in these things. The reformed Religion at this day cannot herein compare with Poperie. If the triall of the title of truth betwixt the one and the other lay in that point, surely Popery would haue the day: so that this may seeme as a further proofe of this Doctrine, namely, that for forme in seruing God, Superstition goeth beyond true Religion and Hypocrisie puts downe sinceritie; so that it must needs bee, that God requires more then it in matters betwixt man and him.

The Vse.

This is a needfull point to be taught: in asmuch as generally wee doe no more then make cleane the out side of the dish, in which wee present our seruice vnto God: we partake too much with that Popish conceit of pleasing God with *the deed done*, as though God might bee satisfied and serued with bare acts. A *Sacrifice* or a *burnt Offering* cannot be welcome vnto God, when it commeth before him single. Bee it that one come often and early to the House of God, and there obserue the full forme of euery publike dutie then performed, kneele to prayer, attend in good deuout and respectiue manner to the reading and opening of the Word; stretch out his voice to the singing of a Psalme, present himselfe to the Lords Board in some such fashion, as the eye of no beholder can iustly blame him; here is not all that God expects. This is but the shadow of that worship which he commands; nay, though euery of these specialties be such as he lookes for and requires, yet when there is a resting in these, they lose their grace, yea, they become hatefull to him,, yea, and because they are done, he will punish for them much more, then for professt prophaneneſſe. The life of all yet wants, and that is the labour of the heart, while wee are busied in the outward services, and the re-

formation of the life after wee haue ended them. That which God said to those in *Esay* in the case of outward abstinence, the same will bee say to vs in the case of hearing, praying, singing, communicating; *Is this the hearing that I haue chosen*, that a man should tie himselfe to attentendance for an houre, and looke earnestly in the face of a Preacher? Is this all that I expect? Is this the praying that I delight in, that a man should cast himselfe on his knees, and lift vp his eyes and hands, and say ouer many words? Or is this the singing which I am pleased with, that a man should enforce his voice to the common tune? Or the communicating which I accept, that one should in an outward humble fashion receiue the Bread and Wine which is offered to him by the hand of the Minister? Can I be pleased with such lame and vnperfect Sacrifices? Bee wee sure that God expects besides this, some further thing: and looke wee to it, that wee can betwixt God and our owne soules, shew (in the witnesse of a good Conscience) some other matter which we haue made to accompany those services, or else (that I may vse the words of *Moses*,) *I call Heauen and Earth to record this day, that you shall surely perish*, God will not be dallied with, this outward varnish cannot bleare his eyes; and by how much the more formall wee haue beene in our outward deportment, by so much the heauier shall our iudgement bee in the Day of Account. I cannot but obserue it in the Sermons of the Prophets, how disdainfully the Spirit of God speaketh, taking it (as it were) in a kinde of scorne, that it should bee thought, that the Lord would so much as cast an eye of respect vpon such lame Deuotions, vpon such scraps and parings of Religion; aspecially [z] that before noted, *Is this the fasting that I haue chosen*, &c. Thinke you that I can beare it, to bee shifted off in such an emptie fashion as this is; what, with a little *sowre looking for a day*; when as euery one returnes backe to his race, as the horse rusheth to the battaile; and so, will you dare to offer mee such an hearing of my Word, which hath nothing in it, but a sitting in a seate for an houre, euery man in the end breaking loose, and falling back to his woont, as if there were no further matter to be looked to? Is this the course which I haue chosen? who required it at your hands to tread in my Courts vpon no other termes? I intreat your serious thinking vpon this. God lookes for more, then the outward act performed. The very Soule of the Lord abhorres vs, if we goe no further. Looke to it that we doe goe further. Beware wee be not like the *Bulrush*, to which the Prophet doth compare such formalists, which howsoeuer it bee easily bended with a storme, yet a faire day or two maketh it stand vpright againe as it did before: so take heed, least when wee haue seemed to bee somewhat affected and inclined towards some good by the power of the Word, yet when we be gone, and haue taken the fresh ayre of the World, wee become as wee were: surely this rushie Religion (as I may terme it in allusion to that place of *Esay*) will but help to make more fuell for those eternall flames which are prepared for the vngodly. Fitly doth the holy Ghost compare this formality to the

z *Esay* 58.5.

Bul-

Extreme: the colour is fresh, the skin smooth, he is very exact that can find a knot in a rush, but if you shall peele it, what is vnder it but a kinde of spongious, vnsubstantiall substance, of no vse in the World worth the speaking of; and such are they who goe no further then a shew of godlinesse: looke vpon them in the House of God, who more deuout? Surely, not those whom *Salomon* speakes of, a *Who wipeth her mouth, and saith, I haue committed no iniquitie*; all the rest not worth a rush, flat nothing, nay, worse then nothing, b *full of hypocrisie and all iniquitie*. All this is spoken not to taxe all men of good shewes for hypocrisie; for, God forbid, that this ruling streame of the Word which floweth from the Sanctuary, should breed nought else but *Bulrushes*; but it is to warne all that seeme good, not to rest in seeming, but to striue for being, and not to grow vp as c *rushes which grow best in the mire*; but as the d *Tree which doth neuer cease from bearing fruit*, but euen in e *age is fat and flourishing*. Thus haue wee two Doctrines hitherto out of this Verse: First, *A man may doe that which God commands, and yet therein not please God*. Secondly, *God requires more in the matter of his worship, then outward forme*.

a *Prou.*30. 20.
b *Mat.*23.28.
c *Iob* 8 11.
d *Psal.*92.13.
e *Ier.*17.8.
f *Psal* 92.14.

The third Doctrine is thus: *That an outward dutie pertaining to the worship of God, may sometime bee omitted without sinne*. In the first wee saw, that a man may euen offend in doing that which is required: now here we are taught, that vpon occasion, that may be left out which is required, and yet no fault. As for example; *Sacrifice and burnt Offering* being such things as were commanded, yet *Dauid* makes no doubt but the case may so bee in which hee may forbeare them. Thus there was a lawfulnesse to omit the Sacrament of Circumcision in the Church of *Israel*, for fortie yeares together, notwithstanding the expresse Commandement g *Euery male child among you shall be circumcised*: and yet it is manifest, that during the trauaile of the *Israelites* thorow the Wildernesse, it was vtterly h omitted, and that without sinne: for if a man were in a iourney at the time when the Passeouer was administred, euen by Gods owne permission, hee might be dispensed with, though the Law went in peremptorie words (i *all the Congregation of Israel shall obserue it*.) Thus our Sauiour taught, that albeit the Law of the Sabbath forbad all manner of bodily worke, yet it might bee lawfull to omit that dutie of rest, for the performance of a necessary seruice, for the preseruation of life, either of Man, or Beast. Thus *Elias* went fortie dayes together vpon occasion of *Iezabels* seeking his life; within the compasse of which time there were diuers Sabbaths, and yet was l blamelesse: & when Christ foretold the destruction of *Ierusalem*, hee bade them m *pray that their flight might not bee on the Sabbath day*; because it could not but grieue them that made conscience of pleasing God, to be forced to forbeare those seruices on that day which God required: yet he denyed not to them that freedome, that if it should so fall out, they might euen then by flight endeuour to escape. It is a generall rule which Christ made vse of to this purpose: n *I will haue mercy, saith God, and not sacrifice*, out of

g *Gen.*17.10.
h *Iosh.*5.5.
i *Numb.*13.
k *Exod.*13.47.
l *Luk.*14.3,4,5
m *1. Kin.*18.19
n *Mat.*24.20.

The third Doctrine.

o chap.6.6.

Hosea: namely, that when the question lyeth betwixt a dutie of mercy, and a service pertaining to Gods outward worship, the latter must bee laid by, that the former may be followed. Was not our Saviours course iustifiable, in not making haste to goe vp to *Ierusalem* to the Feast, notwithstanding there was a Law for an *holy Conuocation to be on the first day thereof*; notwithstanding he was vrged by his Kinsfolkes to goe vp, yet he abode still in *Galilee*, & came not vp till halfe the Feast was ended, as may bee gathered out of Verse 14. hee had a speciall reason of forbearance, though then it became him (according to his owne wordes) to *fulfill all righteousnesse*. These few proofes make it to be plaine, that as *Dauid* might vpon a speciall occasion, omit the required service of *Sacrifice and burnt Offerings*, so it may be lawfull to let passe some outward duties of Religion commanded by God in some certaine cases.

p Iohn 7.

q Math.3.15.

The 7 Sect.

This is not spoken to embolden to any willing breach of Gods Ordinances, or to make it a matter arbitrary, whether we will doe such religions outward acts, as God prescribes in his seruice. Hee that should teach men so shall bee called the least in the Kingdome of Heauen; but this is to settle and informe mens consciences in some necessary particulars, wherein many times through ignorance and misunderstanding, they are much ensnared: as for example, how are many troubled about the dying of an Infant without Baptisme, as if there were scarce any hope left in the mercy of God that it might be saued? How are many disquieted about the hauing or not hauing the Sacramentall Bread and Wine when they bee sicke? I confesse Baptisme and the Supper of the Lord are Gods appointments, and such in the willing neglect whereof no man can be saued: yet not so, but that as *Sacrifices and burnt Offerings*, and Circumcision, and the Passeouer, (all commandements of God,) might in some cases be omitted without sinne, (according as I haue shewed) so these also may be lacked, as the case may be, and yet no transgression: nay, there may bee a greater fault committed in the eager pressing for these, out of a superstitious conceit of grace conferred by the outward elements, then can bee by omitting them, when with the keeping of *Pauls* rule concerning *comelinesse and order*, they cannot be had: whereupon hath our Church well prouided, both inhibiting the Baptisme by Women, which was bred by the opinion of absolute necessitie, and in ordering, (as appeareth by the Booke,) that Ministers shall diligently from time to time, exhort their Parishioners to the oft receiuing in the Church the holy Communion: which if they doe, they shall haue no cause in their sudden visitation to bee vnquiet for lacke of the same; and withall to instruct the sicke, that if hee doe truely repent him of his sinnes, and stedfastly beleeue that *Iesus Christ* hath suffered death vpon the Crosse for him, &c. he doth eate and drinke the Bodie and Bloud of our Saviour profitably to his soules health, although hee doe not receiue the Sacrament with his mouth. Thus I let you see vpon what occasion such a Doctrine as this is necessary *viz.* to bee a stay to mens consciences, in such case wherin there is not either power or opportunity

to

to performe such outward acts, as God commands to bee vsed in his worship. I haue knowne some troubled, because they could not kneele in prayer through some naturall debilitie, or could not sing, or the like. The Deuill may soone entangle weake consciences, not righly informed in this point. Euer this prouided, that notwithstanding the omission of the outward worship, yet we bind our selues perpetually to that which is more inward and spirituall; for, that is indispensable. *Dauid* might vpon occasion not tender vnto God an outward Sacrifice of some Oxe or Sheepe, but he might not at any time come before him, without the *Sacrifice of a broken heart*: a man may omit kneeling in prayer, but not humilitie: though hee may be dispensed with, in not speaking with his tongue, yet his heart must cry: though he want a fit voice to sing with the Congregation, yet his spirit must ioyne. Nay, by how much the more man is straitned in the one, by so much the more he must striue that hee may be strong in the other. The lesse *Dauid* was in *Sacrifice*, the more was hee in contrition. When *Iohn* was driuen from the Brethren, and the societie of the faithfull, by the crueltie of *Domitian*, that hee could not keepe the Lords Day as hee wonted with the rest of the Beleeuers, yet *he was rauished in spirit*: hee neglected not the spirituall part of the Sabbath Seruice, though hee was restrained from the outward. *Epaphroditus* the Pastour of *Philippi*, though by reason of sicknesse, he was disabled to doe his dutie of preaching, yet *Paul* testifieth of him, that he *longed after them all*: his heart was to them, his care was for them, hee commended them still in his earnest prayer vnto God. When *Ieremie* was shut vp that hee could not goe into the House of the Lord, yet his care to doe good was not restrained, he caused *Baruch* to write somewhat from his mouth, and to goe and read it in the audience of the people: *Ieremy* knew that albeit hee sinned not (the case being as it was) in forbearing the publike execution of his Ministerie, yet if his care to doe the best good he could had slacked, hereby he had beene inexcusable. These things shew, that what is wanting by iust and necessary occasion in the outward seruice which wee owe to God, must be supplied with the inward. If sicknesse binder mee from the Congregation on the Sabbath, yet I must indeauour through I bee absent in the flesh yet to bee present in spirit, and to pant in soule after God, and to cry out, *Oh, when shall I come and appeare before the presence of God?* If in the duties of repentance, my bodily eyes cannot drop downe teares, yet with *Ieremie*, *my soule must weepe in secret*, and my *heart must melt with* Iosiah. If it fall out so that I cannot haue the Water of Baptisme for my Infant in fact, yet I must striue by Prayer vnto God, that hee may haue the matter of Baptisme, the regeneration of the Spirit. It puts me in mind of *Ambrose*, his speech touching *Valentinian* the Emperour, who died in the way as hee was trauailing to be baptized, *that hee was baptized in purpose*. That which cannot bee had in act, must bee had in desire. If I cannot communicate with my mouth, yet I must labour to feed on Christ by faith. And thus shall the Seruice be in God's

Note.

r *Reuel.*1.10.

s *Phil.*2.26.

t *Ier.*36.4. &c.

u *Psal.*42.13.

x *Ier.*13.17.
y 2.*Kin.*22.19

Vota baptismi.

acceptance full, though for matter of outward performance there bee a mayme. If *Dauid* sacrifice not Buls nor Goats, yet offering vp the *Sacrifice of a broken heart*, the seruice is compleate. I hope wee now see the drift and vse of this Doctrine; not to warrant the willing omission of any required dutie, for that cannot be without sinne; but to satisfie the conscience, which doubts how God may be answered, if any of his outward worship fall out to bee omitted. Wee see *Dauid* might for the declaration of his dissent in opinion, from those who thought to please God with outward complements, forbeare the exercise of sacrificing; yet would hee not faile in the principall. Let vs euer looke to that aboue all: the outward may be sometimes let passe, the inward neuer.

The fourth Doctrine.

There remayneth yet another Doctrine to be collected hence. Thus it is: *That in worshipping God, we must not so much looke what kind of worship is pleasing to vs, as what it is which the Lord delighteth in.*

This is the ground of all *Dauids* purpose here; that he will performe such seruice vnto God, and no other, as he doth vnderstand him to delight in. *This and this I will not offer; because they be not the things thou desirest: but a contrite and a broken heart thou likest well, and therefore that shall be my offering.* I haue here for the proofe of this point recourse againe to that place of *Esay*, Chapter 58. now alreadie made vse of in this Sermon. The principall reason vsed by God against that kinde of fasting which was practiced by that Hypocriticall and ceremonious people was this, because it was not [z] *such a fast as God had chosen*, it was not such as God approued of, that one thing was enough vtterly to disable it. If it cannot be said to bee a course chosen of God to that end, it cannot bee termed an acceptable seruice to his Maiestie. In the iudgement of the best Diuines, the maine drift and intendment of the second Commandement is, to forbid all will Worship whatsoeuer, that is, all seruing of God after any other manner then himselfe pleaseth. Then it is an expresse peremptory rule, a perpetuall Law touching the worship of God: [a] *You shall not doe as you doe here this day, euery man as seemeth good in his owne eye.* Man is absolutely restrained from the following of his owne conceits. It is not enough for the iustification of an vse in Gods Seruice to say, sure it liketh vs well, to our seeming it is very fit. All the matter is thus, what is good and right before God; *They bet things*, said God of old by the Prophet, [b] *which I neuer commanded nor spake, neither did they come into my minde*: that was enough to reiect all, euen the most glorious services. That course which *Saul* and the people tooke in reseruing the chiefe of the Cattle from the spoile of the *Amalekites*, therewith to sacrifice vnto God, was very good and reasonable in their seeming; yet in as much as God desired it not, it was condemned to bee as bad as [c] *Witchcraft and Idolatrie*; and *Samuels* speech in reproouing *Saul* is worthily to be obserued, as agreeing well to this present purpose: [d] *Hath the Lord as great pleasure in burnt Offerings and Sacrifices, as when the voice of the Lord is obeyed?* As if he had said, thou and the people, lead by thine example, haue taken your owne course, and pleased your selues;

z *Esay* 58.5.

a *Deut.* 12.8.

b *Ier.* 19.5.

c 1. *Sam.* 15.23

d 1. *Sam.* 15.22

selues; you should haue considered what the Lord hath pleasure in; will you tender any such seruice vnto God, touching which you are not sure that he desireth it? There can bee no more sufficient argument to proue this Doctrine then this, that God generally in the Scripture binds in matters that concerne his worship to his prescripts; professing still to distaste all, whatsoeuer is presented to him as a seruice which is not out of his owne appointing. *Who required* (saith hee) [c] *these things at your hand?* It is very formall this that you doe, it makes a good shew, it is approoueable in your suppose, and seemeth to be a thing fit and conuenient to honour me by: but where is your warrant from mee, what euidence haue you that these be things that I desire? [f] *Hee hath shewed thee, O man, what is good, and what hee requireth of thee*: that is good which God requires; and nothing can please him, but that which is required by him. Hence was it that *Moses* was tied by God in the framing of the Tabernacle, to keepe himselfe to [g] *the patterne which was shewed him.* Hee might not adde so much as a welt ouer and aboue that which God had set downe, neither might he leaue out so much as an hemme of that which hee receiued in charge. It was in vaine to attempt ought, touching which there was no assurance, that it was the Lords delight. Is not this a matter of equitie. I remember heere the saying of the Prophet, whereby he went about to shame those who offered lame and blinde Sacrifices to God, [h] *Offer it now vnto thy Prince, will hee be content with thee or accept thy person?* As if he had said, wilt thou dare to vse God worse then thou doest thy Lord in outward things? So may I say in this. Will any man present a gift to a great man whose fauour he desires, vnlesse he conceiue vpon some good ground that it is such as hee delights in; and shall wee bee careless in our carriage towards God, and put vpon him what wee will, and not what we know and are sure hee appoints? Thus for this.

c *Esay* 1.12.

f *Mic.*6.8.

g *Exod.*25.40.

h *Mal.*1.8.

The Vse.

This checkes the common Religion of the times, which is mostly no other, then as *Paul* stileth it, [i] *a meere voluntarie Religion*: a kinde of seruing of God of mens owne shaping: as if God were bound to accept from vs, whatsoeuer wee thinke fit to present him with. The truth is, wee doe seldome binde our selues to enquire in these cases, what God likes of; but as *Dauid* saith of the vnreformed Hypocrite, [k] *Wee thinke God to be like vs*: that which we approue, wee imagine hee mislikes not. If the most should be asked touching the particulars which they ordinarily practice in the worship of God; What? are you sure that God likes of this you doe? Doth he desire those and those things? Is hee delighted and pleased with such and such performances? Alas, they know not; the best reason they haue to thinke that God likes, is, because they like; which is a poore argument: Gods approouement must bee the rule of our liking, not our opinion the square of his acceptance. If God needed our seruice, it were another matter, it were fit then he should take what we will bestowe on him: as when a Begger commeth to our doore, we thinke it reason he should be thankfull for what we thinke good to giue him,

i *Col.*2.23.

k *Psal.*50.21.

him, what euer it bee; but, worship from vs to God, is not a matter of almes, or curtesie, but a matter of homage and duty: and therefore it must not be what we will, but what God delighteth in. Thus out of *Dauids* ground here, *This and thus will I not render to thee, for thou desirest it not: but thus and thus shall my offering be, for that I know thou art well pleased with.* And so haue we the particulars to be obserued, out of this first part; wherin *Dauid* declares negatiuely what God cares not for. Foure necessary points appertaining to the worship of God we haue here learned. First, *Wee may doe the thing which God commands, and yet in doing it, not please him.* Secondly, *God requires more in his seruice, then outward complement.* Thirdly, *Outward duties in his worship may sometimes be omitted, vpon iust occasion.* Fourthly, *In seruing him it must chiefly be regarded, what it is which he delights in.*

The seuen and twentieth Lecture.

VERS. 17.

The sacrifices of God are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise.

WHat manner of seruice God esteemeth not, hath bin shewed; it followeth now to consider, what kinde of one that is, which is pleasing to him, and in which he most delights. The Doctrine of this place is easily gathered: I will set it downe, and in opening it will make all cleare which by way shall bee thought to appertaine to the well vnderstanding of this Verse. Thus then is the point:

The first Doctrine. *That of all other services to bee presented vnto God, a broken heart and a contrite spirit, is in his account the principall.* This is the very summe and substance of this whole Verse. The worth of this kind of seruice in Gods esteeme is signified here, first, by the word [*Sacrifices*,] a word of the plurall number, intending thus much, this one present of a *broken heart*, is of more value and repute with God, then all the other Legall Sacrifices, how many or glorious soeuer, where this wants. This is a single Sacrifice, (as the most of the other outward Sacrifices was no more:) it is a composition of sundry seuerall Sacrifices, a *broken heart* being made of many vertues.

Secondly, By that addition [*of God*] which in the language of the Scripture is a marke of some speciall excellencie; as that one place among the rest may shew, a *Thy righteousnesse is like the mighty Mountaines*: in the ordinary Margent it is noted that the Hebrew is, *The Mountaines of God*, with this adioyned, (for whatsoeuer is excellent is thus called) so, this kind of speaking, [*the Sacrifices of God*,] doth im-

a *Psal.* 36. 6.

ply

ply the moſt excellent *Sacrifices*: they are more eſpecially to bee termed *Gods Sacrifices*, then any other whatſoeuer.

Thirdly, The laſt clauſe, *Thou wilt not deſpiſe*, is to bee obſerued alſo, as being ſuch which in Scripture-ſpeaking betokeneth more then is expreſſed; when God is ſaid not to *deſpiſe* a thing, the contrary to deſpiſing is included, as that hee doth highly account thereof: according as when wee are bid not to *deſpiſe prophecying*, the meaning is, that wee ſhould honour it by all meanes. Thus the manner of ſpeaking vſed in this, abundantly teſtifieth thus much, that this which is here called a *contrite ſpirit, and a broken heart, is of all other Seruices and Sacrifices vnto God the moſt acceptable.*

What a contrite ſpirit is.

Now what this *contrite Spirit*, this *broken Heart* is, which is here ſo much commended, it is our next taske to enquire. Touching the words, *Heart* and *Spirit*: by the former is not meant that fleſhly part which is in our breaſts, which when the ſeuerall parts of the bodie are in order thought vpon is ſo called; but by it is here intended, that which the Scripture ſometimes tearmes the [b] *inner man*, ſometimes [c] *the hid man of the heart*, and that which we ordinarily call *the Soule*, with all the powers and faculties appertayning thereunto: and the ſame is meant by *Spirit*; vnleſſe wee will, for diſtinctions ſake, conceiue thereby the ſtirring motions of the inner Man. They be words which I haue had occaſion to ſay ſomewhat of formerly, *viz.* in the opening of the tenth Verſe; they are here to bee taken euen as there. As for the tearmes of *broken* and *Contrite*, though they properly and literally betoken as much as diſſolued, and ſtampt and bruiſed into many ſmall peeces, as when Corne is grownd in a Mill, or any harder and ſolid ſubſtance beaten into powder, or the like; yet here they are (as the other wordes) to bee taken in a ſpirituall ſenſe: and being auouched touching the Soule and Spirit, thereby is ſignified, the humiliation and abaſement thereof, by the due apprehenſion of it owne eſtate through ſinne before God. There is naturally a certaine flintineſſe in mans heart, in reſpect whereof is that phraſe of a [d] *ſtonie heart*, a fit terme to note out the ſtiffeneſſe, and ſtordineſſe, and vn-yeeldingneſſe thereof: it ſtands in it ſelfe in no awe of God, it is no more mooued by either Gods Iudgements or Mercies, then a ſtocke or ſtone; it is ſecure, ſenſleſſe, not at all affected with the conſideration of the caſe betwixt God and it. Now, when this naturall diſpoſition of the heart is changed, ſo that it is become more feeling, tender, tractable, ſubmiſſe, awfull towardes God, deiected and abaſed in it ſelfe, more full of compunction and ſorrow, then it is termed *a broken heart*, then is called *a contrite ſpirit*. The Scripture hath ſundry termes to note out this eſtate of *the heart*: as, [e] *troubled*, [f] *molten*, [g] *afflicted*, [h] *anguiſhed*, [i] *perplexed*, [k] *wounded*, [l] *bruiſed*, [m] *rent*, [n] *poore*, [o] *pricked*. All theſe wordes the Scripture hath, to ſhew one and the ſame thing; ſo that now this is that to which wee are come; namely, that there is nothing which a man takes on him to offer vnto God, can pleaſe him better, or bee more acceptable vnto him, then a ſoule

b *Ephes.*3.16.
c 1.*Pet.*3.4.
d *Exec.*11.19
e 1.*Sam.*1.15
f 2.*King.*22.19
g *Pſal.*34.18.
h *Pſal.*77.3.
i *Pſal.*143.4.
k *Prou.*18.14.
l *Eſay*42.3.
m *Ioel*2.13.
n *Math.*5.3.
o *Act.*2.37.

soule that is truely humbled, and is full of remorse and sorrow in it selfe; because it is guiltie of vnduti full and sinfull carriage towardes God. This is the Sacrifice of Sacrifices: this alone will God accept; whereas the most glorious and pompous seruices without this, are euen an abomination vnto him, and such as hee neither will nor can endure. Testimonies of Scripture are not wanting to declare the welcommesse of this seruice vnto God. p *The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.* q *He healeth those that are broken in heart, and bindeth vp their sores.* r *Thus saith hee that is high and excellent, hee that inhabiteth the Eternitie, &c. With him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* s *To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my word.* t *The Spirit of the Lord is vpon mee* (saith Christ) *and hee hath sent mee to bind vp the broken hearted:* and, u *Blessed are the poore in spirit.* These are manifest euidences of the speciall and extraordinary respect which the Lord casts vpon a *broken heart*, the sweetest of his fauours, the choicest of his mercies, euen the very riches of his grace belongeth vnto it. It is an excellent speech that of *Esay* which I named out of *Chap.* 57. concerning that, that God promiseth to *dwell with such an heart*; x *Behold, the Heauen of Heauens are not able to containe him*: yet behold how the Lord doth euen as it were abase himselfe, to honour the heart which is abased. Well may a poore Sinner say, Who am I, Lord? or, what is my heart? That thou which art the Lord of glorie, shouldest come within the roofe thereof? but yet, that y *God who is the Comforter of the Abiect*, thither *hee will come*, and according to that promise of Christ, z *there hee will dwell*. How acceptable to God was *the troubled spirit of* Hannah, *Samuels* Mother? Is not that an euidence, that God had a respect to her Sacrifice, when after her presenting it vnto him, shee felt that plentie of inward refreshing, that shee was able to say, a *My heart reioyceth in the Lord, my horne is exalted in the Lord, My mouth is enlarged.* Did not God looke graciously vpon the *melting heart of Iosiah*, when hee sent him that comfortable message, *Because thy heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spoke, and hast rent thy clothes, and hast wept before me, I haue also heard thee, said the Lord:* b *Behold, I will gather thee to thy Fathers, and thou shalt be put into thy graue in peace.* Did he not cast a gracious eye vpon the *humbled heart of Manasses*, when hee *was entreated of him, and heard his prayer, and brought him againe to his Kingdome in Ierusalem?* How welcome to him was the *perplexed soule of Dauid*, when c *he heard the voice of his weeping*, d *put his sackcloth, & girded him with gladnesse?* Oh, how good in Gods sight was the remorsefulnesse of that poore soule, that sometimes notoriously sinfull Woman, which with many teares in her eyes, but with a much more plentifull measure of sorrow in her heart, cast her selfe downe at our Saiuours feet in the Pharisees house, what better euidence

p *Psal.* 34.18.
q *Psal.* 147.3.
r *Esay* 57.15.
s *Esay* 66.
t *Esay* 61.1.
u *Math.* 5.3.
x 1. *Kings* 8.27
y 2. *Cor.* 7.6.
z *Iohn* 14.23.
a 1. *Sam.* 2.1.
b 1. *Kings* 22. 19,20.
c 2. *Chron.* 33. 12,13.
d *Psal.* 6.8.
e *Psal.* 56.3.
f *Psal.* 30.11.

on

of an extraordinarie respect could bee shewed her then when *Iesus* said vnto her, g *thy sinnes bee forgiuen thee?* Those two Parables, the one h of the Prodigall sonne, the other i of the Publican, are both patternes vnto vs of that which is here called a *broken heart*, and of the truth of this Doctrine touching Gods accepting it. The *spirit* of them both was full of contrition: the Prodigall discouered his, by k *his comming to himselfe*, by his aduised and serious considering, and musing vpon his present Miserie; *How many hired Seruants at my Fathers house haue bread enough, and I die for hunger?* by his resolution to returne to his Father with all submission, by his penitent acknowledgement of his miserie, when he came in to his fathers presence, by his pronouncing sentence against himselfe, as vnworthy the esteeme of a Sonne, well for him if hee might bee ranked among Seruants. Here was a heart euen grownde to powder, a man euen worse then nothing in his owne conceiuing. The *Publican* was not behind him herein; hee stood aloofe, as not meet to approch the place where God was wont to giue speciall euidence of his presence; his eyes were cast downe as one confounded in himselfe; who was he that should looke vpon Heauen, that had deserued Hell? He beate his breast, as a man vexed in soule for his former wayes, and euen angry with his owne heart, that it would not yeeld and stoope so effectually as it should; hee cried out, Oh, I am a sinner, euen a very lumpe of naughtinesse; O Lord, if thou be not mercifull vnto me, I shall eternally be plunged into the nethermost Hell. Thus was their *Brokennesse*. Now see how pleasing it was, and how accepted. No sooner had the eie of the Father descryed his approching sonne, but as one vnable to temper himselfe, in his relenting affection to him, hee goeth out to meete him, he falleth on his necke and kisseth him, he clothes him not ordinarily but honourably, hee feasts him and shewes himselfe euery way to take exceeding comfort in his returne; all to shadow out the gracious readinesse of our compassionate God, to take into his armes *a broken heart*; his bosome is so open to none as to him that is of a *contrite spirit*. As the Publican equalled the Prodigall in contrition, so his acceptance was proportionable: l *Hee departed to his house iustified*. Hee could not haue a greater fauour. For as of all things it is the most fearefull, to bee cast as guiltie in Gods high Court, so to be there acquited and discharged of sinne, is the greatest blessing. Thus haue I laboured the full opening of this point; I haue shewed both what a *broken heart* is, and haue made it to appeare both by expresse and pregnant testimonies of Scripture; and by direct examples, and by proper Parables, first propounded & framed to that very end, how acceptable and pleasing it is to God aboue all other seruices whatsoeuer. This is the life of all other Sacrifices; all that killing and slaying which was in the Leuiticall Sacrifices, as it was a type of that expiatory Sacrifice of our Sauiours, and of that fulnes of sorrows which he was to vndergoe for our sakes; so by them was also meant that inward breaking of the heart, and that bruising of the spirit, without which whatsoeuer a man presenteth vnto God, becomes abominable.

g *Luke* 7.48.
h *Luke* 15.
i *Luke* 18.
k *Verse* 17.
l *Chap.* 18.14.

The

The Vſe.

The Vſe is properly this. If we deſire to come ſo before God, as that our comming may be pleaſing to him, and *he may accept vs*; wee muſt labour, that wee may come before him with *contrite and broken hearts*. God cannot but abhorre and loath vs, if we be not ſo furniſhed. [m] *Man looketh on the outward appearance, but God beholds the heart*: when wee come into his preſence the eye of the Lord is eſpecially vpon the heart, and according to it hee meaſureth all that is tendred to him: and the heart muſt be diſpoſed according to *Dauids* deſcription in this place; or elſe, it is nothing. Oh, that there were an heart in vs, to haue care that wee might haue ſuch hearts. To the end this Vſe may bee the more effectuall, I will inlarge it by handling three points. Firſt, Whence this *broken heart* is to bee expected. Secondly, How it may bee diſcerned. Thirdly, How it ought to be preſerued when its once obtained. In theſe three points, I will labour ſomewhat: ſith a *broken heart* is of that extraordinary worth, it is worthy our learning to vnderſtand. Firſt, how we may get it: Secondly, how we may know it: Thirdly, how wee may keepe it. Touching the firſt, there is no hope of hauing it out of nature. In it ſelfe, and in it owne naturall conſtitution, there is no worſe thing then mans *Heart*. It is [n] *wicked aboue all things: whatſoeuer comes out of it, tendeth* vnto mans [o] *defilement*. There is a kind of *vncircumciſion* in [p] it, and for the inflexibleneſſe of it, I ſhewed you erewhile out of *Ezekiel* 11.19. of what a *ſtonie qualitie* it is; ſo that neither the heart in its naturall eſtate, is that *broken heart* here ſpoken of, neither can it yeeld out any ſuch good fruit, as the breaking of it ſelfe. The ſtonie heart hath no more power to make it ſelfe a fleſhie heart, then the Blackmoore hath to change his skinne. *A ſtonie heart* (ſaith *Auguſtine*) *ſignifieth a peruerſe and ſtubborne will towards God*: of it ſelfe it can neuer yeeld. Therefore in that place of *Ezekiel*, God aſſumeth it to himſelfe, as his owne peculiar, to *take away the ſtonie heart, and to giue an heart of fleſh*, and ſo [q] again. We haue heard formerly out of this Pſalme, Verſe 10. how *Dauid* calleth this working of the heart, to a better condition, then that which is naturall to it, a *creating*, and ſeekes it from God, as not elſe-where, or from any other to be looked for: and albeit in the ſame Prophet *Ezekiel*, wee reade an exhortation vſed to the people, [r] *Make you a new heart, and a new ſpirit*; yet that imports no power in man, to renue his owne heart: ſuch kind of ſpeeches which are frequent in the Scripture doe rather ſhew, what mans dutie is to doe, then what is his abilitie to doe, *O Lord*, ſaith *Ieremie*, [ſ] *I know that the way of man is not in himſelfe, neither is it in man to walke, or to direct his ſteps*: ſo that thus farre wee are come, that when wee ſpeake of a *broken heart*, wee conceiue not thereby the heart of a man as it is in it ſelfe, neither doe wee imagine any abilitie therein to alter it ſelfe; all it can doe, is to increaſe its owne hardneſſe, and to make it ſelfe ſtill more and more inflexible. Hee who firſt made the heart, is the perſon alone that can mollifie the heart To him our thoughts muſt be directed, if wee affect that, which is commended here vnto vs, as the moſt approoued and

Touching a broken heart more at large.

How a broken heart may bee procured.

m 1. Sam. 16.7.
n Ier. 17.10.
o Mat. 15.18.
p Deut. 10.16.
q Chap. 36.26.
r Ezec. 18.31.
ſ Ier. 10.23.

and welcome Sacrifice. But now because (as wee often heare) God workes by meanes, therefore we must inquire into the course and instrument by which God breaks the heart, and makes the spirit of a sinner to become contrite. The scripture speakes of a certaine *Hammer*, which the Lord vseth in this seruice of mauling and breaking the [r] heart. *Is not my Word like an hammer that breaketh the stone?* If the heart of man bee a stone, behold here is a Hammer to bruise it into pieces. This way in time made [s] IOSIAS *heart to melt*. This wrought vpon the hearts of the people, after their returne from captivitie, and wrung teares from their [t] eyes. This caused the heart of *Hezekiah* to [v] stoope. This stirred vp a kind of heat and burning in the hearts of the [z] Disciples: a pricking in their hearts at *Ierusalem*, of whom three thousand were converted at one [a] Sermon. This is a thing [b] *mighty in operation*. It hath a certayne *power*. Doth not the doctrine of the Law beate like an hammer vpon the heart when it denounceth a curse vpon euery one, that continueth not in euery thing that is written therein; and when it layeth forth sinne in its true kind, and the terror of the Lord who is a consuming fire in his wrath, and in whose presence no man can stand when hee is angrie. There is matter enough to make the stoutest heart to shake, and to tremble when it heareth it. It is enough to bring euen a kinde of rottennesse into ones bones; and to cast one into such fits of astonishment as tooke the Disciples, when they heard what our Saviour said touching the difficultie of a rich mans entrance into [d] heauen. Againe, hath not the Doctrine of the Gospell *power* to dissolue the heart; as when one shall heare out of it the mercies of God, the abundance of his grace, the multitude of his compassions, the sweetnesse of his promises, the riches of his glorious inheritance in the Saints, the excellency of the things which hee hath prepared for those that loue him; how can this but mollifie the hardest heart when it shall be made to vnderstand, how good a God hee is against whom it hath sinned, whose grace it hath abused, whose goodnesse it hath despised: euen as the consideration of (his father,) and of his loue and bountie, and kind affection towards him, made the heart of the prodigall in the Parable to relent more then any thing. No greater astonishment then that which takes the heart, when it thinkes with it selfe what happinesse it was like to loose, and in what hazard it was by offending God: nothing afflicts the soule of the godly more, then when they remember the vnduti fulnesse of their carriage towards him who hath laded them with so many blessings and [e] *whose mercies and compassions haue beene renewed euery morning*. Thus is the whole Doctrine of Gods Word as an Hammer to bruise and breake the heart, whether it be that part which brings the knowledge of sinne, and declares that which [f] *Paul* calleth *the terror of the Lord*: or that which discouereth the exceeding riches of his grace, and that [g] *loue of Christ which passeth knowledge*. God doth further this worke of mollifying the heart by afflictions and crosses; as the tribulation of *Manasseth* auayled greatly to his [h] humiliation, and the many afflictions of *Dauid* did

r *Jer.*23.29.
s 2.*Kin.*22.10.
t *Neh.*8.9
v 2.*Kin.*20.19
z *Luk.*24.32.
a *Acts*2.37.
b *Heb.*4.12.
c 1.*Thess.*1.5.
d *Marke*,10. 24.26.
e *Lam.*3.23.
f 2.*Cor.*5.11.
g *Ephes.*3.19.
h 2.*Chr.*33.12.

euen plough vp his heart, which made him say, i *It is good for me that I haue beene afflicted*: and that miserie into which the prodigall fell by his wastefull course, was a meanes to bring him to k himselfe. His being ready to be starued, furthered his resolution to returne in submission to his Father: when these crosses, such as losse, and sicknesse, and pouring downe here in the world, are sanctified to a man, then they are very preuayling to the subduing of the heart; but yet still the Word is the maine instrument. That concurring with these, makes vp the worke: so that here wee are taught, as to acknowledge the breaking of the heart to bee Gods sole and onely gift, and from him to expect it, and of him to craue it: so to conforme and submit our selues to the vse of the meanes which God hath sanctified to that end. There is no hope or possibilitie to haue our spirits made contrite, but by the power of the Word. It is the policie of the Deuill, by all meanes to alienate mens minds and affections from that, to the end hee may continue them in their native hardnesse; and the very resistance which is naturally in men to the working of Gods Word, when it is applyed to the beating vpon their hearts, and to the bruising of their soules, is an argument for it, that this is in the appointment of God the onely meanes. The breaking of a thing of that flintie stubbornesse, of which the heart of man is, cannot bee without many strokes, and those many strokes cannot bee without some paine: and this makes men lothe to submit to this course, as being impatient of that beating and hammering, by which the heart must bee dissolued. They be ready many times like an vnruly and distempered patient, who is euen about to flie into the face of him that puts them to some paine by searching of a wound, or by the setting of a bone, so (as Christ l saith) to *turne againe, and to rent them* which labour in this worke; and doe apply the appointed corsiues, for the eating out that dead flesh which is in their hearts, and for the paring off that brawne which is growne vpon them; when they perceiue it to come to the quicke, then they rage, and are like the *Sea*, spoken of by the Prophet, m *whose waters cast vp mire and dirt*. Then they say, n *It is not possible to beare such words*. But if thou desirest indeed to haue a *broken heart*, determine to submit thy selfe to the stroke of this Hammer; and when thou feelest it to strike hard, and to cause some paine, and smart, and aking in thee, which to thy naturall disposition seemeth irkesome and vnpleasing, then remember that thy heart is in it selfe hard, and stubborne, and inflexible, and such as like an hard knottie piece of Wood, requireth an hard wedge to cleaue it into pieces. It will bee for the present time the more easie way of the two, to be let alone in thy wonted hardnesse, euen as it is to a wounded man, not to haue his sore with the Surgeons instrument searched to the bottome; but the end will be worse. For as (that I may allude to that of the Scripture, in calling the heart of man *stony*, or as a stone) in Masonry that stone which cannot bee wrought to that shape and fashion which is intended, that it may bee couched with the building, is throwne away in displeasure, and left to the high-way to bee trodden vnder foot of men;

so

i *Psal.119.71.*

k *Luk.15.16. 17.*

l *Matth.7.6.*

m *Esay.57.20.*

n *Amos.7.11.*

ſo that heart which ſtands out againſt this ſpirituall workemanſhip, and refuſeth the framing of the ſpirituall Hammer, ſhall neuer bee a part of that heauenly building, ° *which being coupled together, groweth vnto an holy Temple in the Lord, and is ordayned to bee an habitation of God by the ſpirit.* Here is then the end of the firſt point, choſen out for the enlargement of this Verſe: A *broken heart* muſt bee had, or elſe our preſenting ourſelues before God cannot bee accepted. He that thinkes to be able to breake his owne heart, or by his owne ſtrength to worke contrition into his owne ſpirit, may as well promiſe vnto himſelfe to haue power when hee will to adde a cubit to his ſtature. It is truely termed Gods Sacrifice, aſwell for the working thereof, as for the acceptance of it being wrought. Let thy prayer bee; *O Lord, thou requireſt in mee a broken heart, O giue me that which thou requireſt: Breake thou it, and it ſhall bee broken:* and with this thy Prayer ioyne a dependance vpon the meanes. God will not grant thy Prayers in the neglect of that courſe which hee hath ſanctified. The word is the Hammer, and this hath God put into the hands of his ſpirituall Labourers, by whom hee firs and frames all thoſe which are ordayned for the building.

° *Eph.* 2. 21. 22

The ſecond point is, how this *broken heart* may bee diſcerned. Certayne markes there are by which it may be knowne; which where they are, a *broken heart is*; where they want, there is nothing but that wofull hardneſſe, which is the fore runner of deſtruction. The ſpeciall euidence of a *broken heart*, is a kind of inward tenderneſſe; the oppoſite to a *ſtony heart* is a *fleſhie heart*: a heart full of feeling, full of ſenſe. This tenderneſſe hath three ſeuerall branches: Firſt, there is a tenderneſſe in a *broken heart*, in reſpect of that whereof it is ſenſible in it ſelfe. Secondly there is a tenderneſſe in it, in regard of that which it heares of God, and from God. Thirdly, there is a tenderneſſe in it, in reſpect of others.

How a broken heart may bee diſcerned.

p *Ezek.* 11. 19.

Firſt, The tenderneſſe of it in regard of it ſelfe, or of that which it feeleth in it ſelfe, is that quickneſſe of apprehenſion that it hath of the ſinfulneſſe thereof: It feeleth with *Paul*, that in it of it ſelfe q *there is no goodneſſe*: that it is euen a very fardell of corruption, a mint of vncleanneſſe, vnholy, wicked, profane, vngodly motions, reprobate to euery good worke, prone euen to the worſt, and vileſt, and moſt ſinfull wayes, it is aware of the many euils, which from thence breake forth into the outward man, it quickly ſtirres and checks if there bee but a little going awry in a mans courſe: a ſmall offence is irkeſome to it. This filleth it with much inward ſorrow, and cauſeth it often to lament in ſecret, to be diſquieted and vexed in it ſelfe. This caſts it downe by an humble and baſe opinion of it ſelfe, it is bruiſed euen to nothing in it owne ſeeming. There can bee no greater torment to it, then to thinke and recount how many wayes it hath offended God; it would faine, and ſo ſtriues accordingly to ſorrow more for that, then for any other thing in the World whatſoeuer. Thus tender is a *broken heart*, thus is the feeling and ſoftneſſe of a *bruiſed ſpirit*. It owne ſinne is euen an Hell, and a vexation to

q *Rom.* 7. 18.

it. It conceiues nothing in the World to be so vile, and so vgly, and so abominable before God as it selfe is. This sensiblenesse out of the sight of sinne, must needs bee in a *broken heart*. For, as an hard substance, when it is broken into many pieces, thereby is discouered what is within it, which the eye of man before was not able to discerne; so when the flintie heart of man is broken as it were into shiuers, then is much brought to light touching the estate thereof, which before, or till then was not thought vpon. I remember what the Scripture speaketh of the
r *Esay.59.5.* r *Cockatrice egge, when it is broken by treading vpon, there commeth out a Serpent*: there was no such thing to bee perceiued till the breaking: and so the heart of man, till it bee broken, it is not suspected that there is in it such a deale of Adders poyson as there is: so then the sensiblenesse of ones owne sinne, causing detestation, sorrow, humiliation, desire of reformation, is the first degree of tendernesse, which betokeneth brokennesse.

The second degree of tendernesse, is in respect of that which is heard from God. That which is heard from God, is his Word: now, whatsoeuer is heard from God in his Word, may be reduced to these three particulars: First, Threatnings: Secondly, Promises: Thirdly, Precepts. I will shew you how the *broken heart* is tenderly disposed in regard of each of these: when it heares the Threatnings and Menacings of Gods wrath and vengeance against sinne, it hath a kind of inward quaking:
r *Ps.119.120.* this kind of tendernesse was in *Dauid*, when r *his flesh trembled for feare*
t *Iob.31.23.* *of God, and hee was afraid of his iudgements*: in *Iob*, when t *Gods punishments were fearefull to him*: in *Habakkuk*, when his u *belly trembled, and*
u *Hab.3.16.* *his lips shooke*. This also was to be seene in those of whom *Ezra* speakes,
x *Chap.9.4.* who x *feared the words of the God of Israel, because of the transgression of them of the captiuitie*. They perceiued how much God was displeased with the euill of the people, in regard of their coupling themselues with strange wiues; they were strooken with feare because thereof. Thus is the *contrite spirit* affected when it heares of Gods Iudgements: so as were the Disciples exceedingly amazed, when they heard what Christ
y *Mat.19.24.25* said, touching the hardnesse for a rich man to be y saued. When it heares of Gods gracious promises in Christ, and of the abundant riches of his mercy towards them that beleeue, it is euen in a manner ouercome with a strange mixture of diuers passions. There is an apprehension of the
z *Ps.119.13.* excellencie of them; (z *How sweet are thy promises to my mouth*:) there is a *reioycing* in them, so as was in the *Samaritans*, when the Doctrine of
a *Acts.8.8.* saluation by Christ was laid open to them by *Philips* a preaching: and in the *Eunuch*, when by the same mans ministrie hee came to the com-
b *Verse.39.* fortable vnderstanding of the same b pion; and yet withall there is both feare and sorrow. It is said that the Women that had seene the vi-
c *Mat.28.8.* sion of Angels at the Sepulchre, that c *they departed thence with feare and great trembling*: I note it, that you may not thinke it strange that I say, that the hearing of Gods mercies and promises, begets in a *broken heart* both feare and sorrow, and ioy, and exultation of spirit. There

may

may be you may see a composition of both these; you shall see that herein I speake not without booke: *Dauid* speakes of a *feare* that proceeds out of Gods [d] *Mercie*. Doth not *Paul* out of that gracious and comfortable Doctrine of Gods working in his, *both the Will and the Deed*, raise an exhortation of [e] *working out salvation with feare and trembling*? What kind of feare this is, it is more specially declared otherwhere, [f] *Let vs feare least at any time by forsaking the promise of entring into rest, any of you should seeme to bee deprived.* Here is a good feare: one heares of the mercy of God, conceiues the sweetnesse of it, feeles some comfort in it, and hath thereupon a kinde of fearing in himselfe, partly by thinking what a miserable case hee should be in, if he should misse that mercy, partly by considering how apt hee is in himselfe, to cut himselfe short of it. Me thinkes I conceiue such an affection as this, to haue been in that Woman which came behind our Sauiour, and was healed of her bloudie issue by the touch of him. Christ looked about, and began to aske, (as a man may imagined somewhat discontentedly) [g] *Who is it that touched mee? when shee saw* (saith the Text) *that shee could not bee hid, shee came trembling &c.* Why did shee tremble? had shee not receiued a great deale of comfort, in receiuing such an euidence of Gods approuing her faith, by giuing a present end to that disease, which had held her twelue yeeres long; yet she trembled: she thought shee might (haply) haue miscaried herselfe in this matter, for which shee might receiue some checke, or might be deprived of that comfort which shee had receiued: so her ioy in the cure was mixt with trembling. This kinde of feare wrought by the mercies of God, causeth that *Care* [h] mentioned by *Paul*: it makes one to lay hold vpon euery word of comfort, as the messengers of the King of *Aram* catched at that word which fell from *Ahabs* mouth, when hee called their Master *his brother Benhadad*: it was a word that gaue them some hope of speeding in their suite for fauour; [i] *They made haste to take that word*: so this feare causeth a man to watch diligently for words of spirituall refreshing, and to make much of them, and as an hungrie bodie to picke vp euery crum thereof, and to lay it vp safe in the middest of the heart. If it were but that which fell from the Table, the broken-harted *Cananite* valued it at an high [k] rate. The Spouse in the *Canticles* was glad when [l] *her beloued did but looke out of a window vpon her, shewing himselfe to her thorow the grates*. Thus the ioy in Gods mercies begets a feare, that feare breeds care, and that care againe furnisheth more and more matter vnto ioy. As there is feare, so there is sorrow also in a *contrite spirit*, euen because of Gods goodnesse. Not sorrow, because hee is good, but because his goodnesse hath beene so much abused, hath beene no more esteemed. This sorrow was in the prodigall sonne. It went to the very heart of him, to thinke vpon his Father, how kind he had beene, how louing, how tender; Oh that hee should wrong so good a father: As it did put some hope in him, when he considered he was a Father, whom hee was to returne vnto; so it added to his griefe, that hee had carried himselfe so ill to such a Father. Wee

d Psal.130.4.
e Phil.2.12.
f Heb.4.1.
g Luk.8.47.
h 2.Cor.7.11.
i 1.King.20.13
k Matth.15.
l Cant.2.9.

haue ſeene in this [m] *Pſalme*, how the thought of the perſon againſt whom *Dauid* tranſgreſſed, wounded his ſoule aboue all other circumſtances: *Againſt thee, againſt thee I haue ſinned*, euen againſt thee of whoſe goodneſſe I haue ſtill had ſo much experience, and whoſe fauour I wiſh euer to enioy. Now the third is, to declare how the man thus hearted, is diſpoſed towards that part of the Word, wherein Precepts and Iniunctions are deliuered. Here the tender heart is ſenſible of the neceſſitie of obeying, it is flexible and inclinable, and eaſily to bee perſwaded to that which is manifeſted to bee Gods good pleaſure. This is that which *Dauid* termes, [n] *A ſtanding in awe of the Word*: the ſoule dares not but yeild, where God requires obedience. I will [o] *hearken what the Lord God will ſay*, ſaid the *Pſalmiſt*; there is the diſpoſition of the inner man in this caſe. This yeildingneſſe was in *Cornelius*, teſtified by thoſe words to *Peter*, at his comming to preach in his houſe: [p] *Wee are all here preſent before God, to heare all things that are commanded thee of God.* Thus the ſoftned heart is ready to receiue any impreſſion ſet in by diuine authoritie.

m *Verſe.4.*

n *Pſ.119.161.*
o *Pſal.85.8.*

p *Act.10.33.*

The third degree of tenderneſſe euidencing a *broken heart*, is reſpectiuely to others. The heart that is thus diſpoſed (as hath beene ſaid) in regard of that it feeles in it ſelfe, and in reſpect of that which comes from God, is alſo full of compaſſion towards others; ſpecially pitifull to and ouer thoſe whoſe caſe is like its. Thus ſhall wee find *Dauid*, a man well exerciſed with inward contrition, to haue had maruailous care for thoſe, whoſe ſoules were ſo brought low as his was: ſpeaking in one *Pſalme*, concerning the goodneſſe of God towards him, in looking vpon his diſtreſſed eſtate, [q] *the humble ſhall heare of it*, (ſaith he) *and bee glad*: hereupon hee calls on them to praiſe the Lord with him, and tels them what God had done for him, and how hee had deliuered him out of all his feare, and tooke it as a bleſſing, that ſuch ſhould be able to take heart by his example, and to encourage themſelues by ſaying, [r] *This poore man cryed, and the Lord heard him, and ſaued him out of all his troubles.* So *Dauid* hauing himſelfe a *broken heart*, pitied thoſe who were ſo affected, and was glad to bee a meanes and inſtrument of their comfort. What care had *Paul* for the *Inceſtuous perſon*, when he vnderſtood of his repentance and humiliation, when he wrote earneſtly to the *Corinthians* [ſ] *to forgiue him, and comfort him, and to beware that he were not ſwallowed vp of ouer-much heauineſſe*, hee would haue them [t] *to confirme their loue to him.* Hee being a man who had experience of a bruiſed ſpirit, could not but commiſerate him, whoſe ſoule hee conceiued to bee truly and effectually humbled for his ſinne. So haue I with as much breuitie as I could, gone through a great deale of matter. I haue reduced the whole eſtate of a *broken heart* to this one terme of Tenderneſſe, which yet compriſeth vnder it many ſpecialties. All together is a worthy glaſſe for euery Chriſtian to view himſelfe in, who deſires to haue comfort in the right vnderſtanding of his owne eſtate. Conſider thy ſelfe by theſe particulars, and as *Dauids* counſell is, [u] *examine thine heart vpon thy bed*, ſee

q *Pſal.34.2.*

r *Verſe.6.*

ſ *2.Cor.2.7.*

t *Verſe.8.*

Note.

u *Pſal.4.4.*

see how it is with thee in respect of these things. What feeling hast thou of thine owne manifold corruptions, what acquaintance with the exercise of humiliation, and sorrow before God, for sinning against his Majestie; what apnesse to be grieued vpon the sight and apprehension of thy daily slips; what burthen is sinne vnto thee, how art thou vexed when thou art ouer-carried with thy owne preuailing lusts, so that thou canst not so please God as thou shouldst? Then how is thy heart wont to be affected, when thou heares of Gods iudgements, of the rigor and seueritie of his wrath against sinners, of that eternall weight of woe, which he hath prepared for the reprobate? How are thy Spirits enliued and quickned, when thou heares of Gods infinite mercies in Christ towards poore sinners; doth the mention thereof make thee long to enioy them, and feare lest thou shouldest bee depriued of them, and care to lay fast hold on them, and to be assured of them? Art thou willing to yeild to that God commands, and glad when thou canst haue any speciall occasion to shew thy obedience; art thou ready to bemone their case of whom thou heares that they are afflicted in spirit, distressed in conscience, grieued in soule, and so art moued to pray for them, and to comfort them vpon occasion? These things being in any true measure in thee, manifestly shew thee to haue a *broken heart*; and being thus, thou mayest goe boldly to the Throne of Grace vpon all occasions. I may now speake to thee with the words of *Salomon, Goe eate thy Bread with ioy, and drinke thy Wine with a cheerefull heart, for God accepteth thee.* Being in this case, thou mayest happily become the contempt of men, and mayest be put to rebuke with the World, and bee a verie gazing stocke to many; but bee of good comfort, God lookes vpon thee with an eye of speciall fauour, he wil satisfie thee with good things; he hath euen said of thy soule, as he sometimes said of his Church, *This is my rest for euer, here will I dwell, for I haue a delight therein.* What a large field haue I here to enter into, if I should apply this further to the discouery of the generall want which is of this kinde of heart. Alas, how few doe know what godly sorrow, what compunction of heart, what remorse of Conscience, what dejectednesse of spirit, what humiliation meanes: what little irkesomenesse doe they feele in sinne; what vnderstand they out of experience, what it is to bee weary of ones owne corruptions? How ordinarily doe men heare of Gods iudgements without trembling; nay, how doe some euen make a mocke of the counsell of the Lord; how little are they thereby awakened out of their securitie: in how small esteeme generally is the Doctrine of the Gospel, touching that grace of God which brings saluation; poore is the content that the most doe take therein: what is more abused then that rich bounty and patience of God which should leade to repentance; how is this grace of our God turned into wantonnesse, and made the matter of licentiousnesse; what stiffenesse doe men shew, when they are dealt with in holy Duties prescribed by GOD; what a while before they can bee wrought to any measure of conformitie? what scorne is cast

x Eccles. 9.7.

caſt vpon thoſe that doe ſhew the moſt fruits of an humble ſpirit, and thoſe extraordinary fits of diſtreſſednesſe, with which God is pleaſed to exerciſe ſome of his; how are they cenſured, and taxed, and ſcorned, and wondered at. Theſe are euidences of heardnes of heart, and flintines of ſpirit; and yet this is the ſtate of the moſt mens hearts, enough to make a mans heart to melt within him to conſider it. Doe not cheriſh thy ſelfe in thy vnacquaintednesſe with this *broken heart*, as thou haſt heard it now deſcribed: the want thereof diſtaſtes all thy deuotions, makes God to loth both thee and all thy ſeruices; thou haſt neither part nor fellowſhip in the ſaluation of God by Ieſus Chriſt.

How a broken heart may bee preſerued,

One point remaines which I promiſed, how this brokenneſſe of heart being once had may bee preſerued. Much might bee ſaid herein, but I will draw it to a few briefe directions.

Firſt, becauſe by the word in the powerfull diſpenſation thereof, the heart is firſt broken, therefore by the ſame meanes it muſt ſtill bee kept contrite. A ſecret hardneſſe and dulneſſe will ſoone creepe in againe, if that meanes be once diſueſd. A man had need keepe his heart as it were ſtill on the Anuile, vnder the ſtroke of the hammer, if hee deſire it may be continued in that good eſtate: whatſoeuer proues the neceſſitie of the Word for the breaking of the heart, iuſtifieth the neceſſitie thereof, for the continuing and encreaſing of that happie breaking: and in hearing let a man ſtill ſtriue for that effect, which hath beene noted reſpectiuely to Gods either iudgements, or Mercies, or Commandements then deliuered.

Secondly, There muſt be frequencie and conſtancie in the priuate exerciſes of Prayer, of Humiliation, of labouring to increaſe the inward ſorrow and compunction of the heart. The more a man ſhall commune priuately with God, the diligenter hee ſhall be in the ſearch of his heart, in the examination of his courſe; the more hee ſhall indeuour to worke griefe into his ſoule, the tenderer his heart of neceſſitie muſt needs bee: and the ſlacking or remiſſe following of theſe courſes, cannot but bring a kind of cruſt of ſecuritie vpon the inward parts.

Thirdly, There muſt bee a taking heed of being ouer-carried to the committing of any ſpeciall ſinne. This in *Dauid* put his heart quite out of tune and faſhion; the broken pieces of his ſpirit, were, as it were, growne together againe, and there was need of a kinde of new worke to be wrought in him: therefore fit in this caſe is the Apoſtles counſell; y *Take heede leſt at any time there bee in any of you an euill heart and vnfaithfull, to depart away from the liuing God: But exhort one another daily, &c. leſt any of you bee hardned through the deceitfulneſſe of ſinne*: ſinne is full of cunning, and may breed opinion in a mans thoughts, that it may bee yeelded to in ſome ſpeciall kinde, without any great hazard; but when it is once admitted, it takes away from a man his wonted feeling of good things, bedulleth the tendernes of his conſcience, bereaues him of his former feare to diſpleaſe God, and maketh boldneſſe and ſecuritie in a ſtealing and a dangerous manner to encreaſe. He that ſhal be careful

y Heb. 3. 12. 13.

of

of theſe three duties; dependance vpon a powerfull Miniſtrie, priuate exerciſes of humiliation and prayer, watchfulneſſe ouer himſelfe, that he bee not entangled with any more groſſe or noted euill, ſhall keepe his heart in that tender, and feeling, and contrite eſtate, wherein only God delights.

The eight and twentieth Lecture.

VERS. 18

Bee fauourable vnto Zion for thy good pleaſure: build the walls of Ieruſalem.

THus farre hath beene *Dauids* prayer in this Pſalme for himſelfe, and for his owne particular. Now followeth that part of the Pſalme in which *Dauid* is a ſuiter vnto God for the Church and State; where we haue to note two things. First, The petition it ſelfe, *Verſe.* 18. Secondly, The conſequent, and the iſſue of this petition being granted. The petition is, as I before ſaid, partly for the Church, partly for the ciuill ſtate. In the petition for the Church, two things. First, The good craued; *Fauour for Sion.* Secondly, The ground of crauing it; *according to thy good pleaſure.* Touching the firſt, (*Be fauourable to Zion, &c.*) *Zion* was the name of an Hill within *Ieruſalem*, vpon which the Temple was (after *Dauids* time) built by *Salomon*: there, while *Dauid* liued ſtood the Tabernacle, that mouable frame which by *Moſes* at Gods appointment was ſet vp for holy ſeruices. It was firſt placed in *Shilo*, about the ſeuenth yeere of *Ioſhuas* gouernement, when the people of *Iſrael* were become the Lords of [a] *Canaan*, and there it continued vntill after *Elias* death. For [b] then *God forſooke the habitation of Shilo*, [c] *and choſe the Tribe of Iudah, and mount Zion which he loued.* This was the ſpeciall place, deputed by God to put his name there. It is put in Scripture for the Church of God, the ſocietie of Gods peole, euen thoſe whom *Iude* deſcribes by the termes of the *called, and ſanctified by God the Father, and reſerued vnto Ieſus Chriſt.* So is the terme of *mount Sion* vſed in the new [d] Teſtament. The enemies of Gods Church and people, are called [e] *the haters of Sion.* And nothing more ordinarie in the old Teſtament, then to deſcribe the beautie, and happineſſe, and ſtableneſſe of Gods Church, to diſcouer the reſpect of God to it, and the many promiſes and priuiledges of it vnder the name of *Zion.* So that in a point ſo plaine, I will not ſay much. It is well knowne it was the name of an Hill, and in reaſon wee might thinke that *Dauid* prayed not for it ſimply, as for a parcell of eminent ground, ſtanding vp higher then the reſt of the Towne, but he had reſpect therein vnto the Tabernacle placed theron, and

a *Joſh.* 18. 1.
b *Pſal.* 78. 60.
c *Verſe.* 68.
d *Heb.* 12. 22.
e *Pſal.* 129. 5.

and ſo to the ſtate of Religion, and the worſhip of God, the welfare whereof (as the times then were) conſiſted much in the proſperitie and ſafetie of the Tabernacle. I will conſider in this petition; Firſt, The thing it ſelfe that *Dauid* prayed for, the Church: Secondly, The ſpecial reaſon of his being earneſt in prayer for it, at this time. Concerning the former, thus is the Doctrine.

The firſt Doctrine.

That the proſperitie and happineſſe of Gods Church, is a matter verie deare and precious vnto thoſe that are Gods Children. In *Dauid* wee may behold the true diſpoſition of Gods Children, being all the Children of one Father, and guided by one and the ſame Spirit, they haue the ſame affections. Now *Dauid* hauing after many petitions for himſelfe, and much conference (as it were) with God, gotten ſome comfort to himſelfe in the hope and aſſurance of the pardon of his great offence; the firſt requeſt which hee makes, is, that God would be pleaſed to continue his grace and mercy to his Church. Hee puts not in this ſuite in the ſecond place, as preferring his owne priuate good before the Churches: but as a man knowing, his Prayers could not ſpeed for others, till his owne perſon were accepted, and conſidering withall in how high a degree he had offended God: therefore firſt hee laboureth the making of his owne peace, that ſo hee might haue the better aſſurance of ſucceſſe in this particular. Teſtimonies of *Dauids* reſpect to the Church of God, wee ſhall reade many in the Pſalmes: Sometimes hee prayeth for it: [f] *Oh giue ſalvation vnto Iſrael*; [g] *ſaue thy people, bleſſe thine inheritance*: ſometimes hee deſcribes the beautie of it: *Mount Zion lying Northward is faire in ſituation, it is the ioy of the whole earth: In the places thereof God is knowne for a refuge.* [h] *Compaſſe about Zion, and goe round about and tell the towers thereof.* [i] *It is the perfection of beautie*: ſometimes hee declares the certainty of Gods care for it: [k] *God will ſaue Zion.* [l] *God loueth the gates of Zion more then all the habitations of* IACOB: [m] *The Lord is great in Zion*: ſometimes hee prophecieth vengeance to the enemies thereof: [n] *They that hate Zion ſhall bee aſhamed, and turned backward*: and much to this purpoſe in the *Pſalmes*, euery ſuch ſpeech is an euidence of *Dauids* heartie and ſincere affection to Gods Church. We ſhall find the like diſpoſition to haue beene in others. Whoſoeuer was the author of the *Pſalme* 102. whether *Dauid*, or ſome other endued with the ſpirit of prophecie, liuing towards the end of the *Babylonian* captiuitie, about which time it is probably thought that *Pſalme* was endited, ſheweth himſelfe to haue like tenderneſſe of affection to Gods Church, that *Dauid* had. How importunate is he with God, to *ariſe and haue mercy vpon Zion*, how doth he put the Lord in mind of his promiſe to reſtore it? [o] *The time to haue mercie thereon, the time appointed is come*: how full of paſſion is that [p] ſpeech, *O Lord, thy ſeruants delight in the ſtones thereof, and haue pitie on the very duſt therof*: with this agreeth that [q] report, touching the affections of Gods people, reſpectiuely to the ſtate of the Church when they were in *Babylon*: *We wept, when wee remembred Zion*: ſo many thoughts of the diſtreſſed eſtate of the Church, ſo many teares. They vowed

f *Pſal.*53.6.
g *Pſal* 28.9.
h *Pſ.*48.2.3.12
i *Pſal.*50.2.
k *Pſal.*69.35.
l *Pſal.*87.2.
m *Pſal.*99.2.
n *Pſal.*129.5.
o *Verſe* 13.
p *Verſ.*14.
q *Pſal.*137.

vowed to haue no rest in their desires, and neuer to giue the Lord ouer in their prayers, till hee should be pleased to restore her. Was not *Moses* respect strong and earnest to the Church of God, when for the sake thereof, and for the continuance of Gods fauour to that people, which was then the sole Church of God on earth, he was content to engage his owne soule, choosing rather *that God would wipe his Name out of the Booke of Life*, then take away their being, and their name from vnder Heauen. Who can but admire that woman that wife of *Phinees*, vpon whom the tydings of the taking of the Arke brought the paines of trauaile, whom neither the birth of a man child, nor the kinde and comfortable speeches of the women that assisted her, could any whit content, or make to forget her lamentable note: *The Arke of God is taken, the glorie is departed now from Israel:* shee was not without her naturall affections: no doubt the death of her Father in law, and her Husband grieued her not a little; but her spirituall affections preuailed: and therefore in the declaration of her sorrow, that of her Father in law, and her Husband, is but once named, but twice it came in, *The glorie is departed, The glorie, &c.* and her sonnes name was giuen him by her, to beare the memorie of that calamitie to his graue, shee named him *Ichabod*, as much as to say, [f] *where is the glorie, &c.* Among others of Gods deare seruants, thus piously affected to the common cause of Religion, and the Churches state, I cannot forget, especially being conuersant in this *Psalme*, that worthy souldier and faithfull seruant of the Lord and of *Dauid*, *Vriah*; when *Dauid* had sent for him home from the campe at *Rabbah*, with an intent by his accompanying with his Wife to hide his fault, hee at his comming, being with a shew of pittie on him in regard of his trauaile, perswaded by *Dauid* to refresh himselfe by the comfort of his owne house, and by lodging there, refused vpon these termes; [t] *The Arke, and* Israel, *and* Iudah *dwell in tents and my Lord* IOAB, *and the seruants of my Lord abide in the open fields: shall I then goe into mine house to eate, and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing*: as if hee had said, Besides that the Generall vnder whom I serue, and the rest of my Country-men now in armes, lodge abroad in the open fields; the Arke, the Testimonie of Gods presence, the liberty of our state is in the campe, and so accordingly in some hazard; what shall become thereof to mee it is vncertaine; what a wound it were to the Kingdome, if now (as once before) by the *Philistines* it should bee taken, I am sure: this is no time for me to take mine ease, I wil first see the issue of this seruice, before I afford any more then meerely necessary contentment vnto nature. A memorable speech, an admirable resolution; to bee careleſse of himselfe till he saw the state of the Church (the prosperitie whereof then depended vpon the preseruation of the Arke) to bee in safety. And is not *Nehemiah* worthy to be ranged in this Catalogue. Hee being one of the Iewish Nation in Captiuitie, came by the prouidence of God to a place of great respect, to bee Butler or cup-bearer to him, that was then the greatest Monarch vnder heauen:

r *Exod.* 32. 32.

f 1 *Sam.* 4. 20. 21.

t 2 *Sam.* 11. 11.

heauen: hee wanted no outward comfort, yet when hee heard by certaine men of *Iudah*, that came to the Emperours Palace in *Shushan*, how it fared with his poore country-men, how they were in great affliction, and in much reproch, the report did euen dissolue him into teares, u *hee sate downe and wept, and mourned certaine dayes, and fasted, and prayed before the God of heauen*: after, his resolution was to aduenture all his hopes, and to engage all his fauour and honour with the Emperour, vpon this one point, to obtaine leaue to put an end to this misery, and to restore that decayed and torne estate vnto the ancient beauty: and how he laboured herein, and what hazards hee ran, and what difficulties hee went through for the accomplishment of this worke, neuer ceasing till hee renued the wonted course of the assembling of the people to worship God, and had wrought the chiefe of them to set to their seales to a solemne Couenant, neuer to forsake the House of their God, the whole storie maketh mention. I will shut vp this enumeration of examples, with that one of *Paul*. What meanes it that x *hee had the care of all the Churches*, but that the good of Gods Church in euery place, was respected by him? how did his *spirit reioyce in beholding the order, and the stedfast faith in Christ of the Congregations* where hee y laboured? what comfort tooke hee in this *that Christ was preached*, z euen then when *he was in bonds*? the hope of the propagation of Gods Church by that meanes, made him to forget the paines and misery of imprisonment. Thus I hope, wee see how the Children of God are affected to the Church of God; the state of it is to them exceeding precious. In the flourishing thereof they ioy, euen when themselues haue for their particular, no little cause of grieuing. In the pressures thereof they grieue, yea, though they themselues for their owne personall concernements are in peace: *why should not my countenance bee sad*, said that worthie a *Nehemiah*, when it is thus and thus among the people of my God? It is their zeale for God, that maketh the Children of God to bee thus disposed, and it is the communion *of Saints*, which quickneth in them these affections. They know that by the enlargement and growth of the Church, God is glorified amongst men, and the soules of poore Christians are much comforted thereby, and therefore they cannot but wish all good to *Sion*, out of the prosperity whereof, commeth so much honour to God, and such a deale of refreshing to his seruants. And thus for the Doctrine.

u Chap.1.4.

x 2.Cor.11.28.

y Col.2.5.
z Phil.1.18.

a Chap.2.3.

The Vse. The Vse is, to apply this to our selues, as a marke of triall, by which wee may bee discerned what wee are, whether the Children of God or strangers. No surer signe of translating from death to life, then a sincere and faithfull respect to the good and prosperous estate of Gods Church: whereupon it is noted in a storie both as a worthy act, and as a testimonie of a religious heart, that of one *Terentius*, a Captaine vnder the Emperour *Valens*, who hauing done some speciall seruice, for which the Emperour thought him worthy of a recompence, and being thereupon willed by him to demand what hee would, presented this petition, that

the

the true Christians might haue the libertie of a Church by themselues, wherein to worship God apart from the *Arrians*, whose Heresie had then spred it selfe exceedingly. The Emperour reading his Supplication, was displeased much, tare it in pieces, and threw it away. *Terentius* modestly gathered vp the pieces againe, professing to him, that if hee could not bee heard in Gods Cause, hee would make no suit for his owne profit. This act, I say, of his is noted as an argument of much pietie, as indeed well it might. For who among many now a-dayes, that had such an offer made him by a potent King, would not rather aske some great office, or some state of command, or some estate; a man to prefer the good of Gods Church, before all concernments of his owne, when will our dayes afford his Peere? And surely, as this in him was an evidence of a holy and zealous disposition, so the contrary amongst vs generally, is a token that there is but little truth of Religion amongst men. Alas, what is for the most part lesse tendered, then the case and cause of *Zion*: as in the dayes of *Haggai*, men were carefull for themselues to *dwell in seeled houses*, but could let [b] *the House of God lie waste*: so now, we are mostly so disposed, that so that our Garners may be full, and abounding with diuers sorts; so that our Sheepe may bring forth thousands and ten thousands in our streetes, our Oxen strong to labour, no inuasion nor crying out in our Townes: so that peace bee within our Borders, and we satisfied with the flowre of Wheate, we are indifferent for the businesse of Religion. I am perswaded there is no one sinne for which God hath a greater controuersie with the Land then this, that the maymes, and wants, and hazards of his poore Church amongst vs, are so little taken to heart. The ruines and breaches of *Zion*, we can behold with a regardlesse eye. Let vs not thinke our selues to haue the affections of Gods Children, when wee can see the House of God to sustaine any losse, or to be in hazard of waste, without any remorse. I beseech you that we may consider, how farre wee be engaged in this fault: and let vs learne by *Dauid* here, to make the businesse and the estate of *Sion*, one chiefe part of our care, and one speciall matter which in all our prayers we will specially remember vnto God. And if so we meane, being vrged out of this place and Text, to be more forward in this durie then wee haue done formerly, let me direct you in this what be the speciall fauours which it becommeth vs to begge of God for his Church. Certainly, wee must enquire into the Scriptures, and see what be the blessings which at any time God promiseth to bestow on his Church, and so accordingly must our desires bee framed in this case. First is, that he [c] *will giue Kings and Queenes to be nursing Fathers, and nursing Mothers vnto it*: that is, that he will stirre vp the Princes of the Earth to be a protection to it, and to shrowd it vnder the wings of their authoritie. Secondly, that he will furnish it with [d] *Pastours according to his owne heart, which shall feed it with knowledge, and with vnderstanding*: so that our prayers on the behalfe of Gods Church, must ayme at these two speciall things; that God may please to giue it fauour in the eyes of Greatnesse and Authoritie;

b *Chap.1.4.*

The speciall fauours to bee craued of God for his Church

c *Esay 49.23.*

d *Ier.3.15.*

that ſo it *having reſt*, the members [c] thereof *may be edified, and walke in the feare of God, and may be multiplied by the comfort of the Holy Ghoſt*: and againe, that he would thruſt out many Labourers in the Word and Doctrine, for the gathering together of his Saints, by whoſe Miniſterie his Goſpell may haue paſſage, and may more and more be glorified. Doe not our owne hearts charge vs in ſecret with the diſ-regard of theſe two ſpecialties. It may be we deſire the peace of the State for our own quiets ſake, becauſe in the peace thereof we haue peace; but where be our prayers, to God for the peace of the Land for the Churches ſake. It is a worthy place in the *Pſalme*, and very meete to bee [f] obſerued: *Dauid* wiſheth *peace to Ieruſalem*, and exhorting others alſo ſo to doe, giues the reaſons of his deſiring, that there may bee *peace within her Walles, and proſperitie in her Palaces*: one is in reſpect of *his Brethren and Neighbours*, which I take to be a ciuill reſpect, *viz.* that his Friends and Countrimen might liue in quiet: but another is, *becauſe of the Houſe of the Lord our God*, ſaith he, I will *procure thy wealth*: ſo for the Churches ſake chiefly he deſired the proſperitie and quiet of the State: ſo, the queſtion is, whether in deſiring the peace of the Kingdome, our intent be that the ſtate of Religion may proceed the better vnder the ſhadow of that peace. Then againe, if we ſhould be examined vpon this point concerning our binding our ſelues, to make it one of our conſtant ſuits to God, that hee would ſtabliſh an able Miniſtery throughout euery part of *Sion*; it is iuſtly to be thought, that we ſhould be found guilty of groſſe neglect in that particular: wee pittie not the wants of many Congregations, which are ſcattered as Sheepe on the Mountaines without a Shepheard: and ſuch to whom God hath vouchafed that mercy to haue among them a Scribe taught for the Kingdome of God, who can like a good Houſholder, bring out of his treaſure things both new and old, value it not according as they ſhould; nay, ſuch is the more then brutiſhneſſe of many, that ſuch a bleſſing is rather reputed a burthen then a bleſſing. I haue ended this firſt point, concerning *Dauids* craning fauour for the Church; and in handling hereof haue declared, how we faile in this; and which way we may reforme our fault in this, I haue alſo ſhewed you.

The next thing conſiderable, is the ſpeciall reaſon of *Dauids* being earneſt in this requeſt at this time. Concerning which I ſet downe this Doctrine.

The ſecond Doctrine.

That true repentance makes a man deſirous and carefull to repaire ſuch more ſpeciall hurts and wrongs, as hee hath done either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling. *Dauid* is here a patterne to vs of a repentent perſon. Now we may very worthily obſerue this in him, that hauing by his great ſinne ſcandalized the Church, grieued many of Gods deare ſeruants, brought a diſgrace vpon good Profeſſion, and hazarded the proſperitie likewiſe of *Sion*, by prouoking God to lay ſome iudgement vpon him, and vpon his Kingdome, hee now therefore, becommeth more earneſt with God in this ſuite: As then hee had hurt the Church by his tranſgreſſion, ſo

now

c *Act.* 9. 31.

f *Pſ.* 122. 6. &c.

now hee seekes to make a kinde of recompence for that hurt by praying God, to bee mercifull and gracious thereunto. Thus true Repentance teacheth to desire and care there to doe most good, where our former miscarriage hath beene chiefly preiudiciall. I may couple hereunto that which is to be found in *Paul* after his conuersion. First, in the generall, as he had beene a great persecuter of the Church, and an enemie to the faith; so he became a great Seruitor to the Church, and a speciall instrument for the promoting of the faith: he who had beene an aduersary to the Truth more then others, when it pleased God to touch his heart, he laboured for the truth more abundantly then others: and then in speciall, I remember what is noted in him; that immediately vpon his conuersion, g *hee remained certaine dayes with the Disciples at Damascus*: and why with them? In the dayes of his ignorance and blind zeale, hee had beene a principall enemy to them; his commission which he had at that time when he was strucken to the earth, was for the Disciples at *Damascus*. For this cause hee was carefull when God had called him to the knowledge of the Truth, to bee first of all an instrument of comfort to them, whom hee had chiefly wronged; yea, and there also, and in that Towne, to preach his first Sermons for the defence of the faith, where he had declared himselfe to be the most eager & violent enemy to the faith. There he laboured with the Iewes, to bring them to the acknowledgement of the h *Messias*. They had receiued much hardning and increase of obstinacie, by his ioyning with them against the Doctrine of Christianitie, and therefore he made it one of his first taskes, to reclaime them if it had beene possible. They which had beene his fellowes in euill, his desire was (if it might herein so please God) that they might be his companions in grace. That which is reported of Saint *Matthew*, is not much vnlike. It is said in the story that a little after that Christ had called him, hee made him a Feast in his House, and there were present many Publicans also. Were they not there thinke wee by his inuiting; and why shall we suppose he inuited them but of an holy desire, that they with whom, and among whom hee had most sinned, as being his partners in extortion, might bee brought into grace together with himselfe. He knew he had been an instrument of their hurt, he was desirous therefore if it might be, to be an helper forward of their good. Note wee here that of i *Zacheus*, to those whom before hee knew the truth hee had most pinched, he was now (being turned about) become most liberall: *The halfe of my goods I giue to the poore*: and hee made his restorings to exceed his iniuries fourefold; he would be sure to repaire the wrongs that hee had done, and to manifest his repentance in the things wherein hee had most failed. The *Ephesians* hauing done much publique hurt, by the profession and practice of *curious Arts*, made a kinde of amends by making publique acknowledgement: k *They came and confessed, and shewed their workes: they brought their Bookes, and burnt them before all men*. This concurrence of examples confirmes this point; and sheweth it to be a truth, that when a man by the mercy of God repents, he begins

g *Act.* 9.19.

h *Verse* 22.

i *Luke* 19.8.

k *Act.* 19.18,19.

by and by to caſt and conſider, where, and to whom, and in what particulars he hath done moſt hurt, that in the ſame hee may doe moſt good. *Manaſſeh* had ſinned moſt in polluting the worſhip of God, and bringing in abominable things into the Houſe of God; therefore when God reſtored him, his firſt worke was to redreſſe thoſe particulars; that as he had endangered many ſoules by corrupting Religion, ſo hee might be a meanes of good to as many by reforming the ſame. Repentance cauſeth a change in a mans diſpoſition, and turnes into the contrarie: ſo that ſtill where that is, this effect followeth, that a man becommeth moſt earneſt in that particular, wherein before his repentance he was moſt remiſſe; and according to the meaſure of his failing in any holy dutie, is the proportion of his ſtriuing and labouring that hee may excell therein. In that wherein a man hath beene moſt hurtfull, in the ſame hee will labour and endeuour to be moſt profitable.

1 2. *Chron.* 33. 14, 16.

The Vſe.

Here is alſo a marke by which to trie the truth of our repentance. If a man ſhall ſtriue to excell in that good, in the contrarie euill whereto hee hath moſt faulted, it is a good teſtimonie of ſound conuerſion. It is the euidence of the repentance of a negligent Miniſter, if hee ſhall labour to doe as much good to the Congregation where hee liues, by painfull and ſound teaching, and by giuing countenance and comfort vnto thoſe that are well diſpoſed, as hee hath beene hurtfull by ſilence, or neglect, or otherwiſe by ſhewing himſelfe an Aduerſarie to thoſe that couet the beſt things. It is a fruit of the repentance of an euill Magiſtrate, if he ſhall endeuour to profit the Country as much by the reſtraint of wickedneſſe, and by giuing good example in his owne perſon, as hee hath beene an hinderance to it by remiſneſſe, and by irreligious and profane behauiour. Haſt thou beene a meanes of endangering the ſoules of any by wantonneſſe, by riot, by hauing fellowſhip with them in the vnfruitfull workes of darkeneſſe, and hath God giuen thee a heart to affect better things? thou canſt not giue a better pledge of thy being truly reclaymed, then to ſeeke the good of thoſe by all meanes poſſible, who by thy meanes haue beene in hazard. If thou be not as carefull for them, as for thy owne ſelfe, thy repentance is not ſound. *Auguſtine* in his Homilies hath a wittie compariſon, by which to diſcouer the ilneſſe of that mans diſpoſition, who hauing receiued mercie from God for himſelfe, ſhould hee careleſſe what becomes of others. He likeneth him to one who is to paſſe ouer a ditch or ſtreame of water, where if hee paſſe not he dieth, if he plunge in hee is drowned, and then finds that fauour to haue a bridge or planke of Timber laid acroſſe to helpe him ouer: but when others doe come after, who are in the like ſtate he was, he would haue the bridge or helpe withdrawne from them. Hee condemnes it (as hee may well) for a cruell diſpoſition, and ſuch as cannot be in a childe of God. Now then as the childe of God is willing that the Bridge of mercy ſhould remaine for others conuoy, ſo for theirs eſpecially, the guilt of whoſe danger in ſpirituall things, doth lie eſpecially vpon him. If hee may bee a meanes of good to him, whoſe ſoule by his ſocietie or example,

hath

hath beene annoyed, hee will account it as a ſpeciall happineſſe. I pray you that wee may heede this point well. Repentance is that without which there can be no ſaluation; nothing more neceſſary then for a man to labour to be aſſured of the truth of his repentance. Now no better teſtimonie of ſincere repentance then this, to endeauour to make ſpeciall recompence, where a man ſhall finde himſelfe to haue done ſpeciall hurt. *Dauid* had wronged the Church of God not a little by his fall, hee laboureth now (his heart being touched) to make a kind of amends, by making this one of his firſt ſuites, after hee had recouered ſome hope of his owne peace: *O Lord, bee fauourable to Sion: I know I haue beene a ſcandall to thy Church, an offence to thy people, a diſgrace to Religion, I haue opened a window for thy vengeance to come in vpon all thoſe that liue vnder my gouernement: O I beſeech thee, let not thy Church fare the worſe for my fault, but continue thy wonted fauour towards it: O that I might bee able to be as profitable to it, as I haue beene ſcandalous; and to comfort the ſoules of thy faithfull ones, as much as I haue grieued them.* Thus was *Dauids* minde. If thine bee not like, thy repentance is not like. Repentance alwayes frames the heart to a diſpoſition to repaire wrongs. Hee that is not deſirous and carefull to doe as much good in any particular, as he hath ſometimes done hurt therein, what profeſſion of repentance ſoeuer that man makes, it is but counterfeit. Let mee enquire if I thinke I am a true Conuert, wherein I haue done moſt hurt, whether in ſpirituall things, or in outward; whether to other mens bodies, and goods, and good name, or to their ſoules. If I ſeeke not as much as in me is, to make them amends in that very kinde wherein I haue done the wrong, I ſhall vtterly deceiue my ſelfe, if I thinke I am the Lords. You ſee my ground for it is plaine. Next to himſelfe, *Dauid* had beene dangerous to the Church of God; now as ſoone as euer hee had made his peace for himſelfe, his minde is vpon the Church which hee had moſt wronged: and by praying for it, hee declares his deſire to make vp the breach which he had cauſed. So much of the good craued, *fauour for Sion.* Now, next, of the ground of crauing it, *According to thy good pleaſure.* The Doctrine is thus,

That wee muſt not expect or craue any good thing from God, either for our ſelues or others, but onely out of the freedome of his grace. As in the beginning of the *Pſalme*, whatſoeuer *Dauid* craued of God for himſelfe, he grounded the hope of obtaining it vpon the louing kindnes of God, and vpon the multitude of his compaſſions; ſo now ſuing for the good and proſperitie of the Church, he builds vpon the ſame foundation. He knew that neither in himſelfe, nor in the Church, there was any matter of deſert, in reſpect whereof this might bee challenged which is craued; but hee placed all his expectation vpon Gods good pleaſure, then the which there is nothing more free. This good pleaſure of God, to which *Dauid* appeales in this ſuite, is the ſame which by the Apoſtles is made to be the ground of Gods [m] election; which is not induced by any thing in man, but is the meere freedome of Gods owne good and gracious diſpo-

The third Doctrine.

m Ephes. 1. 5.

diſpoſition. *Paul* makes this and mans deſerning, to be in a kind of oppoſition either to other [n] *not according to our workes, but according to his purpoſe and grace:* ſo that where the purpoſe, and grace, and good pleaſure of God is the predominant, there is nothing of mans hath any part. Thus *Nehemiah* in that prayer of his which hee had for this very thing for which *Daniel* here was a ſuiter, namely, that God would looke vpon the diſtreſſes of his people, and proſper his purpoſes for the reliefe thereof, grounded his requeſts vpon the ſame foundation; [o] *O Lord, that keepeſt couenant and mercy for them that loue thee:* and to the end it might indeed appeare that he had no hope but onely in mercy, hee makes an exact acknowledgement of the ſinnes of the people; [p] *Both I and my Fathers haue ſinned: wee haue grieuouſly ſinned againſt thee, &c.* ſo hee confeſſeth that if God ſhould therein deale according to deſert, there were no hope of obtaining that for which he prayed: and that the Church of God was not vtterly conſumed and ſwept away from the face of the earth, the Prophet *Ieremy* acknowledgeth it to be wholy out of the *mercy of God*, and [q] *becauſe his compaſſions failed not.* Thus was the carriage of [r] *Daniels* prayer: *O Lord, righteouſneſſe belongeth vnto thee, and vnto vs ſhame*; yet here is our hope, [ſ] *that forgiueneſſe and compaſſion is in the Lord our God:* [t] *Wee preſent not our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies.* See what diſclayming here is of all, ſaue onely the mercy and good pleaſure of God. This is the point which I handled in regard of the generall ſubſtance thereof, in the opening of the firſt Verſe; I am now the briefer therein. The chooſing of Gods Church, was only out of mercy, whence then ſhould be the preſeruation and vpholding thereof, but wholly from grace?

The Vſe. To be a direction to vs in all ſuites, whether for our ſelues or others, whether for our owne particular, or for the common benefit of GODS Church. Beware how wee bring any thoughts, ſaue onely ſuch as tend to the auailement and abaſement of our ſelues, and may diſcouer and teſtifie the dependance of our hope vpon no other thing ſaue the grace and mercy, and good pleaſure of God in Ieſus Chriſt. The leaſt temper of any the ſmalleſt conceit or opinion of ought in our ſelues, for the ſake whereof, God might be moued to vouchſafe that to vs which we deſire of him, is enough to turne all our prayers into ſin. If there be neuer ſo little of this leauen, it is enough to ſowre & to diſtaſte the whole lumpe of our deuotions. Let this euer bee the mayne of our requeſts, *In thy good pleaſure Lord*, as here; or as DAVID, [u] *for thy mercies ſake*; or with *Daniel*, [x] *for thy owne ſake*; or ſomewhat to the like effect. The more ſubmiſſe and deiected the Lord ſhall perceiue our ſpirits to bee in the apprehenſion of our owne vnworthines, and in the vtter renouncing and diſclayming of our ſelues; and the more we ſhall, as it were, caſt our ſelues into the armes of his grace, the more hee will accept vs, the ſooner will he cauſe his face to ſhine vpon vs, that we may be ſafe. Thus to doe is a thing eaſily ſpoken, and heard, but not eaſily performed. It is a hard matter to bring fleſh and bloud to thinke ſo demiſſely and vnworthily of

n 2. *Tim.* 1. 9.
o *Chap.* 1. 5.
p *Verſe* 6. 7.
q *Lam.* 3. 22.
r *Chap.* 9. 7.
ſ *Verſe* 9.
t *Verſe* 18.
u *Pſal.* 6. 4.
x *Chap.* 9. 19.

of it ſelfe, as that there ſhould bee nothing in it but that which deſerues the furie of Gods diſpleaſure. Nature muſt bee well ſchooled and humbled, ere it can come ſo farre; and then when it is brought ſo low, it will be ſo hard for it againe to be raiſed vp, ſo as to waite conſtantly, and confidently, and comfortably vpon the grace of God: ſo that howſoeuer it bee a thing much talked of, as if wee were all very cunning and perfect therein, to truſt all vpon mercie, and to looke for nothing in regard of our ſelues; yet the truth is, a man had need to bee well exerciſed in Religion before hee come to know himſelfe ſo thorowly, as to abhorre himſelfe in his prayers; and can withall when hee ſees ſo much vileneſſe in himſelfe, *y truſt perfectly on that grace which is brought vnto vs by the reuelation of Ieſus Chriſt.* Humilitie and Faith are the hardeſt matters of Chriſtianitie, and they bee the two things neceſſarie for the carriage of a mans ſelf in prayer according to this Doctrine. A man muſt haue his hart euen broken into pieces, before hee can be able ſo in prayer to deny himſelfe: and when he is ſo broken, yet by faith to build his hope vpon Gods good pleaſure: and to be able to beleeue, that there is ſomewhat in ſtore for him ſo vile a perſon, it is no little difficultie. I ſpeake it to this end, that we may not ſlight ouer ſuch Doctrine as this, as eaſily learned, or as if already knowne. For he who will not beare witneſſe with mee of the hardneſſe of this dutie, in the deniall of himſelfe, to looke for good from God onely out of grace, I will ſay plainly, that man is yet farre from the practice of this dutie.

y 1. Pet. 1. 13.

There is another thing to be noted out of this ground *(according to thy good pleaſure.)* It is this.

The fourth Doctrine.

That in all our prayers, wee muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe. This is alſo intended by *Dauid* in this ſpeech. Hee doth diſclayme all hope ſaue onely in Gods free Grace, and withall ſubmits himſelfe, for the iſſue of the requeſt vnto God his appointment: *O Lord, let it be herein as thou wilt: thou knoweſt what is beſt for thy Church, and for euery limbe thereof: I will not take on mee to direct thee, let thy good pleaſure bee the rule of all.* Thus much muſt needs alſo be concluded hence: *Be fauourable, in, or for thy good pleaſure.* This referment of our ſelues in our prayers to the Lord, that he may doe with vs and for vs, as hee pleaſeth, our Sauiour taught two wayes: Firſt, By appointing vs to pray, that *the Lords will may be done*; meaning this therein among other things, that wee ſhould not ſeeke the aduancement of our owne deſires, but onely ſo farre forth as God ſhall pleaſe; our wils muſt be made ſubordinate to his will. Secondly, By his example: For when he was in his agony in the Garden, and prayed that if it were poſſible that Cup might depart from him, he preſently added this, *z neuertheleſſe, not as I will, but as thou wilt*: here hee ſubmitted his owne will (as a man) vnto GODS will. The promiſe of being heard in our prayers, runnes with this condition, *a If we aske any thing according vnto his will, he heareth vs.* There is the Caution with which our prayers are hedged in. It is one of the euils noted in the old *Iſraelites*, *b They limited the holy One of Iſrael.* They tied

x Mat. 26. 39.

a 1. Ioh. 5. 14.

b Pſal. 78. 41.

tied God to meanes, and tooke on them to prescribe him how, when, in what sort and measure he should supply them. We haue an ordinary saying, and it may well be applied to this matter, as being therein most true; *They which begge, must not choose.* Hee that craues a fauour, must be content to stand to the curtesie of him of whom he craues it, and not carue out according as himselfe liketh. Is it meete that man should direct God, as if it were his dutie to minister to him, or as if there wanted wisdome in him, to know how to measure out his fauours: [c] *It is good,* saith the Prophet, *both to trust and to wait for the saluation of God:* that is, to relie vpon Gods helpe in all necessities, and to tarrie his leasure, and to yeeld to his course, and to receiue all according as it shall bee his good pleasure to allot. This is a second obseruation out of these words. *Dauid* desires good of God for his Church, but therein referreth himselfe to him, as not daring to presse vpon the Lord, further then hee in his infinite wisdome shall thinke meete.

c *Lam.3.26.*

The Vse.

This is also to bee made vse of (as the former) as a direction to vs in our prayers. There is great boldnesse, and entrance with confidence, granted to poore sinners by Iesus Christ vnto the Throne of grace, there they may freely euen powre out their soules; yea, and vrge the Lord with his owne promises; but yet still with this *proviso*, that nothing bee peremptorily asked, but all still with this limitation; *In thy good pleasure, Lord, doe this or that: O Lord, thou knowest what is best: bee it according as thou wilt: Frame my desires to thy owne appointments.* A man can neuer haue any true comfort in his repayring to God as a Petitioner, vntill he hath learned this: what a death will it bee to bee delayed and put off, if one do not know how to submit his will vnto Gods? When he hath once attained to this, then he will resolue with himselfe, not being presently supplied according to his crauing, *Surely, God knoweth better then I what is fit for me: when hee seeth it meet for mee to haue that for which I sue, hee will certainly bestow it.* [d] *In the meane time, I will yet giue him thankes, and mine eyes shall bee euer towards him,* [e] *and waite vpon him vntill hee haue mercie.* The soule of a Sinner wrestling and combating against some speciall corruption which it cannot master, or else labouring as for life, so for some comfortable refreshing by Gods Spirit, not putting in this condition, *In thy good pleasure, Lord*; how shall it vexe it selfe, and how will Satan take aduantage thereby to increase it, and euen to swallow it with hopelesnesse? So then, this one word, *thy good pleasure*, hath taught vs two very necessary duties touching prayer: first, To ground all our suites vpon grace; and, secondly, To referre all our requests for the successe and issue of them to Gods wisdome. So much of that part of this verse, in which *Dauid* makes petition to God for his Church.

d *Psal.25.15.*
e *Psal.123.2.*

The

The nine and twentieth Lecture.

Build thou the walls of Ierusalem.

DAuids prayer for the state of Gods Church, wee haue heard. Now followeth his suite for the Ciuill State. *Ierusalem*, it is well knowne, was the chiefe Citie of that Kingdome, whereof *Dauid* was the Head. It was one of the most famous Cities in the World, [a] *full of People, great among the Nations, Princesse among the Prouinces.* In one speciall respect *Ierusalem* exceeded all the Cities of the World; shee was entituled, [b] *The Citie of the Lord of Hosts, the Citie of God.* By *the walls of Ierusalem*, is here meant (one specialitie of that kinde being put for the whole) any thing whatsoeuer necessary for the safetie and well being of *Ierusalem*. By *building vp these walls*, is intended a supply from God of whatsoeuer wanted, for the good, and prosperous, and flourishing estate of the Citie, and a confirmation, an vpholding, an augmentation of all that was either presently had of that nature, or by the blessing of God might at any time be conferred afterwards; so that the effect of *Dauids* prayer here is, that the Lord would vouchsafe to the State of *Ierusalem*, and so withall to the whole bodie of the Common-wealth, of which *Ierusalem* was the head Citie, all necessaries for the peace, and safetie, and prosperitie thereof. This is the sense. Let vs proceed to an enquirie for matter of Doctrine. Wee may first gather hence this generall obseruation.

a Lam.1.1.

b Psal.48.8.

That euen outward things appertayning to this life, and to our state and welfare in this present World, are to bee reputed the gifts of God, and his goodnesse is for them to be depended on. Euen the Ciuill and Temporall estate of *Ierusalem*, is sought here of God, out of an acknowledgement, that it cannot bee well with it, no not in matters belonging to the outward happinesse thereof, vnlesse the Lord put to his hand. Hee is intreated to *build the walls thereof:* (as who would say) *Whatsoeuer man did for the defence and safetie of the Towne, yet except God did prosper it, there was no hope it should auaile.* God was to be the builder, or else the walles could not stand. This is right according to that in the Psalme, [c] *Except the Lord build the House, they labour in vaine that buildit: Except the Lord keepe the Citie, the keeper watcheth in vaine:* all to shew, that whatsoeuer is attempted or vndertaken either in Family or Citie, for the raising vp of the one, and for preseruation of the other, it is successelesse, vnprosperous, vnlesse the Lord doe giue his blessing thereunto. The walls of *Iericho* could not safegard it from the inuasion of *Ioshua*; when God was pleased to forsake it, at the [d] *sound of the Trumpets, and the shouting*

The first Doctrine.

c Psal.127.1.

d Iosh.6.20.

ſhouting of the people, the wall fell downe flat: when God had laid his curſe vpon it, and adiudged it to eternall ruine, iudgement followed; whoſoeuer tooke vpon him to reſtore it? as may appeare by comparing together, *Ioſh.6.26.* with 1.*Kings* 16.34. How ſafe were the *Iſraelites*, during their abode in the Wildernesſe, notwithſtanding they then dwelled in Tents, and had not thoſe ordinary defences of walls and trenches which Cities haue; the Lord was to them as an Eagle to her yong ones, [e] *Ouer whom ſhee ſtretcheth out her wings, taketh them and beareth them on her wings:* hee was to them as a *wall of fire round about*, according to that phraſe, *Zach.2.5.* How admirably and beyond opinion, did the wals of *Ieruſalem* riſe vp after the captiuitie, when God was pleaſed to proſper the buſineſſe. Great oppoſition there was to it, and many meanes vſed, to diſhearten the people in their courſe, and to breake off the worke, but [f] *God brought their counſell to nought:* and the hand of God was therein ſo apparant, that *the enemies of the builders were afraid, and their courage failed them; ſo they knew* (ſaith the Text) [g] *that the worke was wrought by God.* On the other ſide, when God was *their* aduerſary, ſoone was the defence of the height of the walles brought downe. I remember that ſpeech of *Ieremie*, how foretelling the deſolation of *Ieruſalem*, for the more affecting of the people that they might be brought to a conceiuing of the deſolation threatned, as if it were preſent, he doth direct his ſpeech to the enemies, as if they had euen then beene beſieging the Towne: [h] *Climbe vp their Walls, take away their Battlements, for they are not the Lords:* as if hee would ſay, Doubt you not of the taking of *Ieruſalem*, becauſe of the height and thickneſſe of their walles, feare you not the Turrets and Battlements that are about it, they are not now the Lords as heretofore, hee hath giuen ouer to protect them, goe on therefore, the victory is yours, it ſhall be an eaſie matter for you to deſtroy them. The Scripture ſaith, [i] *Niniue was a great Citie.* An Hiſtorian reports that the wals were in height an hundred foot, & the bredth thereof ſo thicke, that vpon them three Carts might meete together; Towres it had one thouſand fiue hundred, the height of each of which was two hundred foot; yet God ſaith to and touching *Niniue*; [k] *All thy ſtrong Cities ſhall be like the Figge tree of the firſt ripe Figges, which if they be ſhaken, doe by and by fall into the mouth of the eater.* Theſe few ſpecialities I haue noted, in alluſion to the words of my Text, concerning *Walles*, to ſhew how ſufficient a defence the Lord is in himſelfe, and of himſelfe ſimply to a people without wals, how ſtrong and proſperous the wals be which God bleſſeth, and how little auaile there is in them without the Lord. It is eaſie to ſhew how all the outward bleſſings of a State are of the Lord. [l] *Hee makes the barres of the Gates ſtrong, and ſets peace in the borders:* [m] *Hee maketh warres to ceaſe.* [n] *It is by him that Kings Raigne, and Princes decree Iuſtice.* [o] *Hee makes the Subiects plenteous in goods, in the fruit of their bodies, and in the fruit of their cattell, and in the fruit of their ground.* As it is in the ſtate of the Commonwealth, ſo in mens priuate eſtates: all appurtenances to their outward wel-

e *Deut.32.11.*
f *Nehem.4.15.*
g *Nehem.6.16.*
h *Chap.5.10.*
i *Ion.4.11.*
k *Nahum.3.12*
l *Pſ.147.13,14*
m *Pſal.45.8.*
n *Prou.8.15.*
o *Deut.28.11.*

wel-being, it is from the Lord that they are to bee expected. p *It is onely his blessing that maketh rich.* No successe nor comfort in a mans endeauours and vndertakings, vnlesse he prosper them. Cannot he make that after *much sowing, there shall be brought in but little?* and when that little is come in, cannot he *blow vpon it*, and make all ones gettings to be as money q *put vp into a broken bagge?* How easie for him to r *make the Heauen ouer the head to bee brasse, and the earth yron:* or s *the seed to become rotten vnder the clods: the very beasts may be made to mourne*, t *and the heards of cattell to pine away, because they haue no pasture.* And be it that all things prosper according to mans desire, in regard it returns into a mans power the expected increase, yet still there is need to looke vp to God: for is there not yet space for the iudgement to be executed threatned, u *Thy Oxe shall bee slaine before thine eyes, and thou shalt not eate thereof, &c.* When a man comes to the very point of enioying all, yet the hand of the Lord may be reached out, as once vpon the *Israelites* against whom, x *While the flesh was betweene their teeth, before it was chewed, the wrath of the Lord was kindled that they were smitten with an exceeding plague:* or what if that a man escape all this, and doe both feed and clothe himselfe with his portion, yet still God hath a plague, y *Yee eate, but you haue not enough; you drinke, but you are not filled: you clothe you, but you bee not warme.* Yea, and when all those formerly named bee escaped, the arme of the Lord is not shorned that hee cannot punish: z *hee can send leanenesse into a mans soule*: hee can cause that a *which is stored vp, to bee reserued to the owners for their hurt*: hee can disappoint a mans hope for conferring it to posteritie b *a strange man shall eate it vp.* So that it is plaine, that all outward blessings appertayning either to the generall state of the Common-wealth, or to the particular state of priuate families and persons, are of God. *Dauid* had cause of the Lord to seeke the setling and protection of *Ierusalem Wals.* Well might hee erect them, but to noe end in the earth for the benefit of the people and inhabitants, except the Lord did prosper them.

This teacheth vs a dutie, first, as wee are interessed into the common good: secondly, as wee are considerable apart for our domesticall and personall Estates. First, as we are parts of the ciuill body, and limbs of the Common-wealth, we are here taught in whom to place our hope, & vpon whom principally to depend, and to whom especially to be thankfull, for the common fauours of peace, protection, safetie from enemies, gouernement, Magistracie, &c. Here is that of the Psalme very fit, c *some trust in chariots, some in horses, &c. but we will remember the name of the Lord our God*: that is, some rely for these things, vpon the meanes, vpon the arme of flesh, vpon men, munition, walls, ships, the multitude of Souldiers, the valour of Captaines, and ascribe the continuance and increase of all their ciuill happinesse to these secondary causes; but our eyes shall bee euer towards the Lord, him will wee account our d *Rocke and our Fortresse, in him will we relie as our shield, as the horne also of our salvation, and our refuge.* This should bee our minde for this matter: what are walls

1. *Vse.*

p *Prou.*10.22.

q *Hag.*1.6.

r *Deut.*28.23.

s *Ioel.*2.17.

t *Verse* 18.

u *Deut.*28.31.

x *Num.*11.33.

y *Hag.*1.6.

z *Psal.*106.15.

a *Eccl.*5.12.

b *Chap.*6.2.

c *Psal.*20.7.

d *Psal.*18.2.

walles, when [c] *the day of the Lord shall bee vpon euery high Towre, and, euery strong wall?* What is a nauie of ships, when *the Lord shall breake them in pieces*, as hee did the Fleet of *Iehoſaphat* at [f] *Eziongaber?* What are Bowes, and Speares, and Chariots, when he ſhall *breake* the firſt, *cut* the ſecond, and *burne* the latter in [g] *the fire?* What are Souldiers, when hee ſhall make them [h] *to become like women*, and [i] *their hearts faint?* What is a populous Armie, if hee ſhall cauſe [k] *fiue to chaſe an hundred or an hundred to put ten thouſand to flight?* What are wiſe Councellors, and men of experience, when hee ſhall either take them [l] *away*, or [m] *turne their counſels into folly?* The Scripture makes plaine, that although ſuch particulars as theſe are not to bee deſpiſed, nor ſet at naught, yet ſtill we muſt conſider the vanitie of them without the Lord. In the vſe of theſe God muſt be ſought, and in the ſucceſſe of theſe, God muſt be acknowledged; [n] *Through thee haue wee thruſt backe our Aduerſaries: by thy Name haue we trodden downe them that roſe againſt vs. I will not truſt in my Bow, neither can my Sword ſaue me: But thou haſt ſaued vs from our Aduerſaries, and haſt put them to confuſion that hate vs: Therefore will wee praiſe God continually.* Here then muſt bee our principall care, that we may keepe God on our ſide: [o] *If hee bee on our ſide, who can be againſt vs?* The way to keepe him our friend, is, to make conſcience of obedience to him, and to beware of prouoking him by preſumptuous ſins. No Cannon can be ſo able to batter downe the wals of a Citie, as the ſinnes of the Inhabitants. It was *Balaams* policie to teach *Balac* the King of *Moab*, deſiring to doe hurt to the *Iſraelites* in the Wildernes, to endeuour by ſome meanes to draw them to ſinne againſt their God: hee ſaw no other plot could preuaile againſt them, vntill they fell into ſome notorious [p] wickedneſſe. And that ſpeech of God to *Ioſuah*, is very obſeruable for this purpoſe: [q] *Iſrael hath ſinned, and therefore Iſrael cannot ſtand before the enemies.* Wee haue the more cauſe to wonder at the goodneſſe of God towards vs in this nation, inaſmuch as though we haue filled the Land with filthineſſe euen from corner to corner, yet God hath not laid waſte our *Ieruſalem*, but hath made vs a ſpectacle to the world in regard of the bleſſings, and peace, and victory, and preſeruation from hoſtile attempts, for well onwards vpon threeſcore yeeres. Hee hath not dealt ſo with euery Nation. Wee haue hitherto beene but as lookers on vpon others troubles; the Lord hath euen compaſſed vs with fauour, as with a ſhield. Let vs not bee high-minded, but feare. This mercie of God cannot alwayes ſo continue, if wee goe on ſo to prouoke the holy One of *Iſrael*, by an high-hand ſinning againſt him, eſpecially by our vnthankfulneſſe for the Goſpell of peace which is preached in our ſtreets: hee hath many wayes whereby to bring vs downe, hee can [r] *breake downe our hedges, ſo that all they which paſſe by the way ſhall plucke vs:* hee can [ſ] *bring a Nation vpon vs from farre, which ſhall eate our Harueſt, and our bread, deuoure our Sonnes and our Daughters, eate vp our Sheepe and Bullocks, deſtroy our fenced Cities wherein wee truſt:* hee can inflict that vpon vs which hee threatned of old vpon the Iewes; [t] *that the ſtranger*

which

c *Eſay 2.15.*
f *1. Kin. 22.48.*
g *Pſal. 46.9.*
h *Nah. 3.13.*
i *Ezec. 21.15.*
k *Lpu. 26.8.*
l *Eſay 3.3.*
m *2. Sam. 15.13*
n *Pſ. 45. &c.*
o *Rom. 8.31.*
p *Reuel. 2.14.*
q *Ioſh. 7.11, 12.*
Note.
r *Pſal. 80. 12.*
ſ *Ier. 15.17.*
t *Deut. 28. 43.*

which is amongst vs shall climbe aboue vs vp on high, and wee shall come downe beneath below: he can send [u] wicked Rulers, which shall bee amongst vs as roaring Lyons, and as hungrie Beares: [x] Kings which shall take our Fields, and our best Commodities, and giue them to their Fauourites: so shall our [y] Inheritances be turned to Strangers, and our Houses to Aliants. Thus and more grieuously then thus shall the Lord doe vnto vs if there be not an hastening to preuent his furie by repentance: or if these particulars mentioned come not vpon vs, yet cannot he send some such maneating Pestilence, as that our [z] Cities and Townes, which came out by thousands, shall leaue but an hundred: and that which went forth by an hundred, shall leaue but ten. God hath Store-houses of Iudgements whereby to bring [a] downe euen wonderfully the glory and pompe of our Ierusalem. It is said that Cyrus that Persian Monarch, when as one of his specially respected Horses, was drowned in a Riuer called Gyndes, he threatned to cut out so many Channels in which that Riuer should bee deriued, that it should lose both depth, and name, and glory. Surely, if those large Floods of Gods great fauours to the Kingdome, doe swallow vs vp in securitie, and doe drowne that thankfulnesse, and that conscience of duty which we should requite him with, he can easily deriue this our happinesse into many Channels, conuey it into many hands, and depriue vs both of the name and glorie which we haue thereby. Oh that we were wise euen in this our day, to vnderstand the things which concerne our peace: surely, by how much the more the Lord hath made vs honourable amongst Nations, by so much the more hee will make vs an hissing and a by-word to the world, if we doe not make haste to out-cry the cry of our sinnes, by the cries and teares of true repentance.

u Pro.28.15.
x 1 Sam.8.14.
y Lam.5.2.
z Amos.5.
a Lam.1.9.

Thus for the dutie which we learn out of this first Doctrine respectiuely to our state, as we be members of the state. Now for our owne priuate and more particular estates, hereby we are also taught the like. For euen the commodities that are of a more priuate nature, are from God also to bee looked for; our house-hold walls if hee build not, they cannot stand vp and flourish to our comfort. I know many a carnall man, many a *Nabal*, hath these temporall things in a large measure; [b] *Their houses are peaceable and without feare, their seed is established in their sight, with them and their generation before their eyes:* [c] *Their Children haue enough, and leaue the rest of their substance for their Children*: yet without the Lord there is a secret curse goeth with it, which stickes as close vnto it, as the leprosie of *Gehazi*, and makes all their fulnesse to become [d] *preparing of them to the day of slaughter*: what should bee our dutie therefore but this, to acknowledge our dependance vpon the opening of the Lords Hand, by seeking all these things from him, and by craning of him to blesse the labours of our hands vnto vs, and to make our course prosperous. Note here how this vrgeth the necessitie in priuate Families of the morning and euening Sacrifice of prayse and thanksgiuing. These Seruices should be the entring into, and the conclusion of all endeauours for these outward things. Certainely, where this is neglected,

2. *Vse.*

b Iob.21.8.9.
c Psal.17.14.
d Jer.12.3.

either busineſſes ſucceede not, men doe not thriue and goe on as they would, or elſe if they doe attaine to their ends, and that things doe encreaſe vpon them as they would, their fulneſſe becommeth a very poyſon to them, [c] *their very eaſe ſlayeth them, and their proſperitie deſtroyeth them*, wee may ſee in experience, how many Worldlings that ſhew no ſignes of any feeling of Religion, or of any true ſeaſoning by grace, when they grow full and fat in the world, how ſometimes they are puniſhed with baſeneſſe and vnworthineſſe of diſpoſition, that they haue no fruition of that which they haue, God [f] *giueth them no power to eate thereof.* The poore Labourer with his Groate or three pence a day, hath more contentment then they with their hands full and Coffers; their ſacietie will ſcarce [g] *ſuffer them to ſleepe.* Sometimes God raiſeth them vp thriftleſſe and waſtefull children, who ſcatter as faſt as they haue raked: no man that notes the courſe of things, but he may ſee plainely the euidences of Gods curſe vpon ſuch as ſhew not themſelues to ſeeke the Lord, and to wait on him for theſe outward things. And ſtill when men bind not themſelues to this duty, they run into theſe extremities; when goods encreaſe, they are apt, as the Prophet ſpeaks [h] *to ſacrifice to their nets, &c.* and to ſay [i] *my power, and the ſtrength of mine owne hand, hath prepared me this abundance*: when any croſſe comes, then they are ſtroken dead, and know not which way to looke for any comfort, then they rage againſt meanes, and ſecond cauſes, and are ready to doe as fooliſhly as Stories ſay *Xerxes* that great King of *Perſia* did, who vnderſtanding that the bridge which he had made ouer the *Helleſpont* (a Sea ſo called) was broken downe with the Waues, cauſed three hundred ſtripes to bee giuen to the *Ocean* Sea by way of reuenge: in like manner wee are apt to wreake our teene vpon the inſtruments and occaſions of our grieuances, becauſe not being accuſtomed to waite vpon the Lord, and to commit our wayes to him, we cannot tell how when a croſſe commeth to looke to the hand of him that ſmites. Thus is the firſt point. They be outward bleſſings which *Dauid* principally intends here in ſpeaking of *Building vp the walls of Ieruſalem.* Euen things of that nature muſt bee ſought of God: whether for the Common-weale, or for our priuate ſtates, to the Lord we muſt looke, vpon him we muſt waite, if wee deſire a bleſſing. *Walls* of Cities are no Wals, vnleſſe the Lord eſtabliſh them; and in priuate eſtates, haue no true proſperitie, if God doe not giue his bleſſing. Men doe but [k] *euen wearie themſelues for very vanitie.* It is but with them as with him, whom they wonted anciently to picture, labouring hard in the winding of a Rope, and an Aſſe ſtanding behind, cropping it off as faſt as hee did twiſt it. So farre of the generall Doctrine. Now followeth the more ſpeciall, and it is thus.

c Pro.1.32.

f Eccl.6.2.

g Eccl.5.11.

h Hab.1.16.

i Deut.8.17.

k Hab.2.13.

The ſecond Doctrine.

That hee who is a good man is alſo well and carefully affected to the common good. As I ſaid in the laſt Sermon, that *Dauid* in regard of his prayer for *Zion*, was a patterne of ſuch affections as Gods children haue to Gods Church; ſo now I ſay againe, hee is in this branch of his ſuite for the Ciuill ſtate, an example of the diſpoſition of a good man towards

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the Common-wealth. I know that mainely and principally *David* being a King, he is herein a patterne for Kings, and sheweth in how great esteeme they should hold the publike good, and how deare it ought to be vnto them. According whereto it is truely said, that this is one principall difference betwixt a good King and a Tyrant, that a good King thinketh the common interest his chiefest particular, a Tyrant will still frame the Common-weale to aduance his particular. The former acknowledgeth himselfe ordained for his people, the other thinkes his people ordained for him, a prey to his passions and inordinate appetites. So *David* here discouered the affections that ought to bee in a good King to his Subiects: which shewed themselues in him not now onely, but at other times, and vpon other occasions also. I remember when the trouble began through the insurrection of *Absolom*, *David* was then in *Ierusalem*, and he chose rather to seeke to saue himselfe by flight, then to hazard the state of the Towne, by remayning there to bee besieged. So tender was he ouer the people, as not to bring the chiefe Citie into danger through him. At another time, how did his heart sorrow within him when he beheld so many of his Subiects swept away suddenly with the Pestilence, he himselfe in his owne person was employed in the seruice of making attonement, and knowing his owne guilt at that time in regard of the sin he had committed in numbring the people, he prayed, l *Behold, I haue sinned, yea, I haue done wickedly: but these Sheepe what haue they done? let thy Hand, I pray thee, be against me and my Fathers house.* Thus was *David* affected as a good King, more desiring the publike good, then his owne particular: but he is herein also an example in the generall to all, and declares by his example here, how euery good man ought to regard the common cause and businesse of the publike State. When the *Iewes* were to be carried captiue into *Babylon*, they had a Commandement from God by the Mouth of *Ieremie*, m *to seeke the prosperitie of the Citie, whither God caused them to be carried captiues, and to pray vnto the Lord for it; in the peace thereof was their peace.* If they were so to respect that State, wherein they lined in a kind of bondage, and by which they were subdued; how thinke we became it them to be disposed towards the Common-wealth, whereof they were borne members? It is *Salomons* charge, in the giuing whereof hee was guided by Gods Spirit, not *to meddle with them that are seditious*, or desirous of alterations and changes in the State, according to their priuate n humours. A good man ought to haue no manner of commerce with such, neither speaking with them in societie, nor being like to them in disposition. The Apostle numbreth *seditions* (vnder which may be well comprised all courses preiudiciall to the common benefit) among those o *workes of the flesh, the doers whereof shall not inherit the Kingdome of God.* How are they cryed out vpon by the Prophet, and threatned with the iudgements of God, who were all for their owne priuate, *euery one looking to his owne way, for his owne aduantage, and for his owne purpose*: they cared not how it fared with the generall, or who smarted, so that they might be

l 2. *Sam.* 15. 14.

m 2. *Sam.* 24. 17

n *Ier.* 29. 7.

o *Pro.* 24. 21.

p *Gal* 5. 20, 21.

fat and flouriſhing: ſuch were thoſe ſpoken againſt by q *Ieremie*, and r *Amos*. How did *Nehemiah* take vp thoſe after the returne from captiuitie, who looking onely to their particular, enriched themſelues by the pawnes and forfeitures of the poore Commons, who were compelled to take vp money to pay the Kings tribute vpon their Lands; and then there falling a dearth withall, they were diſabled to redeeme the things which they had pledged, and ſo were in the high way, they and theirs to bee vndone; *That which you doe* (ſaid that worthy *Nehemiah*, to them that were principall in this courſe) *is not good: Ought you not to walke in the feare of our God, for the reproach of the Heathen our enemies?* ſhould you not more reſpect the credit of our profeſſion, and not make your ſelues and your Religion ſcandalous amongſt thoſe that are enemies thereunto? therein ſhewing that manifeſtly which I now vrge, how good men ought not to ſeeke their owne profit further then may ſtand with the aduancement of the common benefit. There is no walking in the feare of God, where that care is left ſ out. Did it not trouble *Mordecai*, and the reſt of the Iewes liuing vnder the Emperour *Ahaſuerus*, that they ſhould haue ſuch an imputation put vpon them, *that it was not for the Kings profit to ſuffer them*; as if they had beene ſo regardleſſe of the publike Weale: whereas indeed they liued vſefully to the State, that it would haue beene a loſſe to the King, if according to the plot of their Accuſer, they had beene cut t off. It was prophecied touching the members of Chriſts Church vnder the Goſpell, that they u *ſhould breake their Swords into Mattocks, and their Speares into Sithes*: inſtruments of Warre, tending to the hurt of others, into Implements of Husbandrie for the benefit of others. Hee cannot bee a good Chriſtian, that holds not himſelfe bound x *to be a Seruant vnto others by loue*. A Shooter, who a farre off aymeth at a Marke in the midſt of a White; hee ſeeth the White, but not the Marke; hee cannot hit the Marke which hee ſeeth not, except hee hit the White which hee ſeeth. It is applyed thus; God is the marke, vnto whom all our loue, and whole bent of all our affections ought to ayme; Man is (as it were) the White which wee ſee, God the Marke which wee cannot ſee; wee can neuer hit God the Marke which wee ſee not, vnleſſe wee touch Man whom wee doe ſee. So that there can bee no ſincerity of affection to God, when due reſpects to men are wanting. Humane ſocietie is that, which is ordained for vs by our regard to it, to make it to appeare what wee are towards God. The ſeuerall Lines which are drawne from a Circle to the Centre, or pricke in the midſt, the neerer they come one to another, the neerer alſo to the Centre: ſo the neerer men that line together in one common ciuill fellowſhip, are ioyned in their mutual reſpect each to others good, the neerer are they vnto Chriſt. *Euery man for himſelfe*, is one of the principles of Atheiſme, not of Chriſtianitie. It is not vnworthy the marking, how God hath fitted euery man for ſome certaine imployment or calling; which alſo is ſuch, that (well conſidered) will ſhew that a man is purpoſely ſet it in, thereby

q *Chap.5.16.*
r *Chap.8.4,5.*
ſ *Nehem.5.9.*
t *Eſth.3,8.*
u *Iſ.2.4.*
x *Gal.5.13.*

to

to be an helper forward of the common good. It is a manifeſt abuſe of a calling; when a man demeans himſelfe ſo therein, as one that regardeth no body but himſelfe. Thus I hope it is manifeſt, that no man can truely be termed a good man, vnleſſe he bee (as we phraſe it) a good Common-wealths man. *Dauid* is not vnmindfull wee ſee here of the generall ſtate: the proſperitie of *Ieruſalem*, is one part of his principall deſires. It was the wiſh and prayer of thoſe that were witneſſes at the Eſpouſals of *Booz* vnto *Ruth*, that *y hee might doe worthily in Ephratath and be famous in Bethelem*: that hee might bee one that ſhould ſeeke to doe good in the place and ſocietie where he dwelt.

y *Ruth.4.11.*

If this be a truth, as I truſt it is manifeſt to vs all that it is, that a good man carieth a reſpectiue affection to the common good; will it not contract and draw the number of good men into a narrow roome, or as the Scriptures ſpeech is, into a *z ſhort count?* How are we all generally ſet for our owne priuate behoofe, how it fareth with the generall wee reſpect little, ſo that our particular may goe on. Let it bee but marked in the Countrey ordinarily, how backward and ſlow men are in things wherein the common commoditie is engaged; as in the matters of High-wayes, Bridges, and things of that nature: how little is done in thoſe kinds, and how little of that little, without meere inforcement. Note it againe, how men ſhew themſelues diſpoſed in the more priuate affaires of Pariſhes, for ordering the buſineſſe of the poore, for preuenting the burdens which fall many times vpon thoſe ſocieties; you ſhall find for the moſt part, nothing worſe managed then that wherein many are engaged. Euery mans eye is ſo much homeward, that therewhile the publike is neglected. Looke out further into mens dealings and tradings in the World; where ſhall you find a man that tyeth himſelfe to this, not to labour to his owne profit further then it may well agree with the generall behoofe. Merchants, Husbands, Craftſmen, doe we find them ſo ſcrupulous, as not to runne any courſe, but that by which together with themſelues, the publike ſocietie may receiue commoditie? Nay, let all goe how it will, ſo that wee may aduance our owne particular: this is the moſt ordinary reſolution. What doe wee reſpect *the walls of Ieruſalem*, ſo that our owne walles may bee ſtrong. Let vs not thinke theſe things to be no matters of Religion, or if they bee, no great tranſgreſſions. Surely there is no Religion, where the good and proſperitie of *Ieruſalem* is not thought no; no true goodneſſe, where the common benefit is not equally deſired with our owne; nay, where there is not a diſpoſition to neglect ones owne, to promote the generall. How mought I extend and ſtretch out this point further; conſidering this diſ-regard of the publike profit of *Ieruſalem*, is not onely to be found in priuate ordinarie perſons, but euen in thoſe alſo that are appointed by place and function to bee the Miniſters of God for the peoples wealth; I meane Magiſtrates and men in authoritie. Wee find but a few (if any) that are for *Ieruſalem* indeed that bee men of courage, ſet for the common good and comfort of the

z *Rom.9.28.*

The Vſe.

Countrey: How vnwilling are many to haue causes come before them, how loth to bee troubled (as they call it,) how are matters carried more for fauour and for profit to their instruments and attendants many times, then with respect to the generall aduantage. Mention is made in Storie of one *Vencolius*, it was in the dayes of the Romane Emperour *Alexander Severus*: hee abused the fauour of the Emperour, and tooke much money of diuers to preferre their suites, but did them no good. When the Emperour vnderstood it, hee caused him to bee hanged vp in a Chimney (as some haue it;) or as others, to bee tyed in publike to a stake, and there to be stifled with Smoake; an Herald proclayming to the people, *Smoake hee sold, and with smoake hee is punished.* It seemes that Iustice is too much turned into Smoake; many sittings and meetings in the Countrey, puts vs in hope of some reforming of disorders, but all turnes into Smoake, and vanisheth into nothing. Now if men careleſſe of the common good, are worthily taxeable with this Doctrine; what are they who are the professed Horse-leaches and Suckers of the Common-wealth, such as make no other vse of Princes fauours, but by Monopolies and Impositions to enrich themselues: such are to the ciuill State like those *Scorpions*, with which *Rehoboam* threatned [a] *to correct his Subiects, in stead of the Rods wherewith his Father chastened them.* These are somewhat like those, of whom mention is made in the life of *Aurelian* the Emperour, of whom it was said, *That by them the good and honest Emperour, who might euely know what they pleased to informe him, was euen bought and sold.* This is to the Common wealth like the pyning away of the body by famine: when the body is hungerbitten, there is a kind of proceeding by degrees; the seuerall parts they craue from the Veines, the Veines from the Liuer, the Liuer from the Stomacke; so long as there is any thing to bee sucked from the Stomacke, life continueth; but when that store is emptied, there followeth a most miserable wringing and tearing of the entrals, and a woefull languishing of the whole. So in these cases: here is one degree puls from another to satisfie the hunger of the greedy and vnsatiable Monopolists; so that yet the miserie is not felt: but when at last there is no more to be found in the Stomacke, to bee passed into the Liuer, and so into the Veines, and by them into the parts and limmes, then it will pinch. Surely, our abusing of our fulnesse into wantonnesse, hath iustly deserued such violent euacuations. It is one of the presages of *Ierusalems* vtter ruine by the *Babylonians*, [b] *The people shall bee oppressed one of another, and euery one by his Neighbour.* Thus haue I thought to giue a little touch of some particulars, manifesting the paucitie and scarcitie of men of such hearts as *Dauid* here faithfully affected to the prosperitie of *Ierusalem.* Oh, that renowned spirit of *Esther*, resoluing to engage herselfe for the common safetie; the course which she meant to take, was such as could not bee without some hazard of her life: yet, [c] *I will goe to the King, though it bee more then Law will bedre me out in: and if I perish, I perish.* It was as excellent a speech of the neuer-enough-com-

a 1. King. 12. 11.

b Isay 3. 5.

c Est 4. 16.

commended *Nehemiah*, when there was a plot against him to doe him hurt, and he was counselled by some to flie into the Temple, and there to stand vpon his guard; [d] *should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue?* I would the same mind might be in all those, who are of gifts, and meanes, and in place to promote the common good; namely, to say euery man when he seeth some discouragement by reason of charge, or disgrace, or of no great hope of preuailing; should such a man as I draw backe? Why should any thing be so deare vnto mee as the publike good? Well fare that noble spirited Souldier, that hauing lost both Armes and Legges in seruice, yet hauing nothing but the trunke of his body remayning to him, yet would needs be in the breach. If I can doe no other thing, saith he, yet perhaps I may keepe off a blow, or blunt the edge of some sword, drawne to the foyling and wounding of some other. If a man cannot doe the good hee would, yet it shall be well if he be a stop to some mischiefe which might otherwise haue preuailed.

Now, as the last day, after perswading to haue the state of Gods Church in due regard, I shewed how our respect that way might bee testified; so now, hauing laboured to reforme in vs this great sinne of careleſnesse for the publike Weale, I hold it meete in the next place to giue direction, for the declaring of our good affection herein. Let mee shew this especially, whereto especially our prayers for *Ierusalem* must aime, and what be the chiefe outward blessings which wee must craue of God for the Common-wealth. They be these principally:

First, A succession of godly Kings. Gouernment is in it selfe so necessarie in a Common-wealth, that wise men haue euer preferred Tyrannie before Anarchie; haue thought it better a Common-wealth to bee gouerned by a Tyrant, then to haue no Soueraigne Magistrate at all. Nothing can be worse, or more confused, then *when euery man shall bee left to doe what is right in his owne eyes:* as we may see in the storie of the *Iudges* of *Israel*, what notorious outrages were among them, in the dayes wherein there was no [e] King. Next it is meete, that as there bee Kings and supreme Commanders, so they be godly also: much of the Common-wealths happinesse stands in the godlinesse of the King thereof. One good man, though he be but a priuate man, is a meanes of much good to a Common-wealth: [f] *The innocent shall deliuer the Iland*: much more shall a good man bee for the benefit of a Kingdome, being in the place of highest eminencie: not his authoritie onely shall doe much to the furtherance of godlinesse, but euen his very example shall draw many. The actions of Leaders are a great spurre vnto their Followers, so sure preuaileth this, that euen (as one saith truely) *to follow the vices of Kings, is held obedience.* It is said when *Alexander* King of *Macedon* lued, because he was a Warriour, euery man would be a Souldiour: and in *Rome*, because *Augustus Cæsar* delighted in Poetrie, therefore he was accounted No body, that could not make a Verse: so frameable are the Subiects to the manners of their Princes. Wee reade of a dispute

d *Chap.6.11.*

The speciall blessings to be craued for the Common-wealth.

e *Iud.17.6. & 19.1.*

f *Iob 22.30.*

once

once among Phyloſophers, Whether an Armie of Lyons, a Hart being their Captaine; or an Armie of Harts, a Lyon being their Captaine, were more powerfull; and it was determined for the Armie of Harts following the Lyon; to ſhew what vertue is infuſed into the Followers by the Leaders. When *Ieroboam* entertained Idolatrie, g *hee made all Iſrael to ſinne*: ſo powerable is the example of the higher powers. Yet further, as gouernment is a bleſſing, the gouernment by a godly King a greater bleſſing, ſo euen this is improued, when there is a ſucceſſion thereof. It was a great bleſſing promiſed to *Dauid*, that h *God would ſtabliſh the Kingdome in his Line*: and that i *there ſhould not want a man of his race to ſit vpon the Throne of Iſrael.* So was it a fauour to the State, when God ſaid by the Prophet, that vpon condition the Sabbath were duely kept, there ſhould be a continuall ſucceſſion k *of Kings and Princes ſitting vpon* Dauids *Throne.*

Secondly, Benefit, good and wiſe Counſellers, faithfull to God, and to their Soueraigne. l *Where no Counſell is, the people fall: but where many Counſellers are, there is health.* m *The wiſedome* of ſuch *is better then ſtrength, yea then weapons of Warre.* Euen Kings going aright are ſometimes miſſe led by naughtie Counſellers as is ſaid of *Ioaſh* one of the Kings of *Iudah*: n *Hee did vprightly all the dayes of* Iehoiada *the Prieſt, but when he was dead, the Princes of Iudah came and did reuerence to him, and he harkned to them, and ſo left the Houſe of the Lord, and ſerued Groues and Idols.*

Thirdly, (Not to make a particular branch of euery ſeuerall bleſſing) this is alſo to bee prayed for, that there may bee a diligent and faithfull execution of good and wholeſome Lawes. Godly Lawes which are grounded vpon the generall equitie of Gods Word, are the very ſinewes of a Common-wealth: if there be neuer ſo many of this Kind, yet if they be let to lye like the ſword of *Goliah* lapt in a cloth behind the *Ephod*, and not vſed, nor executed by thoſe inferiour Magiſtrates which are entruſted with the adminiſtration thereof, it cannot goe well with the Common-wealth. It is one of *Machiauels* rules, how a Conqueror might weaken a ſubdued Kingdome, euen to lay the reines on euery ones neck, and to allow the people to liue euery one as he liſt in a lawleſſe faſhion. Indeed the next way to diſſolue a State.

Fourthly, Here alſo becauſe the welfare of the Common-wealth, is lapped vp in the peace and flouriſhing of Gods Church, wee are alſo to deſire and pray for the encreaſe and continuance of faithfull Miniſters: of whom, what baſe or vile opinion ſoeuer the world hath, yet they are in Scripture called o *the Chariots and Horſe-men of Iſrael.* The prayers and paines of ſuch preuaile much for the common ſafetie.

Fiftly and laſtly, here muſt likewiſe bee remembred, that God may pleaſe to linke the Subiects in loue one to another, and to frame to loyaltie of affection to their Soueraigne. No ordinarie ſtrength comparable to that of a ſocietie dwelling p together: that is, combined together in ſinceritie of affection: and what could (vnder God) more comfort *Dauid*

g 2. *Kings* 3. 3.
h 2. *Sam.* 7. 12.
i 1. *Kings* 2. 4.
k *Ier.* 17. 24, 25.
l *Prou.* 11. 14.
m *Eccl.* 9. 16, 18.
n 2. *Chron.* 24. 2, 17, 18.
o 2. *Kings* 2. 12. & 13, 14.
p *Pſal.* 133. 1.

uid the King in his troubles occasioned by *Absoloms* mutinie, then to see how his Subiects were affected to him, when as they marching out against *Absolom*, he being ready to goe with others, the people answered, ¶ *Thou shalt not goe forth: for if we flee away they will not regard vs, neither will they passe for vs, though halfe of vs be slaine: but thou art now worth ten thousand of vs.* Here is much matter which it were easie to enlarge: I content my selfe to haue thus named these things in briefe, for a direction to vs in our prayers for the prosperitie and happinesse of the State. These being indeed *the walls of Ierusalem*, these the strength and firmenesse of a Kingdome; where there is a King ruling godly, Counsellers aduising wisely, Lawes directing wholesomely, Magistrates putting those lawes in execution diligently, Ministers faithfully instructing, Subiects affected either to other louingly, and to the authoritie vnder which they liue loyally, How can that State but flourish? how could we but see the wealth of *Ierusalem* all our dayes in the concurrence of all these? Remember we then how to stretch out our thoughts in our prayers vpon these specialties: where we perceiue a want, let vs entreat God earnestly, where we are sensible of our hauing either all or any of these, let vs thanke heartily, and pray for continuance and establishment effectually. Thus shall wee best imitate *Dauid* in this suite. The season of the yeare doth fit well to call vpon vs to a drawing of our thoughts to these things. This is now the second of that Moneth, vpon the fift day whereof we know there is a solemne assemblie by Law established, wherein to reuiue the memorie of Gods miraculous prosecuting to vs all the forenamed specialties, by descaring that hellish conspiracie of pretended Catholikes: had that prouailed, wee had lost all: King, Succession, Counsaile, Magistrate, mutuall Peace, and had beene a very world of confusion. To honest and well disposed men there had remayned nothing but wofull matter of all calamitie. Woe be to vs that this is in a manner so cleane forgotten of vs; our affections are growne dull and slacke in renuing the memorie of such a mercie: and either we passe ouer the time when it comes, in a kind of sensleese manner, scarce remembring it; or else if wee put on a shew of noting it, with some outward complement, wee are like those (of whom the Philosopher by way of checke) who when they met to offer sacrifice to Health, did then banquet most riotously against Health. So when we seeme to thanke God for his fauour towards *Ierusalem*, by Prophanenesse, and Riot, and Epicurisme wee doe most prouoke his anger and wrath against *Ierusalem*. I thought it not amisse to glue a note hereof vpon this occasion, to taxe our vnthankfulnesse euidenced in this as in other things: Let vs remember this in a word, there is no Religion, no power of godlinesse in that heart, which is not well affected to the peace and prosperitie of *Ierusalem*, praying for it, reioycing in it, shewing thankfulnesse because of it, and labouring to promote and aduance it what he may.

q 2. Sam. 1, 18. 3

This Sermon was preached *November* 10.

Diog. Laert.

The

The thirtieth Lecture.

VERS. 19.

Then shalt thou accept the Sacrifices of righteousnesse, euen the burnt Offering and Oblation: then shall they offer Calues vpon thine Altar.

THis Verse sets downe the consequent and gracious issue, of the request made in the former; *God vouchsafing fauour vnto Sion, and building vp the walls of Ierusalem; both he shall accept the Seruices and Sacrifices which are tendred and presented to him, and the people also shall bee frequent and chearefull in his publique worship.* This is the order and generall meaning of this Verse. Out of this little which I haue said, thus much may appeare; that there is here set downe a twofold issue which was to follow the Lords granting the precedent Prayer. One Gods acceptance of the seruices performed to him; The other, the peoples forwardnesse in those seruices. Concerning the first. The onely difficultie touching the words, is in that terme, *The Sacrifices of Righteousnesse*; which we also find, *Psalme* 4. 6. But the sense is thus cleared in a word. They are called *the Sacrifices of Righteousnesse*, which are offered rightly, and according to the true intent and meaning, and order of Gods Law. The Law of God is the Rule of Righteousnesse, they are the Sacrifices of Righteousnesse which are presented to God according to this Rule. And this interpretation doth easily reconcile the difference, which may seeme to bee betwixe this Verse and the sixteenth. There *Dauid* said, *God desired no Sacrifice*; here hee saith, *God shall accept burnt Offering and Oblation*: when these Seruices may bee truly called *the Sacrifices of Righteousnesse*, then God likes of them, and approues them; for that which is rightly performed according to his owne Prescript, hee cannot but approoue: but when this *Righteousnesse* wants, and they are nothing but matters of forme and complement, hee cannot endure them. This briefly for the meaning. For, as for the words, *burnt Offering and Oblation*, I thinke it not fit to say much of them. They which know any thing, touching the ancient manner of the peoples worshipping God before Christ, can tell this, that sometime they presented God with some speciall gifts, which were termed Oblations; sometimes they offered Beasts by fire, burning them whole before the Lord vpon Altars: these were termed the *burnt Offerings*. I come to matter of Doctrine. Thus then,

Sacrifices of Righteousnes, which are.

The first Doctrine.

That it is a great blessing when the seruices which men present and tender vnto God, doe finde acceptance with him, and are approued by him.

The

The very course of the places declare this; *Dauid* nameth this heere touching Gods accepting Sacrifices, as an happinesse which would follow vpon the grant of his Petition. *If, O Lord, thou shalt please to afford that mercy which I haue craued of thee, this is one speciall good which will ensue, our Sacrifices and Offerings shall be welcome vnto thee: herein we shall haue comfort, that that which wee performe to thee thou regardest.* It is noted as a speciall fauour, [a] *The Lord had respect to* Abel, *and to his offering:* according as it was a iudgement on the other side, that to Cain, *and to his Offering, hee had no regard.* So is that, [b] Noah *built an Altar to the Lord, and offered burnt Offerings vp the Lord thereupon, and the Lord smelled a sauour of rest.* The Seruice and Sacrifice of *Noah* was as pleasing vnto God, as sweete sauours are delightfull vnto men. The people being instructed in the *Psalme*, how to pray for their King, among other things are directed to intreat for him this fauour, that [c] *God would remember all his Offerings, and turne his burnt Offerings into ashes: accept his burnt Sacrifice*, saith our reuised Translation; yet with an approbation in the Margent of that ordinarie reading, touching *turning it into ashes:* in which kind of speaking, some thinke a reference to bee to that outward testimonie of approuement, which God sometime afforded to some, in consuming their Sacrifices by extraordinarie fire sent from Heauen, according as it is an old Tradition, that some such thing befell the sacrifice of *Abel*, when as the flame of *Cains* Sacrifice redounded backe vpon himselfe; but howsoeuer that was (because in a matter not reuealed in Scripture, it is not meete to be peremptorie) it is manifest that when *Moses* sacrificed, such a thing there [d] was. So when *Elias* [e] sacrificed, and when *Salomon* [f] sacrified: so that this was the request they were taught to make for the King, that God would manifest himselfe to bee an Accepter of his seruices, an Approuer of his deuotions: and this was no fauour of a petty nature. It was to bee the ioynt request of all the people, and that on the behalfe of him who was their King. Note we that speech of [g] *Salomons.* In it there is a speciall testimonie of Gods indignation against the wicked; *His Sacrifices and Seruices are abomination vnto him:* like that in the Prophet, where God telleth [h] some, that *his soule doth euen hate their deuotions, they are a burthen vnto him, and hee is wearie to beare them, hee will hide his eyes from the stretching out of their hands and will not heare their many Prayers:* againe, it is an euidence of Gods respect to the Righteous, his Prayers and Seruices of the like nature are acceptable to him, according as in an other place, he promiseth it as a fauour of some singular note; doing thus and thus, [i] *Then shalt thou call, and the Lord shall answere: thou shalt crie, and he shall say, here I am:* thou shalt offer thy seruice to me, and I will accept it from thee. When the Apostles had prayed together, [k] *the place was shaken where they were assembled together.* It is reckoned (by the learned, writing vpon that place) that God by this externall signe, was pleased to declare how much he liked of that act of their deuotion; and withall that Gods shewing himselfe to approue thereof, was a speciall

a *Gen.*4.4.
b *Gen.*8.21.
c *Psal.*20.3.
d *Leuit.* 9. 24.
e 1. *King.*18.38
f 2. *Chron.*7.1.
g *Pro.*15.8.
h *Isa.*1.13. &c.
i *Isa.*58.9.
k *Act.*4.31.

ciall fauour. If a man bring a preſent to ſome great Perſonage, and the ſame be accepted kindly, and looked vpon reſpectiuely, it is a great cheering to his ſpirits, it puts him in hope that if hee haue any buſineſſe with him, or any ſuite to him, hee ſhall ſpeed therein; according as it would daſh him quite out of countenance, and put him cleane out of heart, if he ſhould behold his gift which he brings, to bee caſt aſide in contempt, to be looked vpon in ſcorne, and to bee refuſed with a kinde of diſgrace. It muſt needs bee thus in the caſe betwixt God and Man much more. It muſt needs put much life and boldneſſe into a mans ſpirit, when he ſhall be able to aſſure himſelfe, that that which hee doth by way of deuotion and ſeruice, whether it bee praying, or hearing, or communicating, or ſinging and prayſing his Name, is accepted graciouſly, and is [l] *in his ſight as the Incenſe, or the euening Sacrifice.* [m] *Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.* What can put a man downe when he knowes God approueth of his ſeruice? But when a man hath no aſſurance hereof, theſe and theſe things he doth, heares, prayeth, comes to the Lords board, but whether or no God likes thereof he cannot tell; how can this but aſtoniſh him; whither ſhall hee goe who is not welcome to God? or what can the fauour of all the men in the world doe him good, when the Lord caſts vpon him no reſpect? and if his deuotions be abomination to God, which are the beſt things he either doth or can doe, what may he thinke of the reſt of his actions, but that they are an heaping vp of wrath againſt the day of vengeance? Thus to lay open the truth and certaintie of this Doctrine.

l *Pſal.* 141. 2.
m *Eccl.* 9. 7.

The Vſe. The vſe is not hard to bee gathered. For if it bee ſuch a bleſſing as I haue ſhewed, to haue ones ſeruices and deuotions which hee performes to God, to find acceptance with God; why ſhould not our hearts be inflamed with loue and deſire hereof? Wee make a profeſſion and ſhew of ſeruing God: ſhall wee be indifferent whether or no that which wee offer to God, bee welcome to him? as who would ſay, *If he like of it, ſo it is: if hee like it not, let him chooſe, and what remedie?* Farre bee it wee ſhould be ſo deſperate. We will, I know, confeſſe, that it were very groſſe and very vnmeet we ſhould bee ſo diſpoſed towards God. Well then, if we acknowledge it to bee fit that wee ſhould haue reſpect to the ſucceſſe of our religious ſeruices, and doe account it to be a matter of happineſſe and comfort, that God ſhould looke graciouſly on them when we come before him; let vs ſet our ſelues to make enquirie touching this, what way is to be taken, and what courſe to be followed, to the end the Lord may accept that which we preſent our ſelues to him to performe. A rule for this may be fetched euen out of this place (that wee may goe no further:) let this be our care, that our ſeruices which we preſent vnto God, *be ſacrifices of Righteouſneſſe*, and they cannot miſſe of acceptance with the Lord. Vpon this point let vs inſiſt a little. In opening the meaning of this in the beginning, I ſhewed you generally what is a *Sacrifice of Righteouſneſſe*, namely, a ſeruice preſented to God according to the rule

of

of Righteousnesse, which is the Law. Now let vs inquire somewhat more particularly, what the Law of God requires in this case. All that the law requires in this case, may be reduced to these three heads. First, The state of the person that offereth a sacrifice to God. Secondly, The substance of the thing it selfe which must bee offered. Thirdly, The behauiour and carriage in offering.

Three things necessarie to a Sacrifice of Righteousnes.

First, Touching the state of the person; hee must be one who is himselfe in fauour with God. A mans person must bee first accepted, before his gift can please. It is an ordinarie obseruation vpon those words, *God had respect to* ABEL, *and to his offering*: to *Abel* first, and then to his offering: the offering was accepted for the mans sake, not the man for the offerings sake. Now a mans person cannot please God, vnlesse be bee in Christ: [o] *without faith it is vnpossible to please God*: and Faith is that by which a man is ingrafted into Christ, and made one with him. To be in Christ, and to be in the faith, are all one. This Faith, which thus incorporates into Christ, is (as we often heare) begotten in the heart by the preaching of the Word. A man shall know himselfe to be in Christ, by that care and conscience which hee feeles in himselfe to walke so, as becomes one that hath learned Christ: Hee walkes as a man that hath learned Christ, whose heart is in the feare of God continually; and so, liues not in the seruice of any knowne sin: he goeth not on contentedly and purposely without remorse, without striue, without resistance in any such way, as hee doth either vnderstand, or suspect to bee euill before God; nay, he is iealous ouer his courses, and carefull to trie his wayes, that he may be sure there is not in him any raigning wickednesse. If a course bee doubtfull, so that it may be there may be somewhat said for it, yet to be sure of not offending God through willingnesse or neglect, he wil vtterly forbeare it, This is a walking as one who hath learned Christ. So then, to this now we are come. The first thing required in a *Sacrifice of Righteousnesse* (none but which God will accept) is, that the person comming to God to tender seruice to him, bee such an one, who by a conscionable course, and by binding himselfe to such a kind of conuersation as becommeth the Gospel, sheweth himselfe to be by Faith ingrafted into Christ. Whence it followeth, that so long as a man liueth vnder the obedience and seruice of any sinne, not striuing against it, not grieuing for it, not making conscience to reforme it he cannot offer vnto God any acceptable seruice: such an one is that wicked person of whom *Salomon* saith, that [p] *his sacrifice is an abomination to God*, and that [q] *sinner whom God will not heare*. Excellent is that saying of *Dauids* to his purpose: [r] *If I regard wickednesse in my heart, God will not heare me*; that is, *If my heart bee fully set in mee to doe euill*, so that [t] there is some *sinne which is sweet in my mouth, which I fauour and will not forsake*: it is so farre from troubling me in hanging so fast on mee, that I resolue rather like SALOMONS [u] *Drunkard, to seeke it yet still*; surely, what shew of deuotion soeuer I shall make, God will not only not regard mee, but he will iudge me as an hypocrite. *What hast thou to doe* saith God, *to declare*

o *Heb.11.6.*

n *Gen.4.4.*

p *Pro.15.8.*
q *Iob.9.31.*
r *Psal 66.18.*
s *Eccles.8.11.*
t *Iob.20.12.13*

u *Pro.23.35.*

mine Ordinances: art thou to meddle with any part of my worship, when
x Pſ. 50. 16. 17. x *thou hateſt to be reformed.* Either come before me in repentance, with an heart deteſting euery kind of wickednesse, or else it will be thy portion to be torne in pieces that none can deliuer thee. It is only to him who diſpoſeth his way aright, that ſhall bee ſhewed the ſaluation of God. I pray you that we may all well thinke on this. This one thing is enough to turne all our ſeruices and deuotions vnto ſin, and to make them euen to ſtinke, and to bee vile and lothſome before the Lord, if wee liue in the practice of any ſpeciall ſinne: he who doth not make conſcience of an vniuerſall reformation, and reſolue with himſelfe, to renounce and abandon euery ſinne, and to apply and frame himſelfe to the obedience and performance of euery good duty which God requires, and is therefore carefull both to heare what God commands, and what hee forbids in euery particular, and to enquire into his owne ſoule to ſee how it is with him in that behalfe, his ſeruices when hee comes before God,
y Iſa. 66. 3. ſo long as he thus y *chooſeth his owne wayes, are as if he ſlew a man.* Where then ſhall they appeare, who willingly cheriſh themſelues in noted ſins, in pride, in wantonneſſe, in vſurious gettings, in worldlineſſe, in riot, in prophanation of the Sabbath, who are content to harbour in themſelues ſome ſecret euils vpon ſome by-reſpects, and will needs with a faire profeſſion, ioyne a kinde of carnall libertie in ſome things, and it may be think it too ſtrait, and more preciſeneſſe then is meet, to ſtand vpon euery thing ſo exactly: what hope is there that God ſhould giue any manner of approbation and allowance to their Sacrifices? I wiſh this point may bee duly thought on, there being ſuch a ſtrange kind of conuerſation to be found euen amongſt thoſe, who would ſeeme moſt forward in the performance of ſuch religious acts, as appertaine to Gods worſhip: ſomewhat or other there is, wherein they are iuſtly taxable, and in which they diſcouer a kind of willing diſſoluteneſſe: the World takes notice of their ordinarie and groſſe falling in ſome particulars; and Religion and good Profeſſion heareth ill abroad through them. Alas, how can a man dare to come to God, harbouring ſtill ſomewhat in his breſt, wherein he doth not care to offend God? Remember then, I pray you, thus farre. A wofull thing for a man to come into Gods preſence, to offer his deuotion and his ſeruice to him without aſſurance of acceptance. There can bee no aſſurance of acceptance, vnleſſe that which a man brings bee a *Sacrifice of Righteouſneſſe.* The firſt thing required in ſuch a Sacrifice, is, that thou thy ſelfe bee a man in Gods fauour; ſo long as thou doſt not make conſcience of euery ſinne, thou canſt not be in Gods fauour. If there bee any one thing which thou knoweſt to bee an euill, nay, if there bee any one particular in thy practice, which thou art not ſure is lawfull in Gods ſight, and touching which thou art not carefull, to warrant it by the Word of God, to bee good before God, and ſo art not fearefull of thy ſelfe, leſt perhaps in ſome things thou ſhouldeſt fayle, deſiring if it were poſſible to approoue thy ſelfe to God thorowout: ſurely, God lothes thy perſon, and hee cannot but

euen

euen abhorre all the deuotions. Where sinne doth rest (and it doth rest where it is not vniuersally striuen against) there God cannot like; out of Christ God can accept none. He is the only person in whom hee is well pleased; and who so z *is in Christ is a new creature*: and a *hath crucified the flesh, with the affections and lusts*: where the affections and lusts of the flesh are not so subdued, but that still some sinne hath power vpon a man, and he is a willing seruitor vnto it, the flesh is not crucified: a man is none of Christs: God can neither accept of him, nor of his seruices. This is the first thing.

z 2. Cor. 5. 17.
a Gal. 5. 24.

The second appurtenance to a *sacrifice of righteousnesse*, is concerning the substance of that which is offered vnto God. Concerning which this is the Rule; it must be such as God requires. There must be a commandement from him concerning it. It is the ancient Canon: b *you shall not doe euery man what seemeth good in his owne eyes*. It is not for man to appoint a Sacrifice for God. In things of this nature, Obedience is the chiefe thing, as said *Samuel* to *Saul*, taking on him to make choice for God, out of his owne c humour. It is not long since I had occasion to vrge that in *Esay*. 58. 5. *Is it such a Fast that I haue chosen?* and againe, *Vers*. 6. *Is not this the Fasting which I haue chosen?* So that still the maine matter is in these businesses, what God hath chosen. If I would bee sure to bring that to God which shall be welcome vnto him, let mee be sure that it is such as he commands mee to bring; that hee may not haue cause to challenge me when I come, with (who required this at thy hands?) God was alwayes an enemie to voluntarie Religion, and will-worship, and did euer bind to this; d *Hee hath shewed thee, O man, what is good, and what he requireth of thee*. This Rule may well put the greatest part out of all hope of acceptance with God. There is no so common fayling in any thing as in this. There are two branches of will-worship, of one of which the greatest part bee guiltie. First is, when that which is vsed in worshipping God, is grounded onely vpon mans inuention, and cannot at all be prooued out of Gods Word, to be of his ordayning. Secondly, when though it may bee that which is done, is in it selfe simply of Gods appointing; yet that it is so, is more then hee knowes, or cares to know that vseth it. This is it spoken of, e God said of some, *that their feare towards him was taught by the precepts of men*. They had no ground for their Religion, but only humane iniunction. They had taken vp their course out of the Law of the times, and from the common guise of others; and so bound themselues to doe as others did, and looked no further, whether or no God commanded that which they did; they neither knew nor put themselues to any trouble or businesse to enquire. Now I say, in one of these two branches men generally faile. For touching the first, many place Religion and Seruice of God, in things which the Lord neuer ordayned to that end; as indifference of Meates, obseruation of Dayes, Festiuities, some higher some lower in their opinion, kinds of gesture, and the like: such things as these God neuer chose for the worship of his Name to consist in: strongly notwithstanding are

b Deut. 12. 8.
c 1. Sam. 15. 22. 23.
d Mic. 6. 8.
Two branches of will-worship.
e Isa. 29. 13.

many perſwaded, that they ſerue God, and that well, euen by ſuch performances. Nay how farre reacheth that conceit of ſeruing God by bare acts, as preſence in the Church, repetition of words, if theſe bee ſeaſoned with that which is called a good meaning, which indeed is nothing elſe, but an ignorant intent, and a kind of miſ-guided and blind zeale, which knoweth not what it doth; the ſeruice is reputed abſolute, and beyond the reach of iuſt exception: our opinion and thought that wee ſerue him, was neuer ordained by God to bee any ſufficient part of true Religion. Then for the ſecond branch of will-worſhip: how ſtiff (in compariſon) doe carrie themſelues in the true parts of Gods worſhip as men of knowledge aduiſedly vnderſtanding vpon what ground they doe that which they performe. Praying, Hearing, Communicating, preſenting Infants to Baptiſme, are things ordinarily done: but I doubt much that preſcription and vſe and the Law of the times, are the beſt reaſons many are able to produce why they doe them. Fathers ſee it is a courſe to bring little ones to the Lauer of Baptiſme; men behold how it is a matter in vſe, euery body of yeeres, (at Eaſter at leaſt) to thruſt in at the Lords Table. It is an order to goe to Church: and as ſoone as they come in, to fall downe on their knees, and ſay ſomething, and then to tarrie out a certaine time, ſometimes kneeling, ſometimes ſitting, ſometimes ſtanding vp. I beleeue a multitude of people are able to ſhew little other reaſon of their courſe, ſhould they bee put to this queſtion; *What? hath God commanded theſe things? Is this or that his Ordinance? Is it his will there ſhould be publique meetings for religious exerciſes? Is it his appointment that there ſhould bee prayer and preaching, and vſe of the Sacraments?* I maruaile what many would ſay? Haply they would anſwere, that they thinke it is; but I ſuppoſe it would not be found the anſwere of many that they know it is. I hope no man will ſay, that it is not neceſſary that euery worſhipper of God ſhall bee able to giue a reaſon of his deuotion. Is it not meete that that which is done in the ſeruice of God, ſhould bee done in obedience? This is the glorie and crowne of all our ſeruices, and what obedience ſhall we call that, which is not induced by ſome knowne commandement. Indeede, there can bee no colourable plea for theſe things, vnleſſe we will bring vp Poperie againe, and make Ignorance the mother of deuotion, and teach men to expect ſaluation by an implicite faith. This is the certaine and infallible truth out of Gods Word. God himſelfe is the onely author of his owne worſhip. All mans inuentions are abomination to him. It is not formalitie, nor pompe or plauſibilitie of reaſon which can ſatisfie him, without a warrant from himſelfe. Hee hath left his Word for an al-ſufficient guide in this buſineſſe. Nothing can bee accepted but of his owne chooſing; neither is ought to be reputed as choſen by him, vnleſſe wee can find ſome footing for it out of his Word. Let this then bee that which wee learne here in the ſecond place, if wee will offer vnto God a *ſacrifice of righteouſneſſe*, ſuch as hee ſhall accept; let it not reſt either vpon our owne ſeeming, or conceit, or vpon the Tradition and cuſtome

of

of the times, or vpon the Lawes and Ordinances of men, but let our inquirie ſtill bee what the Lord hath commanded. All that euer wee doe by way of deuotion, is to no purpoſe in the world, vnleſſe it be to make matter againſt our ſelues, except it be warranted to our ſoules by diuine authoritie. In theſe caſes [f] *euery man ought fully to be perſwaded in his own mind*, knowing it to be flat ſinne, whatſoeuer is not of Faith, and it is not of faith which wants an euidence. Faith is no matter of ſuppoſition, but of certainty. It is a ſhame for men to make thoſe babiſh anſwers in Religion, as to ſay, *I hope it is right, and if it was good, it is good, and if this be not good why is it vſed, and why doe ſuch and ſuch doe ſo; and thus it hath beene time out of mind, our anceſtors did ſo before vs, and if it be not right, God helpe vs, many be deceiued as well as we:* I ſay, it is a ſhame for men, to make ſuch ridiculous and childiſh anſwers in caſes of Religion, and to aduenture their ſoules vpon ſuch weake grounds. If thou wilt haue God like that thou doſt, thou muſt goe by the rule of his will. It is not thy meaning well, which God will eſteeme of, if thy courſe be not ſuch as he hath ordained. This is the ſecond thing, neceſſary to a *ſacrifice of Righteouſneſſe*.

[f] *Rom.* 14. 5.

The third, is for the manner of vſing. For that is as neceſſary as the two former. That which is in it ſelfe good, may yet bee ſpoyled and made diſtaſtfull to God by the vſage thereof. It is not long ſince wee were taught, *how poſſible it is for a man to doe that very thing which God commands, and yet in doing it not to pleaſe him.* There were of the *Iſraelites* many, who were baptized vnder *Moſes* in the Cloud, and in the Sea, did eate of the ſame ſpirituall Meate, and drinke of the ſame ſpirituall Drinke, [g] *yet with them God was not pleaſed*. Now the ſpeciall matter in the manner of vſing Gods Ordinances, is that ſpoken of by [h] DAVID, *In thy feare will I worſhip towards thine holy Temple. Let vs haue grace whereby we may ſerue God* (ſaith the Apoſtle) [i] *pleaſing him with reuerence and feare.* Now this feare moueth a man to two things. One in reſpect of his carriage before hee commeth into the preſence of God; the other in reſpect of his behauiour there. Before he comes, this feare cauſeth him to conſider with himſelfe into whoſe preſence he is going, and who it is with whom hee muſt haue to doe. and what a weightie buſineſſe it is which hee muſt diſcharge. This is called by SALOMON, [k] *a taking heede to ones feet when hee commeth into the Houſe of God.* A man binds himſelfe not to aduenture raſhly either to heare, or to pray, or to communicate, but hath a care to ſet his thoughts in order before hand, and to compoſe himſelfe to a kind of awfulneſſe, reſpectiuely to the Maieſtie before which hee muſt appeare, and ſo lifts vp his ſoule to the Lord, that hee ſhould prepare his heart, and make it ready for ſo important a dutie, as the comming neere to him in his Ordinances This was *Dauids* ſpeciall care: [l] *O God, my heart is prepared, ſo is my tongue: I will ſing and giue praiſe.* So when hee was to pray, deſiring that his petitions might bee acceptable, hee entreated God [m] *to ſet a Watch before his mouth, and keepe the Doore of his lips.* Then when a man is in,

[g] 1. *Cor.* 10. 5.

[h] *Pſal.* 5. 7.

[i] *Heb.* 12. 28.

What it is to worſhip God in feare.

[k] *Eccl.* 4. 17

[l] *Pſal.* 108. 1.

[m] *Pſal.* 141. 3.

and now the action is begun, that feare which mooued him to prepare,
n *Eccl.*8.12. continueth still with him, and causeth him to n *doe reuerence before God*; that is, to demeane himselfe with a kind of diligent watchfulnesse ouer his owne thoughts, that hee may keepe them together, and may preuent those rouing and vnfitting imaginations, which are wont to fall in most, when a man is best imployed, and are like the fowles which fell on the Sacrifices which *Abraham* offered to God, and were driuen a-
o *Gen.*15.21. way by o him. It is fit to this purpose that which wee finde, *Mal.* 3. 16. where such as made good vse of the Sermons of the Prophet, and who were not like the rest that despised the worship of God; they are thus described, *They feared the Lord, and these thought vpon his Name: They, viz.* such they were whose thoughts were fixed vpon the Maiestie and authoritie of him with whom they dealt, and their fearing God, wrought in them an indeauour to reduce their thoughts into order, when they were before the Lord. Adde we this then to that we haue heard hitherto: and let this bee now the conclusion and shutting vp of the Vse of this first Doctrine. It is a blessing to haue our seruices find grace in Gods Eyes. Desire wee this blessing, would wee not that God should lothe our comming to this place and the like, where his Name is called vpon, his Word dispensed, and the pledges of his grace, the Sacraments administred; labour for this, that we bring nothing to God but that which may be called a *sacrifice of righteousnesse*. How shall that bee? First, looke to our owne persons, that wee bee in grace with God through Christ. God cannot like our deuotions if hee like vs not. The very coherence of the place here confirmes this: *Be fauourable*, saith DAVID, *vnto Sion, and then shalt thou accept the Sacrifices of Righteousnesse: Vouchsafe to accept vs in thy Christ, and then wee cannot doubt but thou wilt take our seruices and sacrifices in good part:* and if we would be sure, that we are in Christ, let vs looke to our making conscience of our wayes and our desire to walke in truth before God. Let mee remember you of
p *Psal.*26. q *Vers.*6. r *Vers.*12. two worthy speeches of *Dauids* to this end, both in one p *Psalme: I will wash mine hands in innocencie,* q *and so compasse thine Altar:* and a-againe, r *My Foote stands in vprightnesse: I will praise thee, O Lord, in the congregation.* Beware of pressing into the presence of God without innocencie, without feete standing in vprightnesse; that is, vnlesse thou be a man exercised in the practice of Repnetance, whereof it is a principall part to shake off in the purpose of thy soule, all whatsoeuer is knowne vnto thee to be a sinne against his Maiestie, thou canst not be welcome to God: there may bee many corruptions in thee which are very strong, and which thou canst not master, which yet must not keepe thee from comming before God, nay bee they never so many, neuer so violent, if yet thy heart is against them, and thou faine wouldst bee deliuered from them, and thou art ashamed of thy selfe, and angry at thine owne disposition for them, thou must come so much the more; and (thou) comming in this strife, and compunction, and vexation of spirit, art most acceptable. But beware of an euill vniuersally approued, and

n or

not intended, or indeuoured, nor ſought by thee to bee reformed, but ment rather to bee continued in; this is no vprightneſſe of heart, this is plaine halting with God, and it will turne all thy ſeruices into ſinne. Then ſecondly, when thou haſt thus taken care of thy perſon, and mayſt comfortably perſwade thy ſelfe thou art in fauour with God, becauſe no ſinne is truely in fauour with thee; then let it be thy next care to bee informed out of Gods Word, touching the things which thou wouldeſt preſent to God; ſeeke now what bee the things, wherein by his owne Law his worſhip ſtands; that thou mayeſt bee guided by a Rule, and led by a warrant. It is dangerous going by gheſſe in Gods matters. Then (thirdly,) when thou haſt learned what God commands for his worſhip, remember to come before him in feare, and let thy feare appeare in preparing thy ſelfe, and in ſetting thy affections in order before thou beginneſt; neuer fall bluntly to any religious dutie which God requires: at leaſt ſend vp ſome humble thoughts as meſſengers to the Lord, to deſire his enabling; and after thou haſt made an entry, take heede to theſe irreuerent, ſecure vnprofitable imaginations which Satan will ſuggeſt, and thine owne heart caſt vp; ſtriue to tie thy heart to the ſeruice what thou mayeſt. Thus ſhall thy ſeruice bee *a ſacrifice of righteouſneſſe*, thus ſhall God accept it at thy hand, thus ſhall thy ſoule bee ſatisfied as with marrow and fatneſſe, and thou ſhalt feele by degrees that ſweet refreſhing come in vpon thee which ſhall embolden thee to ſay with DAVID, [r] *Returne into thy reſt, O my ſoule: for the Lord hath beene beneficiall vnto thee:* [t] *and prayſed bee the Lord, which hath not put backe my prayer, nor his mercy from mee.* I beſeech you in the words of DAVID, [u] *Taſte and ſee how gracious the Lord is*, this courſe being followed. And ſurely, if we finde our ſelues to receiue no ſuch good by the ſeruices which we performe to God, as may bee reputed a pledge of Gods accepting vs; let vs impute it only either to this, that there is ſome ſecret euill in vs, which is vnpurged and vnreformed, which [x] *ſeparates betwixt vs and God, and makes him to hide away his face from vs, and to turne away good things*; or to our careleſneſſe to ground our courſes vpon the Rule of Gods Word; or to our want of feare and reuerence in the performance of holy duties: one of theſe is the ſole cauſe of our going out from the preſence of God empty. And thus farre of the firſt branch of the iſſue of *Dauids* Petition: *Mayſt thou (O Lord) bee pleaſed to ſhew fauour vnto Sion, then ſhall our ſeruices and ſacrifice finde acceptance with thee.* Now followeth the ſecond branch, which indeede ſpringeth and groweth out of the firſt.

Then ſhall they offer Calues vpon thine Altar. Heere the Doctrine is this: *That it is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publique acts and exerciſes of deuotion.* Wee muſt thus, for the declaring of this Doctrine, conceiue of this place; that *Dauid* reckoneth vp here a twofold good, which ſhall follow that twofold bleſſing, for which hee was a ſuiter in the former Verſe. *If God ſhould pleaſe to receiue Zion into fauour, and to forgiue*

The ſecond Doctrine.

[r] *Pſal.116.7.*
[t] *Pſal.66.20.*
[u] *Pſal.34.8.*
[x] *Iſa.59.2.*
[y] *Ier.5.25.*

that

that sinne, by which the prosperitie of the Church was now endangered, then it could not be, but the Sacrifices which were offered by the Children of Zion, should find grace; and then withall, if hee should vouchsafe to continue and establish the peace of the State, then they being encouraged by so many evidences of Gods favour, and enioying such sweet quiet, should be frequent in publique duties, and keepe the Altar of the Lord in continuall vse by multitudes of Sacrifices. Thus is the place; so that this is here a matter which *David* hoped to see and desired to behold, people treading dayly in the Lords Courts, and presenting him with such testimonies of deuotion as those times required: *My heart*, thought hee, *doth euen reioyce within me, to thinke what will follow vpon the obtaining of this my suite, how frequent, and forward, and chearefull the people will become in the publique worship of thy Name, when they feele thee to bee reconciled to thy Church, and peace to bee established in their borders: Oh what courage will there bee on all hands for thy Seruice, what frequenting of thy House, and what compassing of thine Altars?* By this it is apparant to bee the purpose of this place here, to shew what a great mercy of God it is, and how much to bee reioyced in, when there is both libertie for the continuance of the publike exercises of Gods worship, and readinesse in the people to make vse of that libertie. Now for this that it is a great mercy, when it is free for men to compasse the Lords Altars, and to attend the publike seruice of God in the Congregation without feare, it may be manifested by the contrarie. We shall find it reckoned as a great iudgement of God, when the publike exercises of Religion are discontinued, and the liberty of Religion is abridged. I remember how *Ieremie* insists vpon it, as one of the chiefe miseries of *Ierusalem*, being laied waste by Invasion: *The wayes of Zion lament, because no man commeth to the solemne feasts, &c.* meaning, how the paths which led to the Temple (built vpon *Zion*) did euen looke rufully, and in a kinde of forlorne and dolefull manner, not being so beaten as in times past; there was no such ordinarie recourse to the solemne Feasts at the speciall times appointed as was wont, no such comming in and out, no such going to and fro at the gates thereof, as had beene vsuall: hee speaks as if the wayes themselues did mourne here-with. This agrees with that pittifull complaint made by the *Psalmist* in the dayes (as is thought) of that famous Oppressor of the *Iewish* Nation ANTIOCHVS: [z] *They haue cast thy Sanctuary into the fire, defiled the dwelling place of thy Name, burnt all the Synagogues of God in the Land: wee see not our signes, there is not a Prophet more:* marke how that is insisted vpon as a speciall miserie, the state of Religion was vtterly ouerthrowne: was it not a iudgement which God threatned once, when hee said, that [a] *the songs of the Temple should be turned into howlings*; that in stead of the exercises of Religion, by which the prayses of God were wont to be sounded out, there should be nought remayning but signes of desolation. From hence wee may reason, that it is a great fauour from God, when men may assemble freely to worship God; it shall bee no danger to them to come to the Altar of the Lord, and to present

z Ps. 74. 7. 8. 9.

a Amos. 8. 3.

present their offerings there. This was the ground of that which is reported of the men of *Bethshemesh* when they reaping in the field, on a sudden spyed the Arke of God, which had long beene detayned by the *Philistines*, and which they were now, the Hand of God for the detayning it being vpon them, glad to send backe, [b] *they reioyced when they saw it*: in the liberty thereof stood the freedome and glorie of their publique worship; so when it was brought into its owne place by DAVID [c] *what gladnesse, what shouting, how did* DAVID *for ioy dance before it.* So when as after the returne from captivitie, the Temple began to bee reedified, at the very first laying of the foundation thereof, the Priests being there by appointment, [d] *sang and gaue praise to God (for his mercy endureth for ever towards Israell,) and all the people shouted with a great shout in praysing the Lord.* These things I note, to shew how iustly this libertie is to be esteemed as a speciall fauour. Now for the other branch of the Doctrine, *the forwardnesse of the people*, to make vse of this liberty, and for the contentment to bee taken thereat, wee may consider that of *Dauid* describing their happinesse, who tooke such paines, and ouercame so many difficulties, in repayring to the publike worship of [e] *God*; and that, concerning his reioycing when the people said to him, [f] *Wee will goe into the house of the Lord*: thither, said hee, *the Tribes, euen the Tribes of the Lord goe vp, to praise the Name of the Lord*: and it was prophecied of, as one part of the glory of Christs Church; that many people should goe and say, [g] *Come let vs goe vp to the Mountaine of the Lord, to the house of the God of Iacob, &c.* [h] *Vp, let vs goe and pray before the Lord, and seeke the Lord of hosts.* This trouping together to this purpose, is likened to the marching of an *Army*, and there is a kinde of *holy beautie* said to bee [i] therein. Thinke wee it was not a great reioycing to *Paul* and *Barnabas* at *Antioch*, when as on the [k] *Sabbath they saw almost the whole City to bee come together to heare the word of God*? As this sight filled the gain-saying *Iewes* with enuy, who were euen vexed to the very gall to see such flocking, to that which they refused; so it was an occasion to PAVL and BARNABAS [l] *to speake the more boldly.* It giues hope that the Word of God groweth mightily, and preuaileth, (as *Act.* 19. 20.) *Antioch* was the first place, *the Belieuers* whereof were honoured with the name of *Christians*; and this great gathering together of the people taking the opportunitie which God offered, seemeth to haue beene a speciall occasion thereof. It is said first that by the comming and paines of *Barnabas* there [m] *much people ioyned themselues vnto the Lord*: and then after when as he desired helpe, had drawne *Paul* thither to assist, [n] *It came to passe that a whole yeere*, saith the Text, *they were conuersant with the Church, and taught much people, insomuch that the Disciples there were first called Christians.* Their earnest pressing to the Ordinance of God, and their taking the Kingdome of Heauen by violence, first gaue occasion to that name. Thus haue I opened this Doctrine. This was the second good, which *Dauid* assured himselfe would follow the grant of his desire; *The people shall*

offer

b 1. *Sam.* 6. 13.
c 2. *Sam.* 6. 12. &c.
d *Ezr.* 3. 10. 11.
e *Psal.* 84. 3, 4
f *Zac.* 8. 21.
g *Isa.* 2. 3.
h *Zac.* 8. 21.
i *Psal.* 110. 3.
k *Act.* 13. 44.
l *Vers.* 45. 46.
m *Act.* 11. 24.
n *Vers.* 26.

offer Calues vpon thine Altar, that is, *they shall haue opportunitie to doe it, the Walls of Ierusalem being built, and peace by thy mercy being there established, and they shall haue hearts to doe it, thou affording fauour vnto Zion: they perceiuing their seruices to find grace and good acceptance with thee, shall bee encouraged to thy publike worship; and shall haue ioy and chearefullnesse in performing it.*

1. Vse. This Doctrine teacheth vs, first at what an high rate we ought to value this freedome and liberty of seruing God publiquely in peace, which *Dauid* here conceiued as one of the blessings which would ensue his prayer, and therefore no doubt was a matter principally aymed at by him in his request. Wee are herein for the most part exceeding faulty, euen that wee esteeme not this mercy of God as wee ought to doe. God hath giuen a long time of rest to vs in this Nation, during all which time, in places where the meanes hath beene afforded, there hath been a comfortable liberty for all men to giue their due attendance at the posts of the Lords Doores, and for the Spouse of Christ to pasture by the Tents of the Shepheards. Wee haue not beene faine to doe as Christians of our profession in other Countryes, to assemble by stealth, and priuily, in vaults, and Woods; or else to go armed to the Churches, for the preuention of some sodaine surprise. The reedifiers of *Ierusalem* after the captiuitie, o *with one hand did the worke with the Trowell, and with the other held the Sword*; wee are not put to any such strait. There bee many of Gods deere seruants in the world, who if they might, would redeeme the one halfe of our freedome, euen with the most of their estates. But how doe wee reckon of it? I doe but appeale in the feare of God, and in his sight vnto your soules and consciences, to say when did wee rouse vp our spirits, when wee haue beene in meditation by our selues, to thanke God for the libertie of his Gospell, for the free vse of his Word, for the peace of profession. The truth is, there bee many things wanting amongst vs, many defects and blemishes in matters of the Church, but I am perswaded, if we were more thankefull then we be for so much as is enioyed, God would goe on in his mercy to vs: but because of our generall vnthankefulnesse herein, and our not prizing the goodnesse of God, as it doth deserue, wee are more like to be depriued of that wee haue, then to enioy more: why should the Lord suffer vs to see more of *Sions* beauty, who are not so in loue with this wee see as wee should? I beseech you let vs thinke with what heart *Dauid* speakes this here, *Then shall they offer calues vpon thine Altar, then shall the Gates of thine House stand open, and there shall be a free accesse vnto thine Altars*; and let vs labour for the same affections. Oh that wee would once truely thanke God for the glorious Gospell of his Sonne; and that for the sound of trumpets, and roaring of Canons which our neighbours in other Countries haue beene vsed to, we haue the noyse of Bells calling vs to the House of God, to be partakers of his Word.

o Neh. 4. 17.

2. Vse. And in the second place let vs learne, as of *Dauid* to bee glad of his freedome, so of the people here touching whom hee speakes, to make vse

vſe of this freedome: while wee haue the *light* let vs *walke* in the light: while the way lyeth open to the Lords Altars, let vs beate the path that leadeth to them. Remember euer the good vſe which the Churches of old made of their peace: p *Then had the Churches reſt through all Iudea, &c.* and what then? did they grow careleſſe and wanton? did they loſe their firſt loue, and neglect the good oportunities, which God gaue them for their growth in godlineſſe? No, they *were edified, and walked in the feare of the Lord, and were multiplyed by the comfort of the holy Ghoſt.* Here was an happy vſe of the time of quiet: Oh that we might bee followers of theſe. Alas (I know not how) plenty hath made vs wanton, and the Ordinances of God being euen to waxe ſtale; men can let paſſe and neglect many opportunities, and oft-times let the Altars of God lie naked vpon ſmall occaſions. If once God ſhould ſhew himſelfe angry with *Sion*, and lay downe the Walls of *Ieruſalem*, it may bee we would then q *deſire to ſee one of the dayes of the Sonne of man*, but ſhall not ſee it: ſo is the Lord wont to puniſh, not to giue that which is deſired, when being giuen, it is not valued as is fit. And thus an end of opening this Penitentiall *Pſalme.*

p *Act.* 9. 31.

q *Luke.* 17. 22.

FINIS.

FINIS.

FOVRE LEARNED AND GODLY SERMONS,

Made and Preached by that famous and faithfull Minister of CHRIST

Mr SAM. HIERON.

late Pastor of Modbury in DEVON.

Published since his death according to the perfect Copie which he left written with his owne HAND.

PHIL. 2 29.30.

Hold such in reputation, Because for the worke of Christ he was nigh unto death, not regarding his life.

LONDON,
Printed by *William Stansby.*

1634.

FOUR
LEARNED
AND GODLY
SERMONS.

TO THE CHRISTIAN READER.

GRACE AND PEACE.

THE Righteous, *saith the Prophet,* [a] perisheth, and no man layeth it to heart, mercifull men are taken away, and none considers it, that they are taken away from the euill to come: *by which complaint wee may see, that the Lord, when hee thus dealeth, would not haue the matter to bee lightly and slightly passed ouer, but rather laid to heart and lamented, as being both a token of his displeasure for the present, and an argument of further ensuing euill: God herein doing as the man who intending to pull downe an old house, first takes away the props and pillars of it. Gods children by their presence and prayers are vnto a place, as* Lot *was to* Sodom, Gene. 19.22. *as the Christians to* Ierusalem, *which was not destroyed, till*

[a] Isa. 57.1.

they were remoued in Pella. The innocent ſhall deliuer the Hand, and it ſhall bee preſerued by the pureneſſe of his hands, *Iob* 22. 30. *This as it is true of the godly in generall, ſo may it much more be verified of gracious and good Miniſters, which are* the b Salt of the earth, *ſeaſoning with grace and keeping from the corruption which is in the world through luſt* c (*that is, as ſome* d *expound it, from ſinne, and death, and deſtruction, the wages of ſinne*) *thoſe which ſhall eſcape the corruption and condemnation of the world*: They are as pillars, *Galat.* 2 9. *and as* Ioaſh, *mourning for the death of* Eliſha, *ſaid of him* (2. *King.* 13. 14.) the Charets of Iſrael and the Horſe-men thereof. *Their preſence* (*if men haue hearts to make vſe of it*) *is a marke and meanes of Gods gracious preſeruing from ſole deſtruction, according to the ſpeech of* Elihu, *Iob* 33. 23. 24. If there be a meſſenger with him, an interpreter, &c. then he is gracious to him, and ſaith, Deliuer him from going downe to the pit, for I haue found a ranſome. *The giuing of them vnto his Church, is a fruit of Gods fauour*, A mercie promiſed vnto people that repent, *Iere.* 3. 15. *It was one maine end of Chriſts Aſcention*, that he might giue gifts to men, *and men which ſhould vſe their gifts for the perfecting of the Saints, for the worke of the Miniſtrie, and for the edifying of the body of Chriſt*, Ephes. 4. 8. 11. 12. *And ſuch a one was the Author of theſe Sermons, no worſe fitted & furniſhed for, then faithfull and diligent*

b *Mat.* 5.

c 2. *Pet.* 1.
d *Taſſan. in locum.*

in

in that worthy worke. To many did he giue occasion to blesse God, who gaue such gifts to men. Hee was (abſit verbo inuidia) *let it bee spoken without disparagement of others, one of a thousand,* an *Apollos* eloquent and mightie in the Scriptures, a Scribe taught vnto the Kingdom of God, bringing forth out of his treasure things both new and old. *Hee was* (*as our Saviour spake of* Iohn *the* Baptist) a burning and a shining Lampe, *spending himselfe like a Candle, and making Tapers of his owne marrow to giue others light. Hee did* (*as a Minister should*) *giue* [f] attendance to reading, and then to Doctrine and Exhortation. *The weakenesse of a sicke and crazie body* (*for in that respect, his soule like* Galbaes, malè habitabat) *the languishing of a grieuous and tormenting disease could not diuert or detaine him from great paines-taking in his studie at home, and in the Church abroad.* His lips (*like the righteous* Prou.10.21.) fed many; *and his prouision was not diminished, but like the* Widdowes oyle increased the more, by how much the more it was diffused. *For by meanes of his industrious sedulitie and the blessing of God vpon his holy indeuours, though hee were very frequent in the exercise of Preaching, yet was hee not like an emptie Charet running so much the swifter by how much the burthen was the lighter, but as* Eccles. 12.9. the more wise hee was, the more hee taught the people knowledge and caused them to heare, and searched forth and prepared many

c 1.Tim.3.1.

Ioh.5.34.

f 1.Tim.4.

parables: *and by this meanes he was not* λαλεῖν ἀρτίως ἀδιάτρητος δὶ λόγων, *as the prouerbe is*, Ready to ſpeake, but not knowing how to ſpeake to purpoſe. *Hee ſpake not words of the wind, nor filled his mouth with words of the East wind, but his heart did meditate of good matter, and his quill and tongue were like the Pen of a ready Writer. He was exact and proper in the true interpretation of the ſacred Text, acute and iudicious in the naturall rayſing of the Doctrine thence, pertinent and profitable in the Vſe and Application, ſweete and comfortable in publiſhing the glad tydings and precious promiſes of the Goſpell, powerfull and pithie in perſwaſion to holy duties, able to exhort with wholeſome Doctrine and to conuince the Gaine-ſayer, terrible in denouncing of Gods Iudgements, ſharpe and ſeuere in the reproofe of ſinne, his Preaching being with authoritie, and his words ſteeled and edged with the metall of that Word*, which is liuely and mightie in operation, and ſharper then any two-edged ſword, and entreth thorow euen to the diuiding aſunder the ſoule and the Spirit, and of the Ioynts and the Marrow, and is a Diſcerner of the thoughts and intents of the heart, *Heb.*4.12. *and as* the [c] Lords Candle, ſearching all the bowels of the belly, *raking and ranſaking the boſomes of men; manifeſting the ſecrets of the heart, and ſhewing* that God was in him indeed, 1. *Cor.* 14. 25. *Neither was hee* (*which* Auſten *miſliked in ſome*) curioſus ad cognoſcendam vitam alienam, deſidioſus ad corrigendam

[c] *Prou.*20.27.

Confeſſ.

gendam ſuam: *not like the Phariſees,* [o] binding heauie burdens and grieuous to be borne, and laying them on mens ſhoulders, but themſelues not mouing them with one of their fingers, ſwift to ſee a Mote in their brothers eye, but ſlow to pull out the Beame in their owne. [p] *Hee had not* the ſmooth voice of IACOB and rough hand of ESAV, *nor was hee like* Dramas, [q] Turnus *his aduerſary*, Lingua melior ſed frigida bello Dextera; *but as* hee was carefull to know the ſtate of his flocke [r] (*a thing which* Chryſoſtome [ſ] *eſteemes no more a fault then for a Phiſitian to feele the Pulſe of his Patient*) *ſo was hee conſcionable to ſhew himſelfe* an example to the Flocke; *as* Aaron *was knowne to bee choſen of God vnto the Prieſthood, in that* his Rod budded and brought forth buds, and bloomed bloſſomes, and yeelded Almonds, *Num.* 17.8. *ſo hee was ſhewed to bee a man of God, and called of God as* Aaron *was,* [t] *in that beſides the blooming and buds of learning, God inriched him with the ripe fruits of a holy conuerſation.* Peaceable *hee was in the Church, as appeared both in other things and in this, that in the verie laſt Sermon which hee Preached, one of theſe which here I preſent vnto thy view, a ſweete and* Cignean *ſong, bewailing* [x] the deuiſions of REVBEN, for which are great thoughts of heart; *hee ſpake much in commendation of peace, perſwading it vnto Chriſtians. But why goe I about* [y] to whiten Iuorie with inke, *to commend the learning, the life, the*

o *Matth.* 23.4.

p *Matth.* 23.4.

q *Virgil. Aeneid. lib.* 11.

r *Prou.* 7.23.

ſ *Homil. ad pop. Antioch.*

t *Heb.* 5.4.

x *Iudg.* 5.15.

y *Eburneum atramento candefacere, prouerb.*

the painefulneſſe and peaceableneſſe of this worthie ſeruant of the Lord? His praiſe is in his worke, his name is and ſhall bee like a ſweet oyntment, and his memoriall ſhall bee bleſſed. Hee needs not my Pen to proclaime his praiſe; no doubt but hee is with the Lord, to whom both liuing here and remouing hence hee deſired to be acceptable, hee hath receiued that (as wee doubt not) immarceſſible Crowne of glorie, promiſed [o] *to ſuch as he was.* Anima pia in conſortium cœleſtium recepta, laudes nec quærit, nec curat humanas. *I will therefore only adde this,* [p] A great man is falne in this our Iſraell: *Great, not in worldly wealth (for he ſought it not, well remembring what is written* [q]*, and what himſelfe vſed to write in the forefront of this Booke,* tu quæris tibi res magnas? ne quærito) *but* great *in the Kingdome of* [r] *God, great in the account of God, and in the diſpenſation of his Word. But how great or good ſoeuer any bee, that will be no* Superſedeas *vnto them from death, it is a Statute enacted in the Court of Heauen, that all muſt die,* Heb. 9. 27. *Hee is falne, though his fall were his riſing and aduancing to the height of Heauen. His death was precious in Gods ſight, his Soule is wrapped vp in the bundle of Life among the ſpirits of iuſt and perfected men, and his bodie ſhall ſleepe in the earth for a little ſeaſon, vntill his fellow-ſeruants and brethren bee* [s] *fulfilled. The loſſe doth light vpon the Church, which by his death is depriued of his labours. Good it is for him that hee is diſſolued and with the*

o 1. Pet. 5. 4.

p 2. Sam. 3 38.

q Iere. 45 5.

r Matth. 5. 19.

s Apoc. 6. 11.

the Lord, howsoeuer his longer abode here, would haue beene more beneficiall vnto men. But as Iob 1.21. The Lord gaue him, and the Lord hath taken him away, blessed bee the name of the Lord. *And the Lord of the Harueſt can thruſt foorth new Labourers into his harueſt. He that* is able of stones to raise vp children vnto ABRAHAM, *Mat.*3. 9. making the stones to sound forth his praise, *Luke* 19.40. *can giue vs such a supplie of this losse, that we may say*

——vno auulso non deficit alter
Aureus, & simili frondescit virga metallo.

Onely let vs pray to the Father of lights, that he would be pleased to double the Spirit of this Elias *vpon many* Elishaes: *giuing still vnto his people Pastors according to his owne minde, which may feede them with knowledge and vnderstanding. His workes already printed, and others (if they may see the light) will make some recompence of so great a losse. As for these Sermons, that you are pleased (religious Reader) to take notice, that they are published according to the Copie which he left perfected and written with his owne hand. And for further praise I suppose it needlesse,* Vino vendibili non opus est hedera. *Whosoeuer hath been conuersant (as who almost hath not?) in his Labours already published in Print, may ghesse at the worth of of these, being no whit (vnlesse I mistake) inferiour vnto the rest. Whatsoeuer they be, I will not longer detain thee from the perusall of them by my commending, I will rather commend thee and thy paines this way*

* *Phil.* 1.23. 24.

way to his bleſsing, who alone is able to teach the heart, beſeeching him to build thee vp further, and to giue thee an inheritance among thoſe which are ſanctified by faith in Chriſt, in whom I remaine

Thine VV. Y.



A PRESENT FOR CÆSAR.

The first Sermon.

LVK. 20. 25.

Then hee said vnto them, Giue vnto Cæsar *the things which are* Cæsars, *and vnto God, &c.*

CHRIST hauing conuinced them by their owne acknowledgement, presseth that further on them, which hee had exacted from them. How our Sauiour fitted his answere to their captious question, so, as that hee might neither betray the truth, nor himselfe; I haue formerly declared; now this speech of Christs deserues to bee well considered, as being a perpetuall Law for the ordering and guiding of our carriage, both towards God, and towards him, who is (among men) next to God, to wit, the King. The Iewes thought their subiection vnto *Cæsars* soueraignetie, to bee preiudiciall to their prerogatiue of being Gods people: and some other againe suppose the authoritie of Kings to bee so absolute, that they being subiects are to conforme themselues thereto without limitation, taking all for good, which they command; our Sauiour teacheth a midway, betwixt both these extremities: *viz.* neither to account it against the libertie of Godlinesse, to bee subiect vnto Kings, nor to bee so vnboundedly subiect vnto Kings, as not to regard what is owing from vs vnto God. Giuing *Cæsar* that which is his, may stand very wel with giuing God his due: and yet heed must be taken too, that while wee care to giue *Cæsar* his right, wee doe not barre the Lord of his. This is the true state of this place. Intreating on it, I will diuide it, as well as I may, into two parts: the first, *Concerning Cæsars due.* Secondly, *Touching Gods due.* The former yeelds vs this instruction; That

Doctrine.

That Kings and Princes haue a certaine right and due, pertayning to them by Gods appointment, which it is not lawfull for any man to keepe from them.

This is plaine here, as if Christ had sayd: *It is of God, and not without the disposing and ordaring of his prouidence, that the Romane Emperour hath put in his foot among you, and is now your Liege and Soueraigne: you your selues haue submitted to his gouernement, and haue in a manner subscribed vnto that, which God hath brought vpon you: now certainely there is a right pertayning to him respectiuely to his place, this hee must haue, and it cannot bee lawfull for you, vnder any pretext to take it from him.* So that this speech is a plaine ground for this. There is a due to *Cæsar*, and it must bee giuen him. A King, within his owne Dominions, hath certaine rights belonging to his place, and in them, there is no warrant of Religion to debarre him. I need adde no more for proofe hereof in generall, before I descend (as necessarily I must) into particulars, than the Rule of common equitie, which is to giue to euery man that which appertayneth to him; a *Giue to all men their dutie:* b *With-hold not the good from the owner thereof.* This rule teacheth so farre, that euen towards inferiors and *seruants*, the Apostle doth command it to be practized: c *Yee Masters doe vnto your seruants that which is iust and equall.* Now if euery ordinary person, euen such an one as is vnder vs, and below vs, is yet to haue his right from vs, and is by no meanes to bee cut short of that which appertayneth to him, then the King much more, whose place is so eminent aboue others, and as shall be shewed anon, the Fountayne of so much good vnto humane societie: shall it not bee lawfull for mee to with-hold a right from my equall, no nor yet from him, who is below mee, and hath a kind of dependance on me, and yet may it bee free for mee to doe this towards him, who is so much aboue mee, and is an especiall Deputie for God amongst men? This is so plaine a case, that it were euen pitty to spend more breath vpon it. It will be best and most for our good to haue it shewed, what bee the particulars of *Cæsars* right, according to Gods Word; so shall this Doctrine soone reach to that end for which it is propounded. That hee must haue what is his, the very light of reason and of common honestie wil not suffer vs to denie; but what that is which is his, and which must bee giuen him, it may bee wee doe not all so thorowly vnderstand. I will for mine owne helpe in speaking, and yours in remembring, reduce all *Cæsars* due to those two heads: First, *Prayer for him.* Secondly, *Submission to him.* That *prayer for him* is one of his dues, appeares by the expresse command of the Apostle, 1. *Tim.* 2.1 And it is to bee noted, that that charge was giuen by *Paul*, euen then when *Cæsar* was a persecutor of Christian Religion, and when there were very few in authoritie, but such as were enemies to the Truth and Gospell of the Lord Iesus; it binds therefore much more, when a King is a professor and a Protector of Christianitie. *Dauid* penned a prayer on purpose, in which the people were taught to pray for the King and for his seede, *Psal.* 72. Now in shewing that a King must,

a *Rom.* 13.7.
b *Pro.* 3.27.
c *Col.* 4.1.

must be prayed for, it is necessary to shew whereat the prayers made for him must ayme, *viz.* at two things. First, *That he may bee endowed with all needfull graces for his place.* Secondly, *That hee may bee delivered from all dangers to which hee is subiect in his place.* The graces which are to bee begged on his behalfe, are, first, *Wisdome.* This is that which *Salomon* begged for himselfe, at his first comming to the Crowne. [d] *Give thy servant an understanding heart.* It is the honour of *David*, that in businesses of State and Government, [e] *he was as an Angell of God:* and God threatned as a punishment, to [f] *give children to raigne*; not simply children in age, for some such haue beene worthy Kings, such was *Iosiah*, [g] *Whose heart was upright before the Lord, when hee was but eight yeares old*; but such children as *Paul* calleth, [h] *Children in understanding:* such an one as *Rehoboam*, [i] *who was fortie yeeres old when hee began to raigne*, yet is called [k] *a Child*, because he wanted wisdome. *And better a wise Child then an old and foolish King*, said *Salomon*, *Eccl.*4.13. Now this wisdome to be begged, is not that [l] *wisdome from below, which is earthly, sensuall, and Deuillish*, but such as is mentioned, *Deut.*4.6. *Keepe the Ordinances of God, this is your wisdome*; such wisdome *David* speakes of, *Psal.*2.10. *Be wise, O yee Kings.* This was it which made *David* so wise, [m] *Wiser then his Teachers, wiser then the Ancient.*

Secondly, *Iustice*; Thus *David* taught the people to pray for their King, that [n] *he might iudge the people in righteousnesse and equitie.* This is a vertue by which the *Throne* of Soueraignetie is [o] *established*; hereby the Country is [p] maintained; and Kings and Gouernours, when they want this are compared to [q] *roaring Lions, and hungry Beares.*

Thirdly, *Temperance*, that is Sobrietie, and Moderation in diet, in apparell, in delight, and things of the like qualitie: [r] *Wo to thee O Land, when thy Princes eate in the morning*, that is, when they are giuen to vnseasonable delights, at such times as should rather be giuen to publique businesses. This [s] *makes to forget the decree, and to change the iudgement of all the children of affliction.*

Fourthly, *Zeale*, and courage, in Gods matters: the thing which God required of *Ioshua*, when hee came to [t] gouerne. And it was that which shewed it selfe in *Iosias*, and *Hezekiah*, in the restauration of Religion, which (vntill their dayes) had beene corrupted exceedingly: against this course of theirs there was much opposing, but they went through with exceeding courage. This is it which will make Kings *prosper*, as appeares by the charge which *David* on his death-bed, gaue to his Successour *Salomon*. [u] *Take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his Statutes, &c. that thou mayest prosper, &c.* These bee the foure speciall good things which we must aske of God for *Cæsar*. Now Kings are exposed to danger too, and their preseruation from it must be begged of God. They are in danger of two sorts of enemies, chiefly:

First, Enemies to their bodies, and outward state, as *Traytors* conspiracies against Princes, make the point manifest. Satan maliceth the prosperitie

d 1.*Kings* 3.9.
e 2.*Sam.*14.17
f *Esay* 3.4.
g 2 *Kings* 22.1
h 1.*Cor.*14.20.
i 1.*King.*14.21
k 2.*Chron.*13.7
l *Iam.*3.15.
m *Psal.*119. 98,99.
n *Psal.*72.2.
o *Prou.*16.12.
p *Prou.*9.4.
q *Prou.*28.15.
r *Eccl.*10.16.
s *Prou.*31.4.
t *Iosh.*1.6,7.
u 1.*Kin.*2.2,3.

speritie of euery good man, of a good King then much more. The truth hereof is confirmed to vs by continuall experience; Prayer therefore in this cause, and in regard hereof is a dutie which Subiects owe to their Princes. For which cause *Dauid* taught the people to pray; that the enemies of the King and the State might be made like a [u] *fierie Ouen in the time of the Lords anger, that their fruit might be destroyed from the earth, and their Seed from the Children of men*: and [x] *that the string of his Bow might be made readie against their faces.*

u Psal.21.9,10

x Verse 13.

The second sort of Enemies are to their soules, *Flatterers*; It is one of the miseries of Kings, that they haue seldome such about them as dare speake the truth; but such rather as are ready euer to applaud and soothe, and euen (like the Dogges that came to *Lazarus*) to vse their tongues to the licking of their sins, and to the applauding of their worst actions: from such, prayer must be made that *Cæsar* may be freed, which are readie by speeches fitted to please and fawne, to betray his soule into the power of the Deuill. Thus for the first branch of *Cæsars* due. The dutie of prayer vnto God, must diligently and carefully be performed for him, that hee may be plentifully furnished with such graces and endowments as his place requires; Wisdome, fetched out of Gods Booke; Iustice, to giue to euery one his due; Temperance, that he may not bee bewitched, nor besotted with the pleasures and delights, which high places haue many aduantages, and allurements to entertaine; Zeale, to promote Gods cause, and to proceed with courage in matters appertaining and tending to his glory. Then againe, that in respect of Traytors and men of bloud, his soule may be bound vp in the bundle of life, with the Lord his God, and that the soule of his enemies may be cast out, as out of the middle of a Sling: and withall, that hee may haue such about him, as may deale truly with him in matters of his soule, and hee *may not be like the foolish King*, of whom *Salomon* speaketh, *which will not be admonished.*

Eccl.4.13.

I come now to the other part or branch of his due, and that is, *submission* to him: by which I meane, *an awfull framing and composing of the whole man respectiuely to his authoritie.* And now here, because I mention the whole man, and man consisteth of two parts: therefore I will declare first, what is the submission of the inner man, due to a King by the Word of God; and then what is the submission of the outward man.

Touching the submission of the inner man; I account the substance of it to bee this. *A reuerent and dutifull estimation of him in regard of his place.* [y] *Feare the Lord and the King*, said *Salomon*: as the *fearing of God*, argueth an inward respectiuenesse to his diuine Maiestie; so the fearing of the King intends the like, the heart carrieth a kinde of reuerent awe vnto him. And this is that honouring the King, which Saint *Peter* giueth charge of, 1.*Pet.*2.17. Honour is properly an inward act, and wee honour a superiour, when our respect is to him according to his dignitie. I doubt not but I may say, this was in the subiects of *Dauid*, when

y Prou.24,21.

they

they profeſſed to account him to [z] *be worth ten thouſand of them.* That this reuerent eſtimation of a King which I tearme the ſubſtance of inward ſubmiſſion, may bee the better vnderſtood, wee muſt conſider touching it two things. Firſt, *The ground of it.* Secondly, *The Companion of it.*

z 2. *Sam.* 18.3.

Firſt, The ground of it, is a right vnderſtanding of the ſtate and condition of a Kings place: For reuerence hauing its proper ſeate in a mans affections, it muſt haue ſomewhat to guide it, and to beget it, or elſe it will either exceede and bee more large then it ought to be, or elſe it will faile and come ſhort, and not bee ſo much as is neceſſary. So that to the end the reuerent reſpect of a Subiect may be ſuch as it ought to be to his King: hee muſt neceſſarily know and vnderſtand well what is the place of a King: and touching it hee muſt vnderſtand two particulars. Firſt, The eminencie and height of his place. Secondly, The vſefulneſſe and commoditie of his place. Concerning the eminencie and height of his place, hee muſt vnderſtand and know that his place is ſo high, that within his owne Dominions he is next to God, and no man aboue him. This is the reaſon, that hee who is aduanced to be a King, is ſaid to bee [a] *made the Head ouer them*; as the head is aboue all the body, ſo is the King aboue all the State, the gouernement and the ordering, and the command of all lyeth on him; no authoritie equall to his, or aboue his, none that may reſtraine or limit his. This is that which is called *the Supremacie of a King*: all power either Eccleſiaſticall or Ciuill, are ſubordinate to him, to bee commanded and guided by him. Then for the vſefulneſſe of his place, it muſt bee knowne to bee ſuch, wherein ſtands the good and happineſſe of the whole State, both of the Church and of the Common-wealth. Hereupon they called King *Dauid* [b] *the light of Iſrael*, as that perſon in whom their glory and their comfort ſtood. King *Ioſiah* when he was ſlaine, was lamented for, by the name, [c] *of the breath of our noſtrils*, touching whom, while they enioyed him, the people ſaid, *vnder his ſhaddow wee ſhall bee preſerued aliue.* What confuſion would there be, if there were no gouernement? *In thoſe dayes there was no King in Iſrael*, what then? [d] *Euery man did that which ſeemed good in his owne eyes.* It is noted as the ground and occaſion of infinite diſorder, both in matters of Religion and in things pertayning to Ciuilitie. It hath euer beene held, that it is better for a Commonwealth to liue vnder a Tyrant, then to haue no King at all. Thus then is the ground of the inward ſubmiſſion; and indeed, when a man is once throughly ſetled in this by the Word of God, *viz.* the Soueraigntie of *Cæſars* place, and the benefit that commeth thereby, it cannot but bind his affections to a due reſpect, and bring forth in him an awfull and honourable eſteeme. This will not ſuffer him *to curſe him*, that is, either to reuile him, or to anile him, ſo much as in a [e] thought.

a 1. *Sam.* 15.17

b 2. *Sam.* 21.17

c *Lam.* 4.20.

d *Iudg.* 17.6. & 19.1.

e *Eccl.* 10.20.

Now the Companion of this reuerent eſteeme of *Cæſar*, *is a ready and willing diſpoſition to performe to him, and for him any thing.* Hee that hath learned by the conſideration of the eminencie of *Cæſars* place, and

the benefit streaming from his gouernement, to thinke honourably of him, how can hee but be prompt and apt to doe him seruice? Such a promptnesse and willingnesse of disposition discouered it selfe in those followers of *Dauid*, that no sooner heard of *Dauids* longing for the water of the Well of *Bethlehem*, which at that time was in the power of the *Philistims*, but they presently aduentured themselues to fetch [f] it. Here was a willingnesse to giue him all content, whom their hearts esteemed and honoured as their Soueraigne. Thus farre of the inward submission due to *Cæsar*: an honourable esteeme begotten by a right vnderstanding of the qualitie of his place, and accompanied with an inclinablenesse of will to doe him any seruice.

f 2. *Sam.* 23. 16

I come now to speake of the outward submission; which is that which is for the testification and manifestation of the inward. An outward submissiuenesse, without an inward awfulnesse were but hypocrisie; to pretend an inward respect, without giuing outward euidence thereof, were but mockerie. This outward submission is either in word, or in action. In a word, when a mans speeches, either to *Cæsar*, or touching *Cæsar*, sauour of respect. *To Cæsar*, as if a Subiect should come to speake to his King, his words ought to bee a witnesse of his inward acknowledgement. Hereupon was that common phrase vsed of old, *My Lord the King*, when they had occasion to speake to him; so touching *Cæsar*; it were absurd, a mans tongue to be tyed vp in the presence of a King, and to haue liberty to speake contemptuously or with lesse respect behind his backe. *Salomon* would not allow such a thing, though it were as priuily done as in a mans [g] *Bed-chamber*. [h] *Thou shalt not speake euill of the Ruler of thy people.* *Iude* reckoneth it vp among great sinnes, [i] *speaking euill of them that are in authoritie.* Submission in action is either in gesture, or in other performances. In gesture, binds especially when one is occasioned to come before a King. God requires a *rising vp before the hoare head*, much more due obeysance to the supreame Magistrate. When *Araunah met* DAVID, [k] *he bowed himselfe before him on his face to the ground.* When *Nathan* the Prophet came into the presence, [l] *hee made obeysance before the King vpon his face to the ground.* That which is in other performances, is partly inconformitie to Lawes, partly in matters of necessary supply.

g *Eccl.* 10. 20.
h *Exod.* 22. 28.
i *Iude* 8.
k 2. *Sam.* 24. 20
l 1. *Kings* 1. 23

Concerning obedience to Lawes; [m] *Put them in remembrance that they be subiect to the Principalities and Powers, and that they bee obedient*; that is, *that they submit themselues vnto commands and Lawes.* This was that which the people professed to *Ioshua* at his enstalment. [n] *All that thou hast commanded vs we will doe, and whithersoeuer thou sendest vs wee will goe. As wee obeyed* Moses *in all things, so will we obey thee. Whosoeuer shall rebell against thy Commandement, and will not obey thy words in all that thou commandest him, let him be put to death.* [o] *Take heed to the mouth of the King*, saith *Salomon*; that is, *Obserue and marke what Commands, what Decrees, what Lawes proceed out of the Kings mouth, and are published by his authoritie, and see thou bee carefull and conscionable*

m *Titus* 3. 1.
n *Iosh.* 1. 16, 17, 18.
o *Eccl.* 8. 2.

nable to obſerue them. p *He beareth not the Sword for nought*, ſaith *Paul*, *hee hath his authoritie and his power giuen him of God for ſomewhat, and his Iniunctions and Orders muſt bee reckoned of.* This is conformitie to Lawes: onely it is neceſſary here to adde a limitation, and to enquire whether this conformitie be vniuerſall, yea, or no; ſo that all Lawes are to be conformed vnto without queſtion. It is anſwered in a word, out of my Text, according to that which I ſaid in my firſt opening it, that Cæſar *muſt ſo haue his due*, as that God may not loſe his. If any thing ſhall be commanded by the Law of *Cæſar*, which being done will neceſſarily cauſe a breach of the law of God, then muſt that ſaying take place; q *It is better to obey God then Man*; Kings are bound to command in all things according to God; Wherefore God ordained of olde that the Booke of the Law ſhould bee by them continually, both to frame and execute their r Lawes according vnto that, and if herein they ſhall exceed, they muſt not be obeyed. Therefore they in the Captiuitie did well, who notwithſtanding the peremptorineſſe of the Kings Proclamation, for falling downe to worſhip the golden Image, yet told him plainely, s *wee will not ſerue thy Gods, nor worſhip the golden Image which thou haſt ſet vp.* And *Daniel*, then whom there could not bee a better Subiect (for in matters concerning the Kingdome, his aduerſaries could not find any occaſion againſt him) yet when an Edict came forth, which did neceſſarily bring with it, if it were obeyed, a ſinne againſt God, hee ſtood out. t Thus *Mordecai*, a faithfull Subiect, as appeareth by his diſcouering the Treaſon of two of the Emperours Chamber, yet would not yeeld to the Kings commandement in ſo ſmall a matter (as it might ſeeme) of bowing his knee to u *Haman*. His ground was, either that the honour commanded by that Heathen Monarch to be done to his Fauourite, was more then ciuill, or elſe, becauſe hee was an *Amalekite*, one of that Nation, which God had curſed and commanded his people to x deſtroy. So againe, iuſtly did *Naboth* ſtand with *Ahab* about his Vineyard: becauſe God by an expreſſe Law had forbidden an *Iſraelite* to ſell his eſtate, but vpon condition of redeeming it in the yeere of *Iubilee*: now, *Ahab* would haue had it outright for him and his heires, for euer (as wee ſay) therefore *Naboth* durſt not alienate it; *God forbid that I ſhould giue the inheritance of my Fathers vnto thee. Dauids* command ſhall not be able to excuſe the fact of *Ioab*, either in the matter of *Vriah*, in placing him according to direction in the front of the battaile, where he was ſlaine; or in the buſineſſe of numbring the people, he knew the courſe to be vnlawfull, as appeares by his own ſpeech, 1. *Chron.* 21.3. and therefore hee ſhould rather haue incurred the Kings diſpleaſure, then by obeying him, to haue ſinned againſt God. So then this conformitie to Lawes, muſt bee, as the Apoſtle ſaith of Marriage, *only in the Lord.* A man muſt be ſure that in obeying *Cæſar*, he doth not diſobey God. It may ſeeme that by this there is ſome allowances of rebellion giuen to Subiects in ſome caſe: For if it be lawfull for them, and their dutie to withdraw and keepe backe their obedience, what is

p *Rom.* 13.4.

q *Acts* 5.29.

r *Deut.* 17.18.

s *Dan.* 3.18.

t *Dan.* 6.10.

u *Heſt.* 3.2.

x *Deut.* 25.17, 19.

1. *Kings* 21.3.

this but rebellion. There is difference betwixt not obeying and rebelling; *Shadrach*, *Meshach*, and *Abednego*, did not obey the Kings Proclamation, yet they made no rebellion: but submitted their bodies and liues to his pleasure: so those Professors of Christian Religion, in Queene *Maries* dayes, would not obey the Lawes for going to Masses, for worshipping of Images, yet they made no commotion, they laid downe their liues with meeknesse. And thus must Subiects doe if they cannot with a good conscience do things that are required by Lawes, they must yeeld to the vtmost penaltie of the Law, without resistance. The Word of God alloweth no other weapons in these cases but prayers and teares, and the giuing of the backe vnto him that smites. When Idolatry was set vp by some Kings the Prophets spake against it, and cried out vpon the people for their submission; as when they are blamed for [x] *obseruing the Statutes of* Omri, *Ahabs* Father, a great patrone of superstition: but neuer did the Prophets encourage or perswade the people to stand vp in armes against that, which was put vpon them by authoritie: so then it is one thing not to obey; another thing to rebell. God forbid euery one should be accounted a Rebell, that out of Conscience towards God, and for only feare of sinning against his Maiestie, conformes not to euery particular Iniunction or Statute, being otherwise ready to obey in all lawfull things, and for the failing in the things doubted of, to submit with Patience, to whatsoeuer Law or Authoritie shall inflict.

x *Mich.6.16.*

I am now come to the last branch of outward submission; which is matters of necessary supply. Kings places are high, and their occasions great, and many things pertaine to the supportation of their state, which the Subiects must yeeld or supply: and this is twofold, either of mens persons, or of their goods. Their Persons, as in the time of warre. In this case Subiects must submit; *Moses* had power to command *Iosua* to choose out, or muster men to goe fight against [y] *Amalek*, and nothing more ordinary then such courses among the Kings of *Israel*, and *Iuda*, they had euer (as it were) their trained Souldiers, to be ready vpon all occasions. Besides supply of persons, there is a supply of goods. Hereupon the Scripture speaks of [z] *Tribute to whom Tribute is due, Custome to whom Custome*; and our Sauiour himselfe, though he might haue pleaded exemption, as being of the bloud, yet hee submits himselfe to pay a *Pole-money*. It belongs not to mee to dispute how farre this reacheth. It sufficeth that I shew such a branch of submission is required. I know, Kings are tied to rules of equitie and moderation herein. [b] *The people must not be eaten vp like Bread.* It was well said of that Romane Emperour, limiting himselfe in his takings from his Subiects, *It is the part of a good Shepherd to fleece, not to flay the Sheepe*, but yet if Kings shall become too extorting, and abuse their libertie, to the pressing of the Subiects, I find not in the Word of God, any allowance at all to make rebellion; such things must bee borne with patience. When the people of *Israel* would needs haue a King; *Samuel* told them how it would fall out sometimes, and into what extremities free and absolute

y *Exod.17.9.*

z *Rom.13.7.*

a *Mat.17.25.*

b *Psal.53.4.*

Est boni Pastoris tondere non deglubere pecus.

Mo-

Monarchs doe ſometimes breake; 1.*Sam.*8.11. *&c. Samuel* ſheweth that there would ſometimes be a fayling in three things: Firſt, in manner, the King taking from them, not by order of Law, but by violence and compulſion, their Sonnes and Daughters, their Lands and Goods. Secondly, in the end, abuſing theſe things to his pleaſure, and giuing them to his Fauourites and Minions, not applying them to the common benefit. Thirdly, in regard of their perſons, not vſing them as free Subiects, but as ſlaues and Drudges. This *Samuel* tels them, not as warranting ſuch courſes in Kings and Monarchs, or as allowing them ſo to doe, but as declaring what their power may ſometimes carry them vnto. Now hee doth not giue them any libertie in this caſe, to releeue themſelues by ſtrong hand, but onely tels them, *yee ſhall cry out in that day, becauſe of your King, &c.* That will bee, and muſt bee all the helpe, to flie to God by acknowledgement of ſinnes, which iuſtly brings ſuch encumbrances, and by endeuouring to bee at peace with him, to ſeeke the remouall of ſuch preſſures. Then that prayer muſt bee taken vp, *Dan.*9. 7,8. *O Lord, righteouſneſſe belongeth vnto thee, and wee ſuffer iuſtly.*

Tibi, Domine, iuſtitia, nobis punimur.

Thus haue I laboured to acquaint you with the whole due of *Cæſar*, according to Gods Word. That which is his, muſt bee giuen him. Hee muſt be prayed for, that God may accompliſh him with the neceſſarie graces for his calling, Wiſedome, Iuſtice, Temperance, Zeale; that hee may be preſerued both from treacherie and from flatterie. Hee muſt bee ſubmitted to, both within, by being had in an honourable eſteeme proceeding from the right vnderſtanding of his place, and attended vpon with a will to doe him ſeruice; and without by ſpeech and geſture, arguing reuerence by conformitie to his Lawes; and laſtly, by ſupplies vpon occaſions both of our bodies and goods as there ſhall be need. This is the Summe. Let vs come to the Vſe.

The Vſe is to apply this Doctrine to the diſcouery of thoſe; who treſpaſſe againſt this Rule of giuing vnto *Cæſar* that which is his, that if it ſhall appeare, that by application wee bee faultie, wee may ſeeke to bee reformed; if we doe our dutie as we ought, wee may be encouraged and prouoked to goe on. Firſt of all then, they rob *Cæſar* of his due, and keepe from the King his right, whoſoeuer they bee, that are negligent and remiſſe in this dutie of prayer. If I offer not vp to God the Sacrifice of prayer and ſupplication for my King and Soueraigne, ſurely, I am one who doe depriue him of his due. It is like enough wee will all free our ſelues, in this, who will not ſay hee prayeth heartily for the King? I anſwere, That to praying for the King there is more belongs then to ſay in common words (*God ſaue the King*) or to ſay (*Amen*) to the publique prayers of the Church, which are vſually made on his behalfe. Know we, and conſider wee, what bee the moſt neceſſary and important things, which are to be craued of God for him, then there is ſome likelihood that we may pray for him: but ſo long as we are ignorant herein, and without any great care to bee better informed: ſome formall words

we

wee may chance now and then to ſpeake, but that wee ſhould pray for him it is vnpoſſible. This is to pray for the King: to conſider with my ſelfe what his perſon requires, what things are behooefull for him to the well diſcharge of his Calling, and whereof principally he is in danger, and ſo accordingly to become a ſuiter vnto God, to furniſh him with the one, and by his mightie power to protect him from the other. If I doe not learne to doe this, I am no good Subiect, I rob my King of his right, I am bound to pray for him, but I doe not ſeeke and care to doe it as I ought.

The ſecond ſort of thoſe that with-hold *Cæſars* due, are all ignorant perſons, who doe not vnderſtand out of Gods Word, the true ſtate and condition of the place, and office of a King. What is my reaſon? I muſt giue my King the ſubmiſſion of my heart, and muſt haue him in eſteeme according to his ranke. Now, I can neuer doe that, except I haue learned out of the Scripture, who gaue a King his authoritie, how high and eminent his authoritie is, and what good returnes to humane ſocietie by his meanes: what is there in mee to worke true reuerence to my King, when I want this? How many be there, who bragge of their being good Subiects, that yet doe not conceiue nor vnderſtand the foundation and the beginning of the Kings authoritie? A kinde of ouer-ruling power ſubdueth and keepeth them downe, but there is no tye vpon their conſciences before God, they know not what opinion they ought to haue of Soueraigne Magiſtrates by Gods Word, and then they may ſoone become a prey to Popiſh Factors, and be carried away from their allegeance. What aſſurance hath the King of ſuch a Subiect, who doth not feele himſelfe bound by the power of Gods Word, to ſubſcribe vnto his Soueraigntie, and to deteſt all that ſeeke to abridge and limit his authoritie? It is neceſſary therefore to haue teaching and preaching planted abroad among the people, that by it they may be brought to know what the right of Kings is: ſo long as they be led only by a kind of blind, vncertaine, and confuſed conceit, they can neuer be ſuch Subiects as they ought. Men many times vpon occaſion of entring into office, or the like, ſweare to the Kings Supremacie, alas, when they know full little what it meanes, and are farre from knowing it by the Word of God, how God hath placed a King in his Dominions the very next vnto himſelfe.

The third ſort of Detainers of *Cæſars* right are all Papiſts and Popiſhly diſpoſed, who are ſo farre from hauing this honourable eſteeme of Kings within their Dominions, proceeding from an apprehenſion of the height and ſupremacie of their place, that they maintaine the cleane contrary, and hold that the Pope is ſupreme Lord ouer all Kings, and hath power to depoſe and to decrowne them, and to diſpoſe of their Kingdomes vnto others. Hee may curſe and excommunicate them, hee may diſcharge the Subiects of their Othes of Fealtie and Allegeance to them; he may warrant them to riſe vp in armes againſt them, to lay violent hands vpon them, or to take away their liues. This is the conſtant

ſtant opinion of Poperie at this day. It will haue all Kings to hold of the Biſhop of *Rome* in chiefe, to acknowledge a dependance vpon him, and their Kingdomes, and their Crownes, to be at his will. A thing for which we find no footing in the Scripture. He who was the High Prieſt in *Ieruſalem*, whoſe office was a ſpeciall Type of Chriſt, we ſtill finde him to haue liued as a Subiect to the Kings of *Iudah*, to haue beene ſubiect to his Authoritie for calling vpon to doe his Office, for depoſition from his Office. We neuer read any ſuch to haue challenged ought aboue any King, or to haue attempted any thing preiudiciall to his Crowne and Dignitie. The Law of God is, [c] that *euery ſoule ſhould be ſubiect*: ſo that whoſoeuer hee bee, how high ſoeuer in the Church of God, he can claime no tranſcendent power aboue Kings. Thus wee muſt learne to reckon and number Papiſts generally within the company of *Cæſars* Enemies. The reaſon is plaine. God giues this right to *Cæſar*, to be the higheſt ouer all in his owne Dominions, and giueth them then authoritie vpon all. Papiſts make one aboue *Cæſar*, that is the Pope, and withall exempt their Clergie from all Ciuill Iuriſdiction, and ſubiect them onely to the rule, as I may ſay, of their Peeres, thoſe of their owne ranke. Thinke how by this the authoritie of a King is ſtraitned. All his Clergie are vtterly exempted from him: all his other Subiects are but halfe his; for matters of their ſoules they are the Popes, and when he will he may take away from *Cæſar* the ſubiection of their bodies too. I beſeech you, that wee may learne to bee enemies vnto Poperie out of knowledge: conſider that Chriſt ſubmitted to the higher Powers, paid tribute himſelfe, commanded others to pay it; the Pope and his faction challenge a Superintendencie aboue Kings, all muſt be ſubiect vnto him, and he to no bodie.

c *Rom.*13.1.

The fourth ſort of Aduerſaries to *Cæſar*, which alſo rob him of his right, are ſuch as in corners giue ſcope to their tongues to reproch euen the Higheſt in Authoritie, ſpeake baſely, talke tauntingly and diſgracefully; blaſe the imperfections of their King, as if they had a kind of felicitie therein: theſe conſider not, that they owe to their King the very ſubmiſſion of their tongues, and that albeit they ought not to abuſe their tongues to the calling of euill, good; yet neither muſt they be applyed to the diſgrace of Gouernment. The euils of thoſe that be of higher places, if they be ſpoken of, ſhould be ſpoken of ſparingly, and in pitie, and to the end, one man may ſtirre vp another vnto prayer, conſidering that vſually the fayling of Kings is in the iudgement of God for the peoples ſinnes: as when God was angry with the people of *Iſrael* he moued *Dauid* againſt them, in that he ſaid, [d] *Goe number Iſrael and Iudah.*

d 2.*Sam.*24.1.

The fift ſort are they, who haue no regard of conforming themſelues to the good and wholſome Lawes of Kings. There bee many neceſſarie Lawes made ſuch as for ſubſtance are agreeing to the Lawes of God; ſo as are the Lawes, for frequenting the Houſe of God, for often communicating, for cauſing our Families to depend on Catechiſing, for prouiding carefully for the poore and impotent of our Pariſhes, for repayring the

the Church, for reſtraining of Inhabitants in Townes to goe into the Alehouſe, for Drunkards, for Idlers, for High-wayes, for Bridges, many ſuch needfull Lawes there are, which becauſe they tend to the maintainance of Gods worſhip ſo directly, and to the repreſſing of ſinne, and to the promoting of the common good, haue in them the ſtrength of Gods owne Lawes, yet how little conſcience is made of keeping them, who thinkes himſelfe euer the worſe Subiect for neglecting them? Men in office and authoritie take away *Cæſars* right too, in not endeuouring what they may, that ſuch good Lawes may be obſerued.

The ſixt ſort, they are keepers backe of *Cæſars* right too, who doe in a manner make *Cæſar* to be their God, his Lawes are the rule of their Religion, and the ground of their faith: which is the guiſe of all Formaliſts and Time-ſeruers, and Church-papiſts. What is required by Statute for matters of Religion, after that length they are cut, they looke no further neither to proceed higher, or in any other ſort. Theſe rob *Cæſar* of his due, for whereas it is his place to be vnder God, and to command for God, and to be obeyed onely in God, they build on him, his commands are the Articles of their Faith. This is to be ſo for *Cæſar*, as that in the meane while God is robbed of his right.

Laſtly, they are all tranſgreſſors of this charge, and Theeues againſt *Cæſar*, that are breakers of the common peace, whether they doe it out of a Popiſh and trecherous diſpoſition, or doe it out of ſwaggering, and tumultuouſneſſe and careleſneſſe; and ſo all backward and vncheerefull payers, in neceſſary appurtenances of matters that are to bee ſuſtained by the common charge, all cunning Defrauders of Dues, Cuſtomes, Tallages and ſuch like; theſe had need to learne this leſſon of giuing *vnto* Cæſar *the things which are his.*

Thus haue I laboured to apply this point. We haue beene taught this day, what appertaines to the ſtate and condition of a good Subiect. By *Cæſar* is meant here euery King within his owne Dominion. There are certaine Priuiledges and Duties annexed to his Crowne by the Word of God, which muſt be giuen him: what they are, I haue ſhewed you; and who they be, that doe take them from him; I haue ſhewed you too. A man can neuer be a good Subiect, vntill hee bee one for conſcience ſake; Conſcience can neuer be rightly reformed but by Gods Word. I haue therefore taken this paines, my Text requiring it, to ſhew you what in conſcience and by the Word of God, we that are Subiects, ought to giue vnto our King. Thus if wee behaue our ſelues in this matter of a Subiect, as men of knowledge; then ſhall his Maieſtie haue beſt benefit; and our ſelues moſt comfort by our obedience.

FINIS.

A PRESENT FOR CÆSAR.

The second Sermon.

Made and Preached by that famous and faithfull Minister of CHRIST, Mr. SAM. HIERON. late Pastor of Modbury in DEVON.

Published since his death according to the perfect Copie which he left written with his owne HAND.

IOH. 5.35.

He was a burning and a shining Light.

LONDON,
Printed by *William Stansby*.

1634.

A PRESENT FOR CÆSAR.

The ſecond Sermon.

VERSE. 25.

And to GOD *thoſe which are* GODS



E haue heard that *Cæſar* muſt haue his due, and what his due is: Now next touching Gods due; (*And vnto God thoſe which are* GODS:) this is neceſſarily to be ioyned with the former: for it is not enough for a man to demeane himſelfe in ſuch ſort, as that hee may among men purchaſe the name and the reputation of a good Subiect, but his courſe muſt alſo be ſuch, as that hee may bee truly tearmed a good man, which cannot bee, vnleſſe hee make conſcience of that dutie, which is owing from him vnto God. Indeed, though the Heathen Writers touching matters of State and Policie, haue made a diſtinction betwixt a good Citizen, and a good Man, ſo that as they thought a man might be the one, and not the other, yet in Religion we muſt hold otherwiſe, *viz.* that whoſoeuer is truly a good Man, the ſame cannot be but a good Subiect, and that hee can neuer be rightly reputed a good ſubiect, that is, ſuch an one as he ought, towards the king and the State, who is not a good man, *viz.* ſo diſpoſed, and affected, and tempered in matters of *God*, as is required. Hee who is not an obedient and conſcionable Subiect for conſcience ſake, is no good Subiect truely: and how ſhall hee bee dunfull vpon conſcience, that hath not

learned the grounds of conſcience, and is vnacquainted with that which hee oweth to him, who is greater then his Conſcience? This I note as an introduction and inducement to that which is now to be taught, that ſo wee may learne not to ſeuer the things, which the Spirit of God hath coupled; *Cæſar* muſt haue his due ſo, as that *God* may not be debarred of his, and our reſpect and carriage to God, muſt be manifeſted to be ſuch as it ſhould be, by our obedience vnto *Cæſar*. Hee that carrieth a right regard to both, he is indeed a good man. My dutie to my King and Soueraigne, is bounded and limited by my dutie to God. I muſt know him to be aboue my King: and then my duty to my *God* is to bee euidenced by my loyaltie to my King. I am no good Chriſtian, if I be not a good Subiect: I cannot be ſuch a Subiect as I ought, vnleſſe I be ſuch a Chriſtian as I muſt. Come we therefore now from the hearing of what we owe to *Cæſar*, to the learning and inquiring of what wee owe to *God*. The Doctrine is this.

Doctrine. *That it is not lawfull for any man to deprive Almighty God of that which is his due.*

You are carefull, ſaith our Sauiour, *(as it ſeemeth) to inquire touching* Cæſars *right, as if you were ſo tender conſcienced that you would not keepe ought from him that were his. It becommeth you to be at the leaſt, as carefull for God, there is a right alſo due to him, looke you to it, that you giue it him.* Thus is the Doctrine raiſed, God muſt haue his due as well as the King his. Nay, he is to haue it much more; [a] *He is the King of Kings, and Lord of Lords.* [b] *By him it is that earthly Kings doe raigne.* [c] *Hee beareth rule ouer the Kingdome of men, and giueth it to whoſoeuer he will.* If this then be a good reaſon (as indeed it is) to ſay, Euery man muſt haue his due from vs: the Kings Maieſtie much more. Then is this alſo a good reaſon. Euery earthly King muſt haue his right, therefore hee much more who is the King of Heauen, and of whom all Creatures, and among the reſt all, euen the greateſt Kings doe hold that which they do enioy. About the equitie hereof, I will ſpend no more labour. I know there is no man here but hee will yeeld to this generall truth, and ſay, farre bee it from mee, that I ſhould not giue the Lord his due; It were a wickednеſſe for me to rob God. To this therefore I will come (after the faſhion by which I proceeded the laſt day) to declare what that is which is the Lords due. Onely let this be premiſed. What is here meant by the Lords due. The conſcionable performance of any good duties is in ſome ſenſe the Lords due, becauſe the ſame is required by him; and ſo euen that which was ſpoken of in the laſt Sermon, by the name of *Cæſars* due, is Gods due, becauſe the Law of God binds vs to it. When we ſpeake therefore of Gods due, we intend thereby that which is more properly, and more immediatly belonging to him; for examples ſake. In an houſe, whereof euery roome and corner is the Maſters, yet that where he lyeth himſelfe is more particularly called his; ſo whereas all good ſeruices euen thoſe which appertaine to men, are the Lords, hee being the Commander of them, yet thoſe are more preciſely and ſpecially

a 1. *Tim.* 6. 15.
b *Prou.* 8. 16.
c *Dan.* 4. 22.

ally termed his, which belong to him more directly. And of the dues of this ſort we are now to treat; and theſe may iuſtly be referred to two generall heads. The firſt I may call his *Prerogatiue*: the other his *Worſhip*. Vnder Gods *Prerogatiue* I comprehend two things.

Firſt, *That the things which concerne him, muſt haue the preeminence*. Secondly, *That he muſt haue abſolute obedience in all things*.

Touching the firſt, it is Gods right, that ſuch things as doe tend to his glory, muſt be preferred before whatſoeuer elſe, and muſt euer haue the firſt place. It appertaines to the Prerogatiue of a King within his Dominions, that that which is called his ſeruice, muſt be followed before any other mans: as if a man bee an Officer, and there bee a buſineſſe brought to him, which is called *Buſineſſe for the King*, that muſt be done forthwith, and whatſoeuer buſineſſe of his owne he hath at that time in his hand, hee muſt let that alone, to follow the other as the principall; ſo in Gods matters it is, theſe muſt haue the precedence; as a Magiſtrate muſt preferre ſuch things as tend to the glory and honour of God, in the execution of Iuſtice, and in the aduancement of Pietie, before his owne concernments, or the occaſions of his friends. A Miniſter muſt, (as it were) neglect matters appertayning to himſelfe and to his outward eſtate, in reſpect of the Worke of God, to which he is called for the winning of Soules, and for the inlargement of the Church. And euery other man, muſt in euery thing giue Religion the vpper hand; and ſee that God be firſt ſerued. That charge of [d] *ſeeking the Kingdome of God firſt*, muſt in all employments and courſes be obſerued; How a man may know God and ſerue him, muſt be the firſt, and chiefe, and principall thing which muſt bee cared for. This muſt bee intended before riches, before honour, before health, before the fauour of men; Riches muſt be neglected, Honour not regarded, Health hazarded, the fauour of men not reſpected in reſpect of this one thing. Hereupon Chriſt reproued him, who being called by him to follow him, and to attend him in the work of the Miniſtery, though he ſeemed not vnwilling to it altogether: yet would *firſt goe and burie his Father*; and another would [e] *goe take his leaue of his friends*. They which had not learned to know that Gods worke was to bee preferred before whatſoeuer elſe, hee held them vnfit to bee his followers. And to the ſame end is that, [f] *If any man come to me and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his owne life alſo, hee cannot be my Diſciple*: not requiring a poſitiue hatred of Father, Mother, Wife, Children, Life; for Religion doth not ouerthrow dutie to Parents, nor teach a man cruelty to his wife and children, or require violence to a mans ſelfe, but this was Chriſts meaning, that hee is not fit to be one of his retinue, that hath not learned to preferre duties and ſeruices appertayning to God, before all other reſpects of nature; and to bee ſo diſpoſed, that when the caſe lieth betwixt either his naturall friends or himſelfe, and God, if he doe that which God commands, hee ſhall diſpleaſe and offend friends, or hee ſhall faile in that expected of him, in regard of them, or

d *Math.* 33.

e *Luk.* 9. 59. &c.

f *Luke* 14. 26.

otherwise he shall endamage himselfe; if on the other side hee shall apply himselfe to his friends, or to his owne content, hee shall bee defective in that which God requires; if I say he hath not learned to be so disposed, as to giue himselfe to God first in these cases, he is not fit to bee a Christian. So then here is the first branch of Gods Prerogatiue. His glory, the pleasing of him, the performance of his seruice, must haue the preeminence. This must be preferred before all other respects. I must neglect ease, credit, profit, life, for the sake hereof; nay, this must bee dearer to me, and more tendred and respected by mee, then the saluation of mine owne soule. My sleepe, my meate, my rest, my wordly affaires, I must not set on with these, till I haue performed to God that seruice which I owe vnto him, and whatsoeuer I put my hand vnto, I must first consider how the prosecution therefore may stand with the dutie which I owe to God, before I resolue thereon. If I finde that it will bee an hinderance and impediment to it, I must let it alone, whatsoeuer the inconuenience may follow; and when I see I may doe God seruice, and aduance his glorie, I must not refuse or feare any manner of hazzard for the sake thereof.

The next branch of Gods Royall Prerogatiue; I termed, *Absolute obedience in all things*: By this absolute obedience, I intend obedience without question, without sticking, and staying, and studying thereon. Herein is a great difference betwixt that which we owe to God, and that which we owe to man. A Subiect is tied in a great bond of obedience to his King, a Child owes much yeelding to his Parents, a Wife is lyable to much subiection respectiuely to her Husband, a Seruant is bound farre to his Master: but there is a great limitation in all these particulars. It is no sufficient reason for a Subiect to say vniuersally, this I may doe, this I must doe, for my King commands me; or for a Sonne, this is lawfull, for my Father chargeth me; or for a Wife, hereof I make no question, for my Husband doth require mee; or for a Seruant, this of the goodnesse thereof, I need make no doubt, for my Master doth enioyne it me. In all these, there must be a reference still to God, I must compare the Lawes of the King with the Lawes of God, the Commandements of my Parents with the Commandements of Gods, the biddings of my Husband with the Precepts of God, the Iniunctions of my Master with the Statutes of God. I am not tied to any of these without limitation, without condition. But now the Commandements of God are of a more absolute authoritie. This is a ground sufficient in any thing, I haue the Commandement of God; I doe not, I must not, now in this make any further question, any higher demand; I must not here enter into a condition, as being a Subiect, whether this will stand with the Law of the King; whether being a Sonne, it will agree with the liking of my Father; whether being a Wife, it will sort with the approbation of my Husband; whether being a Seruant, it will hold with that which my Master doth enioyne; or whether it stand with reason, and bee suitable to the conceit of flesh and bloud; this must be enough, God will haue it so; like that

of

of *Peter*, g *Wee haue laboured all night, and haue taken nothing, neuertheleſſe at thy Word I will let downe the Net*; as if hee had ſaid, *if I ſhould reaſon with my ſelfe herein, I could haue many Obiections, why I ſhould be vnwilling, after the labour of this whole night in vaine, to make a new aduenture, yet ſeeing I haue a charge from thee, that ſhall preuaile with me aboue all.* This is abſolute obedience. In ſubiection to men, it is no ſufficient rule of lawfulneſſe to ſay, ſuch or ſuch a Superiour doth require it: this is no ſufficient footing for my Conſcience. In ſubiection to God it is otherwiſe, his ſole command makes any thing iuſt, lawfull, reaſonable, neceſſary; It needs no further nor higher authoritie to confirme it, neither can any ſuch weaken or impaire the ſtrength thereof. I may not vnfitly referre to this a limbe thereof, the yeelding that muſt bee in matters of opinion vpon Gods ſole, and (as I may ſay) bare word. This alſo belongs to obedience; the other I may terme an obedience for matter of practice, this an obedience for matter of iudgement. For this abſolute obedience owe we to God in matters of iudgement, that there is a neceſſitie of beleeuing a matter, and of entertayning it as a truth, vpon his Teſtimonie. Now the Scripture is his Teſtimonie (often ſo termed.) Be a man neuer ſo learned, neuer ſo iudicious, neuer ſo high in authoritie, either in Church or Common-wealth, yet his ſaying is no ſufficient reſt for my iudgement, in a matter which concernes my ſoule. Euery mans words and opinions and teachings in matters of Religion, muſt be tried and examined, and brought to the Touchſtone; yea, if *Paul* himſelfe were to preach to vs, it were our dutie, and our wiſedome like the *Bereans*, h *to ſearch the Scriptures to ſee whether the things which he ſpeaks are ſo*: nay, by *Pauls* owne rule, bidding vs i *to hold an Angell accurſed which brings any other Goſpell*: euen ſuch an one were not to be credited vpon his bare auouchment. But now, *ipſe dixit*; *the Lord hath ſaid*, is an abſolute foundation; where that is euident, we may, nay, we muſt beleeue, whatſoeuer our owne conceits, or others diſpoſition to cauill, ſhall obiect. Thus in the Doctrine of Predeſtination, againſt all that fleſh and bloud doth or can oppoſe, *Paul* cites the authoritie of the Scripture, by which to proue the libertie of God, to deale with his owne Creatures as he pleaſeth. k *God ſaith to* Moſes, *I will haue mercy on him, to whom I will ſhew mercie, and will haue compaſſion, &c.* And thereby to confirme the vnlawfulneſſe of man to debate with God: *ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?* Which hee fetcheth out, *Eſay* 45. 9. teaching euery man no reſt touching this, vpon the authoritie of the Scripture. It ſeemes to thee, O man, this point is hard, ſtrait, cruell, vniuſt, rigorous; but behold, Gods Teſtimonie for it, to this thou art bound abſolutely to ſubmit. And thus farre of the firſt part of Gods due, which muſt not be kept from him, that I call his prerogatiue, hauing two branches. In all the things pertaining to his glory and ſeruice, hee muſt haue the precedence; abſolute obedience muſt be giuen him, both for matters to be done, it is enough that he commands it; and for matters to be beleeued, it doth ſuffice that he hath ſaid it.

g *Luke* 5.5.

h *Acts* 17.11.
i *Gal.*1.8.

k *Rom.*9.15.

And now I come to the next part of his due, *His Worship*. By his Worship is vnderstood, that more direct and proper seruice which wee doe to God for the declaration of our dutie to him, of our dependance on him, and of our acknowledgement both to expect and to receiue all good and comfort from him. Here the particulars to bee considered of, vnder this head of worship, are. First, *That hee must be worshipped*: Secondly, *That he must be so worshipped, as himselfe thinkes good.*

That hee must bee worshipped, it is plaine, *Matth.* 4. 10. This is part of Gods right: yea, it is so his right, and his peculiar that hee will not endure the giuing of this to any other. l *Him only shalt thou serue. Worship God*, said the *Angell* to *Iohn* to correct his readinesse, to giue some kind of adoration to him; therein hee presseth on him a reseruation of worship only to God. God hath not his right, if either hee bee not worshipped at all, or if his worship bee giuen together with him vnto any other. This is the tenour of the first Commandement, that God alone is to be worshipped. This worship of God is either publique in the Congregation, or priuate partly in the Family; all the members thereof meeting together to that end, partly by euery seuerall person apart. My purpose is now to speake only of the publike worship, not because I account not the other part of Gods due, but partly for breuities sake, and especially, because I am sure that hee who makes conscience to giue God his due, in regard of his publike worship, cannot bee remisse in the priuate, he will both, haue exercises of Gods worship in his House, and will betwixt God and his soule, performe that which is requisite in this case. So then vpon this I rest as a matter plaine, and such as cannot be denied, neither will any open his mouth against it, that God in publike must be worshipped.

l *Apoc.* 22. 9.

Now for the second point: *That he must be worshipped as himselfe thinks good*, it is easily shewed that it is a part of Gods right to prescribe his own worship, and man is not to aduenture therin to do what he thinks good, but to take his rules and directions from the Lord. m *Yee shall not do after all these things, that wee doe here this day: that is, euery man whatsoeuer seemeth good in his owne eyes.* How ordinarily doth God vrge his people by *Moses* for matters of his worship, to *hearken vnto his Commandements, to walke in his Wayes, to obserue his Ordinances and his Lawes*, as reseruing that to himselfe as his peculiar, to set downe and shew what he will haue done in these cases; what should I belong in this? This is the maine drift of the second Commandement, to cut vp mans from deuising and inuenting, and coyuing the way of seruing God in, and by his owne wit, and braine, and to bind him to serue and worship God, as hee shall giue order. That then is a part of Gods due as to worship him, so to hearken to him for rules and orders of his worship. God would neuer else so much complain of it, as of a kind of wrong and iniury done vnto him, when mens inuentions and precepts, and the worke of their hands are brought into his seruice, then the which notwithstanding there was nothing more vsually condemned in the Sermons of the Prophets.

m *Deut.* 12. 8.

Now

Now for the more profitable vnderſtanding of this point, touching Gods right and due in the courſe and order of his publike Worſhip; I annexe to it theſe three ſpecialties. Firſt, *That there is a due to God in regard of the things wherein hee muſt be worſhipped.* Secondly, *A due in regard of the time ſpecially deputed for his worſhip.* Thirdly, *A due in reſpect of the perſons, ſet apart to attend for the good and guidance of his people, in his worſhip.*

In regard of the things wherein God muſt be worſhipped; Firſt, *That hee haue them.* Secondly, *That hee haue them ſo as hee ought to haue them.* The things that hee ought to haue for his worſhip, are Firſt, *Prayer*; Secondly, *Hearing of his Word*; Thirdly, *Receiuing ſuch outward ſignes and pledges of his grace, and of our obedience, as hee ordaines.* Theſe were euer the three maine limbes of Gods publique worſhip; Inuocation, Hearing, and Sacraments. It is Gods due, publikely to be called vpon; which is a reaſon, why the Congregation and place of meeting is called the Houſe of Prayer. It is his due to haue his Word heerd: [n] *Take heed to thy foot when thou entreſt into the Houſe of God, and be readie to heare.* It is his due to haue ſuch Sacraments entertained as hee appoints. So Circumciſion, and the Paſſeouer, before Chriſt; touching each of which, there was a peremptory commandement that the neglecter of them ſhould bee cut off from among the people of God. So Baptiſme, and the Lords Supper, ſince Chriſt; both which are confirmed by Precept, the former, [o] *Amend your liues and be baptized euery one of you, &c.* The latter, [p] *This doe.*

Now next as God muſt haue theſe, ſo he muſt haue them, as he ought to haue them: and how is that? In a word, [q] *In ſpirit and in truth.* That is the generall and common appurtenance to the worſhipping of God. *In ſpirit*, the heart muſt concurre, as of ſinging it is required, *Ephes.* 5.19. A man muſt know what he doth, which *Paul* calleth [r] *a reaſonable ſeruice of God*, and then, *in Truth.* In ſincerity of affection. For, [ſ] *God loueth truth in the inward affections.* A man ſtriues to bee the ſame, and better within, before God, then he ſeemes to be before men. This is the due in regard of the things, wherein he muſt be worſhipped.

The due in regard of the time ſpecially deputed for his publike worſhip, is that, that the time which he hath ſet apart to that end, bee giuen to him accordingly. That time is the *Sabbath Day*, which although all dayes are his, as being the Lord of Time, yet by a ſpeciall right it is called his Day. *The ſeuenth Day is the Sabbath of the Lord thy God*: and *Reuel.* 1.10. This day is to be giuen to his publike worſhip; and when mention is made of a day for God, is it not right, that day ſhould be vnderſtood in as large and in as ample a ſenſe for Him, as we doe for a man; as when a workman is hired for a day, by day is not meant now and then a ſnatch, or a piece of the forenoone only, or a part of the afternoon alone, but all the day is intended; what right or equitie to abridge or ſcant God, when hee requires a day, more then Man? So that Gods due for the times of his publique worſhip is an whole day; not that all the day

n *Eccl.* 4.17.

o *Act.* 2.38.
p 1. *Cor.* 11.24.

q *John* 4.24.

r *Rom.* 12.1.
ſ *Pſal.* 51.6.

is

is to bee spent in the very acts and performances of Gods publike worship, but the whole day must bee spent, either in it, or in preparing to it, and comming to reape good and profit by it; yea, euen the times afforded that Day to nature for her necessary repast must bee deuoted that way, and accompanied with that respect.

There is also a due in regard of persons, appointed to attend vpon Gods publique worship. Such hath God euer had of old; there were that did minister about holy things, Priests and Leuites; there are such appointed to be still: the Apostle makes those, that *preach the Gospell*, to become in the roome of those that did anciently [t] *wait vpon the Altar*. Now, there is a due to God respectiuely to them, which is twofold: First, That they be accounted of as [u] *dispesers of the secrets of God*. Is it not Gods due, that hee whom hee sends, should bee receiued, and that commeth as an Embassadour from him should be harkened to? If God had not a due to him, euen in the respect to his Ministers, and in the making vse of their Calling, and submitting to their Teaching, how is *God* said in them to *bee despised*, *Luke* 10.16? Is it not plaine by that speech, that when contempt and dis-regard is cast vpon those, which are sent with the glad tydings of saluation, God loseth somwhat which he ought to haue, and hath not so much honour as he should?

t 1.Cor.9.13.14

u 1.Cor.4.1.

The second due to God in them, is their maintenance. God hath not appointed them to liue vpon mens Almes and Benevolence, allowable for them to restraine or purloine as they please; but hee hath reserued to himselfe a portion out of every mans estate, for the maintenance of his publique worship; so that that whereon they are to liue is his due, it is owing to him, and from him allowed vnto them. And to make it plaine, that the Ministers maintenance is Gods due, appeareth by that place of *Malachie*, *Chap.* 3.8. God telleth the people, they had *robbed and spoyled him*: and wherein? *in Tithes, &c.* Was God robbed when the Tithe was detained? Then belike the Tithe was Gods due. If any shall except against that proofe, vnder a colour, that forsooth, *Tithe* was a Ceremony, and not appointed still to the end to continue in kind. I answere, that let that be granted (which many Diuines will not yeeld) that Tithes were Ceremoniall, and so ceased, yet maintenance, which is the substance of Tithe is perpetuall, for so hath the Lord ordained, *That they which preach the Gospell, should liue of the Gospell*; and being so, that is Gods due still, and therefore to be giuen him.

x 1.Cor.9.14.

Thus haue I laboured to draw a great deale of matter to a short summe, I haue couched it in the easiest and plainest Method that I could. *Giue God that which is his*, saith our Sauiour; we will all, I know, say it is very great reason and equitie that wee should. But wee must learne out of the Scripture what is his due. His due is either his Royall Prerogatiue, or his solemne Worship. Giue him his Prerogatiue, that is, Let things which concerne his glory and our duty to him, in all things haue the preeminence; and let both things commanded by him be obeyed without question, and things reuealed by him bee beleeued without gaine.

gaine-ſaying. Well, giue him his worſhip. How is that? Let him haue no ſharers with him in matters of that qualitie. Let him bee allowed to giue order how hee will be worſhipped: a man not daring to impoſe his deuiſes. Let him be prayed vnto; let his Word be heard, and his Sacraments reuerently entertained, and let theſe all bee done with vnderſtanding and ſinceritie. Let him haue his due-day, one in the Weeke, without clipping it ſhorter then is meete. Let him haue his right in the eſtimation and maintenance of his Meſſengers. This is the ſumme of all hitherto. I hope, I haue ſpoken nothing herein without proofe; I know (according as I erewhile ſaid) that neither mine, nor any mans iudgement is to be reſted vpon ſimply, but wee muſt all come vnto triall, but if vpon tryall, (I doe not meane a tryall by malice, or preiudice, or a mind bent to cauill, but a tryall in humilitie with prayer to God, and with reſpect to his Ordinance and by the Scripture) it ſhall appeare that that which is ſaid, hath manifeſt ground vpon plaine euidence of Gods Word, then that which is ſaid is no longer to be reckoned of as the word of a man, but is to be eſteemed as the Doctrine of God.

I would wee could once be brought to ſuch an examination of things taught, we thinke it to be trouble enough to heare, wee are wiſe enough to put our ſelues to an after-taske, and ſo we eſteeme of that wee heare, according as wee taſte it while we heare it, and as it ſauoureth with our naturall palates. Sometimes you heare it ſaid by ſome, that the generall courſe of the Doctrine here taught is falſe and vnſound, and ſo you doe euen let it goe and neuer fall to any due inquirie, yee ſtumble at that, and there lie and goe no further. But God will not be ſo anſwered. Hee will haue an account from vs why we entertaine any point of Doctrine, and why wee refuſe any point of Doctrine: and if any thing now which I haue deliuered to be Gods due, be not credited or beleeued to be his due, let them that refuſe to accord herein, be ſure they can giue good reaſon thereof. Conceit and imagination, or this mans ſaying, or that mans opinion to the contrary, theſe are poore, and weake, and ſilly reaſons in this caſe. I come to the Vſe.

The Vſe ſhall be beſt made after the faſhion of the vſe of the Doctrine taught the laſt day, *viz.* to apply it to the diſcouery and laying open of thoſe who tranſgreſſe herein, and keepe away from God that which of right he ought to haue. They are of diuers degrees and ſorts, according as the branches of Gods due are diuers.

The firſt ſort are they who whereas they ſhould of right giue the things of God the precedence, doe the cleane contrary, euen poſt them ouer into the laſt roomes, preferring other things before them. Thus doe they, who make Religion one of the laſt matters they endeauour for; Firſt, they ſeeke riches, gaine, profit, pleaſure, ſuch things as are for the contentment of the outward man; at laſt (it may bee) they will beſtow ſome thoughts vpon thoſe things which appertaine to God, when they haue ſerued all other turnes, then (perhaps) ſome ſhare will fall out for God. This is a common cuill, euen to ſerue the World, and the

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Deuill, and the Flesh, before the Lord. How many be there, the greatest part of whose time, is euen in a manner runne out by the very course of Nature, yet notwithstanding they haue not yet set themselues so about the things that concerne the glory of God, and their owne saluation, as is necessary? If God ought to be the chiefe and the supreme in all things, euery businesse should begin in him, the glorie and honour of his Name should be the end and scope of all, we should in him, and with him, and by thoughts and prayers lifted vp to him, set on with all we doe, worke, meate, rest, all our drift in euery thing should be to doe him seruice, and to be the better enabled to be instruments of his glory; but, alas, how little is it thought of? In this is God robbed of his due. Hee should be serued first, and his glory made our chiefest ayme; the most men care to serue themselues first, as if they thought, that at the last, when they are good for little else, it might be time enough to seeke the Lord.

The second sort are they, to whom the authoritie of God is no sufficient motiue to obedience, nor no sufficient ground of Faith. If there come a Commandement from God, for a matter, that is not enough to preuaile with them, vnlesse they shall find the same either to bee prest by man, or else to bee such, as they may doe without incurring the displeasure of man. How many things be there, which we that are Preachers, doe vrge out of the Word of God; and for which wee being plaine and manifest proofe from Scripture, which yet are made no account of in the World, but euen with a kind of scorne neglected, because either men feele the weight of no other authority therein, or else feare some inconuenience from men if they shall obey? As for example, let it be made plaine out of Gods Word by the example of *Abraham*, that a Master of a Family must command his Family to keepe the Way of the Lord, and by *Deut.6.7. That hee must rehearse Gods Word continually to his Children, &c.* yet what force hath this with our Hearers, being the plaine Commandement of the Lord; What is the reason? There is no Law of man that enforceth it, there is no penaltie to the Purse that lyeth vpon neglecting it, and it may bee if a man doe so, hee shall bee taxed in the World, and scoffed at; vpon these grounds the Commandement of God is of no force at all. I might shew you many such instances. Doe we giue God herein the prerogatiue, when his Law is of no force at all, vnlesse there be some other Law to compell vs, or when as we are afraid to doe as hee bids, if we see somewhat from men to bee against vs. God commands me to instruct my Family, God commands mee to prepare my selfe to the publique exercises of his worship, God commands to meditate and conferre about the things I heare, God commands to admonish where I see a fault, &c. What of this? Indeed, these things I see, there is Scripture brought for them, and I cannot denie them, but being a Subiect, I see no such matter required by the Law of the King; there is no punishmene nor forfeit, if I doe not thus; being a Sonne, I perceiue no such matter enioyed by my Father; my Master, I being a Seruant, vrgeth on mee no such thing, therefore I will not care to doe thus and

thus:

thus: How doe I giue vnto him his due of abſolute obedience? This is the obedience I owe him. His Commandements muſt preuaile with me more, then if all the men in the World require me; nay, if all the World be againſt mee in that which he commands, I muſt aduenture my ſelfe vpon the wrath and diſpleaſure of them, rather then not doe it. To this head of failing in the point of abſolute obedience pertaine they, whom, in a point of Faith, the authoritie of Gods Teſtimonie cannot ſatisfie; if they cannot find this and that, to ſuite with their reaſon, and to be equall by that equitie which they fancie; Gods Teſtimonie in his Word ſhall not preuaile. They haue not learned to ſubdue, and to reſigne their thoughts to God: the matter muſt be made agreeing with their conceit, or elſe it is nothing. Theſe be points, touching which ſome are not aſhamed to ſay, they will neuer beleeue them; no not when there is as plaine Scripture produced for them as is poſſible.

The third ſort, are all careleſſe and remiſſe worſhippers of God, ſuch as make no conſcience of repayring to the Houſe of God, there to giue him that worſhip which is due. It were all one to them, and they doe not care, though they neuer came to the publike place; they come no more, nor oftner to common Prayer, Preaching, and Sacraments, then they needes muſt. There bee diuers of this place, come to theſe but ſeldome through the yeare, and there be a great many of whom it may be thought, that if it were left to their choice what to doe herein, and that they might ſafely without any ſhame or danger from men, ordinarily abſent themſelues, we ſhould ſee them but ſeldome. Haſt not thou a conſcionable diſpoſition of comming to Gods publique worſhip, art thou not glad of the libertie and freedome and Religion, what doſt thou thinke, were there nothing to enforce thee to come ordinarily to Prayer, and Sermons and Sacraments, and that the caſe were ſo that thou mighteſt bide at home, or follow thy worke on the Sabbath dayes without any checke or controulment from man, wouldeſt thou not yet come of thine owne voluntarie, out of a reſpect to Gods Commandement, aske thy ſelfe concerning this; ſurely, if it bee thus with thee, thou art an offender againſt this rule of our Sauiour of giuing God his due.

The fourth ſort are all ignorant and ſuperſtitious perſons, that will haue a kind of deuotion, and to Church they will come, and ſerue God they will, and thereof they bragge not a little, but they doe not know, neither will learne how Gods Will is to bee ſerued. It muſt bee enough forſooth, that in that they doe they meane well, and that for that they obſerue, they can allege cuſtome, generall courſe, faſhion of their Fathers, and ſuch like. Theſe ſwarme euery where; if for an vſage in the publique ſeruice of God, they haue proteſted, they will bide to it, it is good; it hath beene ſo time out of mind; if it were good, it is good; aſſoone ſhall you make *Salomons* Foole leaue his folly by braying him in a Morter, as beate them from it. They thinke it ridiculous, and vnreaſonable that they ſhould bee bound to inquire into Gods Word what they muſt doe, and when a reaſon is brought out of Gods Word againſt that

that they doe, they make no account thereof. Doe they giue God his due, that will not ſuffer him to giue order for his own worſhip, and when God ſaith, thus I will be ſerued; ſhall ſay in effect, nay, but wee will ſerue thee thus, or not at all?

The fift ſort are they, that limit their worſhip of God only to Prayer, and Sacraments, and ſcarce account the hearing of the Word, and the diſpenſation thereof by preaching to bee a part thereof: they are ſtrongly of opinion they may worſhip God well and as they ought, though they heare no Sermons, they reckon the want hereof no maime at all to Gods publike worſhip. Theſe alſo take from God his due; for it is his due to be heard in his Miniſters, and it is his will that his Word ſhould be diuided aright for the edification of the people euery Sabbath Day: and he who turnes his eares from this, all his other ſeruice is abominable.

The ſixt ſort (to haſten and not inſiſt vpon all particulars, but to name the chiefe) they are alſo detayners of Gods due, who deale not with him in the matters of the Sabbath according vnto right, I meane that right, which the Lord hath vnto that Day. What ſhall wee ſay? muſt God haue his due, the Text is plaine for it: is the Sabbath a part of his due? The words of the Commandement are expreſſe, *The Seuenth Day is the Sabbath.* Is not a day to be taken as largely for God, as for vs, in a buſineſſe of our owne? Then how doe they giue God his due on the Sabbath, who turne it either in whole or in part to their eaſe, to their profit, to their ſport, to their bellies? If any man can ſhew mee how Gods due is not taken from him by this meanes, I will acknowledge my miſtaking, and neuer more ſpeake againſt this Vſe, but both by my teaching and practice giue all the allowance and countenance to it that I can. In the meane while, I muſt ſay, and I know though I may bee gaine-ſayed, yet I cannot be diſproued, that they which make this day, the day of their great Feaſts, of their Reuelling, Fidling, Dancing, Gaming, Maſquing, rob God of his right, and for ought I know, Theeues and Robbers by the high-way ſide may looke to go to heauen in their courſe aſſoone as they: *Giue vnto God that which is Gods.* Is the Sabbath Gods? Let him haue it: If thou ſpend it, thus and thus as the manner is, it is now not Gods Day, but thine: *Six dayes ſhalt thou labour, and doe all that thou haſt to doe:* that which is thy buſineſſe for thy ſelfe, for thy profit, for thy lawfull delight, or for giuing entertainment to thy friends; there be ſix dayes for this, but the ſeuenth is his, and to be beſtowed as hee will and as hee appoints; hath God reſerued to himſelfe but one poore Day of Seuen, and wilt thou take it from him? And muſt God then lacke the due attendance of the people in his Houſe, while they are licking of thy Trenchers, and gaping vpon thy diſorders? Oh, that men cannot yet ſee the equitie hereof; I remember what God ſaid once vpon occaſion of mens thinking any lame Offering good enough for God: ‖ *Offer it now to thy Prince, and will hee be content, &c.* So ſay I in this, thou doeſt not dare to deale ſo with a man. There is a due day put

‖ *Mal.1.8.*

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in vpon the leaſe to be payd to him that is thy Lord. Dareſt thou deale ſo with him in that duty, as thou dealeſt with God in his due-day. Come in the Morning and cut a ſheafe or two and then goe thy way, and take thy pleaſure all the day beſides, and ſee whether hee will take this for a ſufficient pay.

The Seauenth ſort, are keepers from Gods Miniſters, that which they ought to haue: God in them is either robbed, or impaired of his due: in their contempt, his due honour is withdrawne, in their pinching & vnwilling maintenance, Gods right is taken from him. Whereupon the Apoſtle ſpeaking of this point, of y *making him that teacheth, partaker of all his goods. Bee not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall hee alſo reape.* You thinke you haue to doe with no more but man herein; you miſtake, God is a partie herein, he is either paid or patched with, in theſe payments. I content my ſelfe, with a word hereof. I haue thus laboured to apply this point, and I doubt not but this application finds many guiltie of keeping away Gods right, either in his prerogatiue, or in his ſolemne worſhip. Conſider your ſelues, and if ought be laid open, wherewith your conſciences charge you touching your ſelues, looke from me to the grounds whereon I haue built, in repentance for former fayling, reſolue for the time to come, to *giue vnto God the things which are Gods.* We giuing him that which hee ought to haue, ſhall receiue from him that which we deſire to haue.

y Gal. 6. 6, 7.

FINIS.

in vpon the least to be payd to him that is thy Lord. Dare not thou deale
so with him in that duty, as thou dealest with God in his due-day.
Come in the Morning and cut a Cable or two and then goe thy way,
and take thy pleasure all the day beside, and so whether thee will take
this for a sufficient pay.

The Sauncts forbeare keepers from Gods Minsters, that which they
ought to haue: God in them is either robbed or impaired of his due: in
their contempt, his due honour is withdrawne, in their pinching & vn-
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Apostle speaking of this point, of rendring him that taketh part after
of all his goods. Bee not deceiued: God is not mocked: for whatsoeuer a
man soweth, that shall hee also reape. You thinke you haue to doe with
no more but man herein; you mistake, God is a party herein, he is either
paid or pitched with, in thele payments I contend my selfe with a word
more. I haue thus laboured to apply this point, and I doubt not but
this application finds many guilty of keeping away Gods right, either
in his prerogatiue, or in his reuenue worship. Consider your selues,
and if ought be laid open, wherewith your consciences charge
you touching your selues, looke from me to the grounds
wherevpon I haue built, in repentance for former
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A BARGAINE OF SALT.

The second Sermon.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST,

Mr. SAM. HIERON. late Pastor of Modbury in DEVON.

Being the last that euer this *Author Preached.*

Published since his death according to the perfect Copie which he left written with his owne hand.

LONDON,
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1634.

A BARGAINE OF SALT.

The first Sermon.

MARKE. 9. 50.

Salt is good: but if the Salt haue lost his saltnesse, wherewith will you season it? Haue Salt in your selues, and haue peace one with another.



Et vs looke backe a little into the Chapter, that wee may find out the course and order of the place: our Sauiour had taught the necessity of cutting off all occasions of offence and scandall, yea, though the same may bee as deare vnto vs, and such as wee thinke we can as ill spare as our Hand, or Foot, or Eye; Because hee knew this would bee thought an hard saying, therefore he sheweth the necessitie of mortification to saluation in the Verse next before my Text, *Euerie man must bee salted with fire.* Hee who escapes the fire which I haue spoken of which neuer goeth out, must passe through another, not materiall, but spirituall fire, which must consume and waste in him his corruptions. *And euery sacrifice must bee salted with Salt.* Who so will consecrate himselfe to God, and giue vp himselfe as a liuing Sacrifice holy and acceptable to him, must bee powdered and manured with such a Salt, by which the lusts of sinne which are in him naturally, may be so mastered and wrought out, as that hee may become an holy lumpe, and may not be reiected of him, as one rotted and putrified, and growne lothsome by his sinnes: Now the naming of this Salt, necessarily required to the seasoning of euery one that desires to bee a Sacrifice of a sweet smelling sauour vnto God, gaue occasion to these words tending to the commendation thereof, whils it is strong; and to the dispraise thereof, when it is once become vnsauory. By these degrees did our Sauiour descend to this speech. I may fitly diuide it into two parts.

First, A positiue speech. Secondly, A word of aduise giuen to the Disciples thereupon.

The speech is Parabolicall: by it, as Saint *Paul* saith of the two sonnes of ABRAHAM, *there is another thing meant.* It was ordinarie with our Sauiour to open his mouth in Parables. Indeede there is nothing that makes a matter more plain to the vnderstanding, nothing striks a deeper impression into the memorie then a Parable, when it is rightly vnderstood. In handling our Sauiours Parables, though I will not say with Popish *Caietan* that it is euen almost impossible to apply them, yet there is great heed and circumspection to bee vsed in expounding them. A man may easily straine too farre, and like him of whom *Solomon* speakes, *which wringeth his nose may make the blood to come.* According as many instances may be giuen out of Popish Comments, as in that particular touching the Traueller betwixt *Ierusalem and Iericho*, and *falling among Theeues*, by whom, as they will haue to bee meant *Adam* surprised by the Deuill, so they make vse of his being *halfe dead* to proue that *Adam* was not vtterly spoyled of all his first excellencies: and then as by the two pence, giuen to the Host, they vnderstood the two Bookes of the *Old* and *New Testament*, committed to the Church for the restoring of decayed man, so by, *whatsoeuer may bee laid out more*, they will haue to be meant vnwritten Verities, and Ecclesiasticall Traditions wherto they would haue this place giue some countenance. I could, if it were fit, present you with a large suruey of such enforced collections out of the abuse of Parables. It is said not amisse that in a Parable there are three things considerable. First, *Contex*, the rind or barke, that is, the words and termes wherein it it deliuered. Secondly, *Radix*, the roote, which is the scope to which it driues. Thirdly, *Fructus*, the fruit, which is to be gathered from it. When the rinde is wisely put aside, and the root discouered, what the fruit is which groweth thereon wil be easily knowne. But for this Parable wee shall not bee put to any great strait to find out what it meanes; hee himselfe that deliuered it hath elsewhere reached out a light by which wee may see into it. *You are the Salt of the earth*, said *Christ* to his *Apostles*; and wherefore, but in regard of their Ministery. By the *Earth* wee are vnderstood, saith *Augustine*, and they the Salt of the Earth because they are to be, *totius Orbis Magistri*, saith *Chrysostome*, to be the Instructors of the Earth. Will you therefore that I take off the *Rhetoricke* of these words, and present you with the plaine and naked English thereof; Then that *Salt is good*, is as much as to say, a preaching Ministerie is good. The men of the World were all in their natural estate without any smacke of grace, without any relish, or taste of goodnesse: the *Apostles* were to season them, how? But by the execution of their Ministrie; which way can any man else deuise it should be, in case hee had a mind to cauil: and what Ministry was theirs but a preaching Ministrie? *Goe ye into all the World and preach the Gospell vnto euery creature.* Another kind of Ministry was not knowne, nor thought of in their times, so that this interpretation cannot be gaine-said. It were idle to thinke that

Gal. 4.

Prou. 30. 33.

Matth. 5. 13.

Mark. 16. 15.

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our Sauiour had here no further ayme, then to ſpeake of our ordering houſhold Salt and to tell vs how good that is; and ſhall any preſume to giue another ſenſe of Salt when Chriſt himſelfe hath expounded it touching the employment of the *Apoſtles* in the worke of the Miniſtrie. Reſting therefore vpon this, I diuide this firſt part of my Text into two portions. The firſt ſheweth the vſefulneſſe of a preaching Miniſterie. *Salt is good.* The ſecond declareth the ilneſſe and vnprofitableneſſe of the contrarie. *But if the Salt haue loſt his ſaltneſſe wherewith will you ſeaſon it?* The plaine Doctrine then is this.

That a preaching Miniſterie is a thing in it ſelfe of very great and neceſſarie vſe in the Church of God. *The firſt Doctrine.*

The teaching hereof is the maine purpoſe of theſe words. Materiall Salt ſuch as wee dayly vſe in our houſhold buſineſſe, was not the thing at which hee aymed; only this, by a temporall commoditie it pleaſeth him to ſhadow out a ſpirituall benefit, and by the reporting well of our common Salt to let vs know the worth of that inward ſeaſoning by which the ſoule is preſerued vnto life eternall. That ſeruice of diſpenſing the Word of life and grace among men wherein his *Apoſtles* were imployed, is that *Salt* which is intended in this place. Look of what vſe Salt is, for matters belonging to the bodie, of the ſame, yea, of farre greater, this is, for the things which appertaine to the ſoule. Euery one knoweth that Salt is that which giueth reliſh and taſte to all things which man eates. *That which is vnſauorie ſhall it bee eaten without Salt? Vita humana ſine Sale nequit degere; The life of man cannot conſiſt without Salt.* This, that all things are made taſtie through Salt, is the reaſon that Learned men doe apply this to the Ornaments of the minde, the fruits of a good wit are termed *Sales*, and hee which hath no matter of worth in him, that is altogether groſſe and abſurd, the Latines terme, *Inſulſum*, *Inſipidum*, as it were a man without Salt, vnſeaſoned, and vnſauorie. I haue heard therefore that in ſome parts of *Italie*, it will bee taken for a great indignitie, if a man haue, as he is at meat by one that ſits with him, Salt offered to him, he takes it for a ſecret inſinuation that he is reckoned but a Foole, a fellow that wants Salt, that is to ſay, hath but a little wit. Who knoweth not the power of Salt to preſerue from putrifaction, in ſo much as that which without it would quickly periſh, by the ſtrength and operation of Salt, hath as it were a new life put into it, and is made able to endure ſound and ſweet a long time. It is a thing by men of iudgement reputed to be very phyſicall, and to be very wholeſome to mans body, whence came the antient preſcript of Phyſitians for the waſhing of Infants newly borne with Salt before their ſwadling. Thinke not I by the way giue any countenance herein to the Popiſh vſe of ſalting little ones at their Baptime. Bleſſed bee God, that that Salt was long ſince taken away in the voider, it is a Phyſical vſe I ſpeak of, a thing which the Spirit of God giues allowance to, in cõparing the ſtate of the Iſrealites before his cleanſing them, to an Infant whoſe Nauell is not cut, who is neither *waſhed with water nor ſalted with Salt.* It is obſerued to bee a faſhion in ſome

A foure-fold vſe of Salt.

1. *Iob.6.6. Eraſmus.*

2.

3. *Ezek.16.4.*

ſome Countries to ſet whole Pillars of Salt where their Cattell liue, by the licking whereof they recouer ſtrength and health when they are ill diſpoſed.

4. What is it out of which fruitfulneſſe commeth in the earth, but the ſaltneſſe thereof? It is found in experience that all earth the better, the fatter; and the more fertile it is, out of it ſo much the more Salt may be extracted. That which in all our coaſts we put into the ground & which cauſeth it to become the more fruitfull, what is it but a kinde of ſaltiſh ſpirit, or vigour, that is in it? Our Sand which wee fetch from the Sea, it is only the ſaltneſſe thereof that makes it to become ſo vſefull as wee find it. Euery man knoweth that if it lye ſo long in the heape together in a Summers day, vntill the ſaltneſſe be drawne out of it by the power of the Sunne, it becommeth ſo much the more weake to produce that good which is deſired in the ground. Our Sauiours words here in the following part. *viz. That Salt becomming vnſauorie is good for nothing*, are an argument that in it ſelfe ſo long as it retayneth its due ſtrength it is very good for the fatting of the earth. Thus haue I in few words acquainted you with the goodneſſe of that creature of ordinary Salt which is here mentioned. It is obſerued that there are none of all the creatures, of which God is found in all the Scripture to haue ſaid in particular, *they are good*, but only *Honey*, and *Salt*; *Pro.*24.13. and *Salt* here; Indeed in general, it is ſaid, *that God ſaw all his creatures and they were very good*: but of none it is ſo ſpoken of in ſpecial, yea and that ſince the time of corruption and ſinne, but only of theſe two, and thereupon it is concluded, and (as I thinke) iuſtly, that there is ſome more ſpeciall worth in thoſe two, then men generally be ware of. Touching Salt, we ſee it is of great vſe for ſeaſoning, for preuention of putrefaction, for medicine and for fructifying. Now this ſpirituall Salt, the preaching of the Word is of like vſe for the ſoule and the things thereof, that this other is for the body, and the matters appertayning thereunto.

*Pro.*14.13.

*Gen.*1.31.

Foure vſes of a preaching Miniſterie.

This ſeaſoneth with Grace, and is therefore called, *The Word of Grace*.

1 *Acts.*10.32.

This preſerueth from putrifying, and is therefore termed, *Wholeſome Doctrine*.

2. *Tim.*1.1

This is a kind of ſpirituall Phyſicke, and is therefore ſtiled, *The Word of life*.

3. *Acts.*5.20.

It furthereth the fruitfulneſſe of Gods people in good workes, and is therefore ſaid to *worke* in thoſe, *That are beleeuers*.

4. *1.Theſ.*2.13.

Thus look whatſoeuer this earthly Salt is good for in a naturall ſenſe, the ſame is this Miniſteriall Salt good for, in a ſpirituall meaning: what is man in himſelfe, but of an vnſauory lump, hauing not in him ſo much as a dram or a mite of goodneſſe. What is his heart, but a very roote of rottenneſſe, yeelding out nothing but that which *defileth the man*? What power is in him to cure himſelfe, when the *Imaginations of his heart are only euill*? What fruit of holineſſe can hee bring forth who is euen *Reprobate vnto all good workes*? Thus is man without this Salt, ſo

*Rom.*7.18.

*Matth.*15.18.

*Gen.*6.5.

*Tit.*1.16.

that

thus looke of what necessitie Salt is in euery Family, of the same, yea, all-farre greater is the preaching of the Word in the Lords houshold. *Except yee beleeue that I am hee, yee shall die in your sinne?* there is a certaintie of rotting in our sinnes without Faith: and how shall we haue Faith, without the word of Faith. *And this is the word of Faith, euen that which is preached. How shall men beleeue it?* The man of *Macedonia* whom *Paul* saw in a Vision, praying him to come thither, and there to bestow his preaching paines; in what words did he deliuer his request, *Come and helpe vs.* Doth not that argue the vsefulnesse of Preaching. It should seeme they of *Macedonia* were in the way of being vtterly vndone without a Preacher. They were without all sauour of grace, all reliſh or taste of goodnesse, till it was wrought within them by a Preaching Ministrie. What were the *Romans* without this Salt, and before they were thereby seasoned? the very *Seruants of Sinne*, but by this they came to bee *full of goodnesse*. What the *Corinthians*? *Gentiles carried away to dumbe Idols*: but after that God did manifest the sauour of his knowledge among them by the Ministrie of *Paul*, they did abound in euery thing, *Faith, Word, Knowledge, Diligence*, and *their zeale prouoked many*. What the *Galathians*? but, *doers of seruice to them which by nature were not Gods*, but behold, by hearing of *Faith preached*, *they receiued the Spirit*. What were the *Ephesians*? but such as *had their conuersation in time past in the lusts of the flesh*? but when the Word of Life was dispensed among them by the *Apostles* Preaching, there were many beleeued and shewed their workes, and the Word of God *grew mightily and preuailed*. I could say the like of others by declaring what they were in themselues, and what alteration followed in them by a faithfull Ministrie, which serues fully to iustifie this Doctrine, in as much as thereby it is euident, that till men are brought to the knowledge of God in Christ by preaching, they are without all sauour of good, and are lothesome and corrupt before the Lord. What is that which makes men vnsauorie in the Nostrils of God, and rotten in themselues, but the power of their owne lusts, the raigning of sinne in their mortall bodies? These in men are like those humours and that remaynder of bloud which is in that flesh wee buy for food, which causeth to putrifie and to become offensiue and vnwholsome without salting. Now how shal these ouerruling Lusts be mastered and subdued, but by that which is termed, *Mortifying of our members, &c.* And how shall men bee brought to this, but by the preaching of *Repentance*. If they bee not pricked in their hearts by some preaching Ministrie like the Iewes that heard *Peter*: If they bee not made to feele the power of that Word which is as fire, and as the Hammer, *breaketh the stone*: if by the crying out of some *Boanerges*, some sonne of thunder, they come not to the sight and feeling of their sinnes, their wounds cannot but putrifie, there is no ordinary hope of their comming to amendment of life out of the snare of the Deuill, by whom they haue beene taken captiue at his will. Thus I hope it appeares, that this spirituall *Salt is good*, a matter of speciall vse in the Church

Iohn.8.24. *Rom.10.8.* *Verse.14.* *Act.16.9.* *Rom.6.20.* *Rom.15.14.* *1.Cor.12.2.* *2.Cor.8.7.* *Chap.9.2.* *Gal.4.8.* *Gal.3.2.* *Ephes.2.3.* *Act.19.18.20.* *Col.3.5.* *Act.2.37.* *Ier.23.29.*

Church of God. To speake of an ordinary course: no seasoning with grace, no purging from the matter and cause of spirituall rottennesse our inbred Lusts, no curing of the maladies and sicknesse of our soules, no attayning to fruitfulnesse in good workes, but by the meanes of a preaching Ministrie. It was for their preaching that the *Apostles* were called the *Salt of the Earth*: This course to which they were called is that Salt which for the goodnesse and vsefulnesse thereof is commended by our *Saviour* in this place.

Obiect. It may (perhaps) bee obiected (for I know no point which men are more apt to picke quarrels then this) that albeit this Text may prooue the vsefulnesse of the *Apostles* Ministry and the goodnesse thereof, and that it was the salt and seasoning of the World, yet it inforceth not the like vse of a preaching Ministerie now; for why, we haue now the *Apostles Doctrine*, wherewith they seasoned the World in the Booke of their *Acts*, recorded by Saint *Luke*, and in the *Epistles* written by some chiefe among them, what need we more?

Answer. I answere, First, that the whole world in it selfe, euen to this day, lieth in wickednesse, and doth as much stand in need of an instrument and meanes of seasoning as it did when the *Apostles* liued. Nor to thinke the world now needing spirituall Salt, as much as then, should not haue a supplie in that kind prouided for it by God as well as then, must needes lay an imputation vpon God of want either of power or care: either hee cannot doe now for his Church as heretofore, or he is more regardlesse of it then in times past. Secondly, if he haue ordained a Salt for the seasoning of the world, what reason is there it should be any other then the preaching of the Word? For if there were formerly a necessitie of the *Apostles* preaching for the seasoning of the World, notwithstanding the World had in it the Writings and Sermons of the Prophets, in which the whole Counsell of God was comprehended, it can be now no good reason, that our hauing the *Apostles Doctrine*, written, should make the seruice of preaching to become superfluous: especially seeing wee finde the *Apostles* to haue appointed a continuation of that *Act* of preaching, in those places in which they had planted the Profession and Gospell of *Christ Iesus*. Elders both teaching and gouerning: *They ordained in euery Church*, and commanded the people to make much of such; *to obey and submit to them, as being the Watchmen for their soules*; vpon them they called, *to fulfill their Ministrie*, and *to take heed to themselues and to the flocke, feeding them willingly and with a ready minde*: So that it is but a poore weak exception in yeelding the *Apostles* preaching to haue beene Salt, to denie preaching now to bee so: God hath not left his Church now without a meanes of seasoning: there was vse of the *Apostles* preaching when the Writings of the Prophets were on foote; why not as well now when the Writings of the *Apostles* are abroad. And the *Apostles* not thinking either their owne writing or preaching to bee sufficient, for the standing and perpetuall good of Gods Church, appointed a succession of Preachers, which might teach others also. I cannot

Act.14.23.

Phil.2.29. Heb.13.17. Col.4.17. Act.20.28. 1.Pet.5.2.

but

but note that of *Paul* in the end of his Epistle to the *Hebrewes*: *I beseech you suffer the words of Exhortation*. What were those words of Exhortation, which he would haue them suffer, but the further pressing of the things written by him, by their owne Pastor? *I haue written vnto you in few words*. Thinke it not enough you haue my Epistle here with you, things in it are short and much abridged: you must besides it haue regard to your ordinary teaching. So that I remaine still confident in this Doctrine, that to this day the preaching Ministry is the salt here meant, without which men vsually rot and putrifie, and perish in their sinnes. 2.Tim.2.2. Chap.13.22.

First, this Doctrine serues very directly to possesse vs with that truth which is not to this day so generally receiued and so vniuersally entertayned as it ought, and it is touching the necessitie of Preaching. The most part thinke verily they may doe well enough for saluation, though there were no such thing in vse, and many there are, who perswading themselues they haue Religion, and Grace, and sauing Knowledge, not a little, yet will by no meanes acknowledge any beholdingnesse here in to this course. We see what continual barking there is against this seruice euery where, as if it were so far from being vsefull, that it is rather to be reputed hurtfull, and the very cause of a great deale of profanesse and hypocrisie amongst men. It is rather accounted the Leauen that hath soured all, or the *Colloquintida* in the porridge, which hath poysoned all, then the salt which doth season all. Now against all the conceits, and challenges, and exceptions of men, we may be bold to oppose this golden *maxime* of our Sauiour, *Salt is good*: There is not more necessitie of Salt in common life, then there is of a preaching Ministrie for our spirituall life: and let men thinke what they will, they cannot ordinarily haue any true sauour of grace, any taste of godlinesse, vntill it is wrought within them, and conueyed into them by this meanes. When God of old, among the Iewes, established the forme of his owne seruices, & the order of his sacrifices, he commanded that euery sacrifice should be seasoned with salt: some sacrifices consisted of Beastes, some of Birds, in some was Wine, in some Oyle, in some Hony, in some Meale, but in all Salt, whereof was this a type, but of that inward grace, and holinesse, and obedience, which if a man want, all his seruices & deuotions which he tenderech vnto God are vtterly in vaine? There is a certaine spirituall Salt wherewith we must be powdered, to the end God may accept vs: and haue *Salt in your selues*, saith our Sauiour to all his, generally. Now whence shall this come but from this course, which our Sauiour is pleased to honour with this report, that it is the salt of the earth. If you take away preaching, you take away the ordinary meanes of grace from amongst men. Doest thou thinke thy selfe to haue grace, and yet wilt not beleeue that this is the meanes by which it was first begun, and must still be confirmed and increased in thee? I say plainely, thou hast no grace at all. Shew me, if thou canst, any other meanes so necessary of seasoning ordayned by Iesus Christ, then is this of a preaching Ministrie. Neuer did Christ say to any but to Preachers, *Vos estis sal terræ*; *Yee are the salt of* 1.Vse. Leuit.2.13. Mark.9.49. Col.4.6. Mark.9.50.

the earth. Oh that we could be perſwaded that we can no more liue an heauenly life without preaching, then we can a naturall life without ſalt: ſure our Sauiour was pleaſed to vſe ſuch a familiar Parable of an houſehold commoditie, that whenſoeuer we haue (as euery day we haue) occaſion of vſing this creature Salt, we might be put in mind of the neceſſitie of preaching: according as before hee vſed the ſimilitude of Leauen, in a manner to the ſame end. It were an excellent meditation, if when we are at meate and are reaching to the Salt, in a manner for euery bit: if when we are occaſioned to vſe ſalt in our houſhold buſines for the ſweet keeping of that prouiſion, which wee meane to reſerue for a following time: if when we are buſie about our Sea-land, for the manuring of our ground, the ſaltneſſe whereof is that which makes it profitable, wee would then remember the neceſſitie of this Spirituall Salt, and learne by the vſefulneſſe of the one to conclude the neceſſitie of the other. It may be wondred (haply) that it being ſo manifeſt by the Scriptures, that the preaching of the Word is of ſo great vſe, yet it ſhould bee ſo generally miſliked, and reiected, and repined at amongſt men: but the reaſon is ſoone giuen: Salt hath a kind of ſharpe and biting qualitie, and when it is applyed to a raw place it ſmarteth not a little: here is the cauſe that the preaching of the Word hath ſo few friends. When it lighteth vpon our ſecret ſweet corruptions, it fretteth, and the working thereof is ſomewhat irkeſome and vnpleaſing at the firſt. It is like a potion giuen by the Phyſitian, which is a burthen to the ſtomake, and is kept in with much adoe. Oh how it vexeth the Whoore-maſter, the Drunkard, the Vſurer, the proud perſon, the Oppreſſor and the Tyrant of the world, the Deſpiſer of good things, to haue this Salt rubbed hard vpon their ſores? They would rather haue Sugar caſt vpon their wounds then Salt. This makes men ſay of preaching ſometimes, as *Amaziah* ſaid of *Amos* his Doctrine: *The land is not able to beare all his words.* Who can endure to bee ſo dealt with? ſo proceeded with? But if men were wiſe to conſider the good that followeth vpon this, and how happy it is for a man to haue the ſtrength of ſinne ſubdued and mortified, even that very thing, which makes them repine againſt this Ordinance of God, would make them to loue and eſteeme it ſo much the more. Let this then bee the firſt Vſe of this Doctrine, to ſettle vs in this, the neceſſitie of preaching. Wee are all for ſpirituall things, no other then a rotten, corrupted, and vnſauoury lumpe, vntill this hath ſeaſoned vs: we are barren & emptie of grace, and reprobate to good works vntill this hath made vs fruitfull. How happy ſhould I account my ſelfe, if I might through the mercie of God, preuaile ſo farre with any, as to prouoke them out of the ſenſibleneſſe of the neceſſitie of this Ordinance of God, to endeuour, not hauing it, to enioy it, hauing it to bee thankefull for it, and to make vſe of it as they ought. Oh ſeeke it, you that want it, ſtriue if you can to draw it to you, to ſettle it amongſt you: if you cannot draw it to you, then draw your ſelues to it. If there come in a barke of ſalt at *Plimmouth* or *Oſon*, or ſome other Hauen Towne, doe you not fetch it? Is this

ſpirituall

cap. 13. 21.

Amos. 7. 10.

spirituall Salt brought in by the hand of God here, or there, or yonder, and will you not striue to be prouided with it, where it is? I remember how in Scripture a Doue, or a Pigeon, is a terme applied to the Church and People of God, and sometimes some qualities of theirs are commended vnto Christians. Christ often calleth his spouse the Church, *his Doue* in the *Canticles*: and the Prophet *Isaiah* fore-telling the comming in of the *Gentiles*, into the Church of God, and their ioyning to it, compares them vnto *Doues, flying in at their windowes*: and, *Bee you innocent as Doues.* Now, a Doue a Culuer, is a bird that loues Salt exceedingly. It is a fashion for the drawing of pigeons to a Doue-cote to set salt stones there, which being once found they flie thither by heapes. Certainely, the spirituall Doues doe as much affect the spirituall Salt, and they will flie farre and neere to haue their fill thereof: and indeed, they who can sit still and doe well enough without it, well may I say, they be rather Kites then Doues. Now, for you which haue it, doe you know your owne good? I pray God you doe. It is euen the very chiefe appurtenance to the seruice of God: therein right like salt, which is first set on the Board and last removed, as being that whereof there is a generall vse thorowout the whole meale. They bee but superfluous meates which come when the salt is gone: to the maine substance of foode salt necessarily appertaines. Learne to esteeme it as is fit, take euery one from it for his owne turne, and helpe you those that doe sit by you. It is an old Tradition which I approue not, that if the salt fall vpon the table it is bad lucke: I know that it is but a toy, but this I am sure, that if this Ministeriall salt be ouerthrowne, it is a bad presage. Rottennesse, and putrifaction, and abomination to God, cannot choose but be the consequent, this is the first Vse. Is this salt good by our Saiours Testimonie, and shall it not be so by our acknowledgement? well then, and shall we say is good, and then verifie the old saying: *Probitas laudatur & alget.* Honestie is commended, but it is let to be a cold for all that: so shall we commend this Salt and yet not regard it? Happy is that stomacke that is euen sicke without it, and thinkes nothing to taste well in his not enioying it. *Thou knowest*, said the men of *Iericho, our Towne situation is pleasant, but the Water is naught*: What did the Prophet doe? *Bring me a new Cruse and put salt, &c.* Alas, many a Towne there is, that stands in a sweet ayre, fine houses, many commodities, but the water is naught, they want those *still Waters*: none haue they of that *Riuer whose streames make glad the Citie of God.* Sure, no such way to heale this hurt, as the Prophets medicine. Take some of this salt, and put in a cruse, &c. Set vp a painefull, faithfull, conscionable Minister of Gods Word there, your Waters shall bee healed, other outward distastes shall by this become sauourie. I pray you consider this point, and the Lord giue you vnderstanding in all things. If you can confute me, doe it heartily, and I will thanke you, if you cannot, yet yeeld to me: and endeuour to haue this salt among your selues, pinch in other things to be supplied in this, one dish well seasoned, is better then a whole Board-full, fresh, and flash, and vnsauorie.

Isa. 60. 8. *Matth.* 10. 16.

2. *King.* 2. 19 23

Psal. 23. 2. *Psal.* 46. 4.

vnſauorie. In ſome places men plead want of ableneſſe, to reach to the charge of procuring and maintaining ſuch a benefit. Beloued, bee not miſtaken: I will not ſpeake to the abaſing of a fit preparation for a man that laboureth in the word, and in Doctrine: but be you not deceiued. All ſalt doth not looke to bee put in Siluer and Gold, but Pewter, and Wood, and Stone, will content ſome. Some Prophet of the Lord, will
1. King 4. 10. with *Eliſha* be well pleaſed with a plaine Chamber with walls, without any greater furniture to it, then a Bed, a Table, a Stoole, and a Candleſticke. I doubt not, but there are diuers of good competent gifts, that in zeale for God, and in deſire to doe good, would be glad to be employed vpon eaſie termes. I will conclude this point therefore, with an alluſion to a ſpeech of our Sauiours. *Now hee that hath none, let him ſell his*
Luke 22. 36. *Coate and buy him a Sword.* So ſay I, they which haue none, let them ſell their Coates, reſtraine themſelues in their other contentments, and ſeeke to be furniſhed with this ſalt. *Salt is good.*

2. *Vſe.* Secondly, This may be alſo commended to the conſideration of thoſe that are called to the worke of the Miniſterie. If our labour in the Word and in Doctrine, bee as vſefull and neceſſarie in the Church of God, as ſalt is in the family: why ſhould we not endeuour to make it common? A thing of this nature ought not to be reſtrained, and as the ſalt melts it ſelfe away in being applied to our houſhold vſes, ſo ſhould the Miniſters of God euen ſpend themſelues for the peoples benefit, which was the
2. Cor. 12. 15. reſolution of the Apoſtles. *I will moſt gladly beſtow, and will be beſtowed for your ſoules.* What pittie, that euery Congregation is not furniſhed with this ſalt? ſhall it be accounted a defect in an houſe to haue no ſalt, and no mayme to a Pariſh to haue no Preaching Miniſter? And what good commeth by ſalt if it be kept in a Barrell, or Tub, and not applied to occaſions? And ſo what profit of a man learned and able to inſtruct, vnleſſe he ſhall accordingly make conſcience to vſe his Talent for the common benefit?

This is a point deſerues preſſing too: there is much ſalt is kept vp too cloſe, ſet vp as it were in a Cupbord and kept couered, ſeldome brought forth but vpon high dayes, and vpon ſome ſpeciall feſtiuals. It is pittie the people ſhould be kept ſhort herein of their allowance, and that they ſhould be faine through our ſparingneſſe to make many a Sabbath meale without it. Wee doe our ſelues hurt hereby too, we grow by our owne negligence more vnſauorie, whereas by our conſcionable forwardneſſe this way, there would ſtill bee an addition to our ſtore. Let vs rouze vp our ſelues, to deale herein more liberally with the Lords Family, let them haue full meaſure herein, yea, as we ſay *Water* meaſure, heaped vp; though ſome wantons may become full with plenty, and may grow into a deſpiſing thereof, yet the hungrie ſoules will be the more frugall, and they will diligently picke vp euery crumbe. And here by the way, we may haue a direction, how to deale in the diſpenſation of the Word, not onely propounding matters in a generalitie, as if a man ſhould ſet the Salt in the middle of a Table, for euery man to reach at his owne

pleaſure

pleasure, but applying it home to euerie one, and laying a portion, as it were, vpon euery ones trencher: some may take too much, some too little, some none at all, while euery one is left to himselfe. The minister is an Officer on purpose to iudge in this case what is fit. In our thus doing, so many as haue iudgement and grace, will accept our kindnesse, and though some rude or proud ones may reiect our offer, praying vs not to trouble our selues, they can helpe themselues well enough, yet they shal shew themselues therein to bee but vnmannerly: for, to put it backe againe into the place is no good fashion; to throw it ouer the shoulder, or to scatter about the Tables is inciuility: Thus here is an Vse for vs also. Let vs neither scant the Lords people of their necessary alowance, it is no good hearing when salt is ouer-dainie, neither let vs leaue euery one to his disposition in receiuing it, but see that euery man be particularly furnished according to his neede. So of the first portion of the first part of my Text: *Salt is good.* Now of the next, the vnsalt and vnprofitablenesse of the contrarie.

If the Salt haue lost his Saltnesse, wherewith will you season it?

If the Minister cannot season the people committed to his charge with wholsome Doctrine, what shall bee done to him, what shall bee found to make him good? to make this vp, we must necessarily annexe that which our Sauiour addeth, *Matth.* 5. 13. and *Luke* 14. 34. *It is thence forth good for nothing, but to be cast out and to be trodden vnder foote of men.* For indeede though here it bee not expressed, yet it must necessarily bee vnderstood, for if the salt vnsauoury bee not helpeable by any meanes, wherefore is it good? the Dung-hill is too good a place for it, the high-way where euery man goeth & trampleth, is fit enough to receiue it; and so, if a man beare the name and title of a Minister, and stands vp for a guide of soules, and either is such an one as hath no power to season, neither endeauours nor cares to haue, or else, is one who through neglect and want of conscience hath lost his strength what shall be found to doe a cure vpon such an one? there is no remedy, but casting out, euen with a kind of contempt, must bee his portion. This is, as I may say, the plaine song of our Sauiours descant, which, what Musicke it will make in our eares, I know not; what it ought to make, I am not ignorant, and I shall shew anon: onely first, for fuller explanation of this place, I am to adde this, namely, whether it be possible for Salt to become vnsauory, and to bee vtterly without all seasoning power?

An ancient writer, *Hillarius* vpon *Matth.* 5. saith, *Natura Salis talem est, nec immutari vnquam potest.* Perhaps in experience wee shall seldome find salt so to be spent out in the strength thereof, as that it vtterly loseth its native taste: yet for my part I cannot but thinke by this speech of our Sauiour, that it is possible for salt to lose the vigour thereof, and to become weake and without power of making that salt to which it is applyed. No doubt we find some salt, more forcible and strong in nature then some other, and that a lesse quantitie thereof will goe further

in vse, then a great portion of some other; which in my opinion, is an argument that salt may so farre degenerate, as to be altogether vnfit for seasoning. Why should wee thinke our Sauiour would put a case of a thing which cannot happen. If for Salt to lose the sauour thereof, had beene knowne to bee a matter vnpossible, it must needes haue much weakned, that, to which it was the purpose of our Sauiour to applie it. I haue heard from some who vse to salt Fish, as Pilcherds in these parts, that the salt which hath beene once applyed to the salting of such a number, will serue againe and againe, yet still so that it spends it selfe out, and at last it is not vsefull: that which it hath extracted from out of the fish, in the end ouercomes the naturall facultie thereof, so that it becomes vnprofitable. And I see in the house, the Brine to be brought often to the fire, not to be purged only from the bloodinesse it hath sucked out of the flesh put into it, but to be renewed too, by the addition of more salt, which argueth a spending of it selfe away. But not to dispute of matters out of my element, wherein I may bee soone taken with an absurditie, I hasten to the spirituall sense, and out of that picke out this Doctrine.

The second Doctrine.

That there is nothing either worse or more vnprofitable then such a Minister, from whom the Church and people of God can receiue no spirituall seasoning: or thus; *There is nothing so bad, nothing so vile, as an vnsufficient Minister.* Nothing better then salt whiles it is good, nothing more vsefull then a faithfull Minister. Nothing worse then salt when it is vnsauory, nothing more hatefull then a Minister from whom the soules of the people can receiue no benefit. Treading vnder foote, is fit for the one: All manner of contempts, euen too good for the other. Salt is the creature by which other things should be seasoned: If that bee become naught, what shall be found to make it sauoury? a Minister, is he who by his calling and labour, is to be a meanes of grace to others; if he himselfe bee graceless, how shall he be cured? It passeth any mans skill to make any thing of salt which hath lost its strength, and who can tell wherefore he may be good, that is an vnprofitable Minister? Casting out both for the one and the other, is the deserued portion. If any man can forbid this *Banes*, touching the coupling of these two things together, in this their due and iust proportion, let him speake. Thus is the proportion of this place for the iustification of this Doctrine. The truth of this point is the cause that the Scripture speakes so sharpely and so disgracefully touching such, who *bring no profit to the people*: they are called *dumbe Dogges*, and *blinde watchmen*: they are termed *idle Shepheards*. God threatneth them, *to refuse them from being Priests to him*: he will make them *to bee despised, and vile before the people. Behold I will come against such*, saith the Lord: these are said to *deuoure soules*: and to be *like murtherers in the high-way*. Christ termes them, *blinde leaders of the blinde, together with themselues into the Ditch*. What are such as those, good for, but euen to be cast out as an offence and burthen to the Church. There is no one thing, by which the Kingdome of the Deuill doth so much in-

Ier.23.32. Is.56.10. Zach.11.17. Hos.4.6. Mal.2.9. Ier.23.31. Ezek.22.25. Hos.6.9. Matth.15.14.

creaſe at it doth by ſuch: ſuch are, as it were, his Net, by which hee catcheth ſoules.

Hee is called an vncleane Spirit, and hee delighteth in filthineſſe, and where ſalt wants how can it otherwiſe bee, but that all rottenneſſe and putrifaction ſhall abound? There is then ſcope giuen him to play *Rex* and to make his pleaſure when ſuch are entertayned and delighted in, who are vnable to ſeaſon the people with the Word of Grace. As there is a double honour due to thoſe that are induſtrious this way, ſo they which are inſufficient in this kind, are to be euen laded with contempt: not ſo much as the loweſt roome in the Church of God ſhould bee allowed them. *Caſt that vnprofitable ſeruant into vtter darkeneſſe*, ſaith our Sauiour: ſhall hee, for whom vtter darkneſſe is prepared, ſtand in the roome and place of a light in Gods Church? well might our Sauiour here ſay of ſuch, *Wherewith will you ſeaſon it?* the vnſauoury ſalt there is no hope of euer bringing it to be good: and ſo when a man is once ſetled in this ſinne, of taking on him the cure of ſoules, without ſeeking to winne thoſe ſoules vnto God, I ſay, when a man is once hardned in ſuch an euill, and can ſhew himſelfe to be no whit moued, or troubled therewith, that he ſtands guilty of bloud before the Lord; he trembleth not to remember what muſt bee required at his hands, may it not bee thought that ſuch an one is incurable? What ſhould be deuiſed for the recouery of him that is plunged into ſo foule a ſinne, and ſoothes himſelfe therein, according as it may bee noted in experience, that very few ſuch are euer found to come vnto repentance? There is nothing ſo bad as ſuch an one, ſo long as hee continueth in ſuch a place; and ſtanding in the Church of God, and cannot chooſe but bee offenſiue, hee is like the Fig-tree, which as it beares no fruit it ſelfe, ſo it makes the ground barren: hee doth not only not make the Lords Field more fruitfull, but through him it becomes more vnprofitable, and is like *the field of the ſluggard, growne ouer with Thornes and Nettles, &c.* The Church of God can neuer proſper vntill he is vtterly caſt out. To whatvſe ſhould he be put as a Seruitor in Gods Houſe, that cannot ſeaſon? What is the houſhold the neerer for vnſauory Salt, and what profit by that light which doth not burne?

Mat. 4. 33.

1. Tim. 5. 17.

Mat. 25. 30.

Luk. 13. 7.

Pro. 24. 30. 31.

1. Vſe.

Firſt this Doctrine ſerues to manifeſt the extreme illneſſe, and the woefull vnprofitableneſſe of that ſort of men, who in theſe euill dayes are too much tolerated, and who haue much more eſtimation and reſpect then of right they ſhould, that is, ſuch Miniſters who haue charge of ſoules, and yet are vnable to ſeaſon them by the preaching of the Word. It is one of the miſeries of our Church, and wo to thoſe that are the cauſers of it, that ſuch of whom Chriſt here ſaith plainely: *It is meete they were caſt out*; are notwithſtanding not onely ſuffered to remaine within, but to encreaſe alſo, ſo that there is euen a freſh ſpawne of ſuch, euery day: ſuch as haue no taſte of grace themſelues, no reliſh of ſuch holeſome knowledge, as is meet ſhould bee in thoſe by whom others ſhould be ſeaſoned.

Iustly doth the now Archbishop of *Canterbury*, in his Lectures vpon *Ionas*, say, that it may make a mans heart ake, and his very soule to tremble, to thinke how such yet be ouer Soules in many places; he cals them an vnkind brood which Poperie did first hatch vp in our Nation. Another Bishop doth call them the trash and riffe-raffe of the people. What a lamentable thing is this, that that, for which the dunghill is too good, should yet be set in the best roome of all the house: and that that salt should be placed at the vpper end of the board in a siluer plate, which when it is tasted on, hath not so much as any little smatch which can giue contentment? This is like that, which *Salomon* calleth, *the setting of folly in great excellencie*: that which is good for nothing is had in much esteeme, when that which might be vsefull indeed, is made no account of. Now, besides this euill, which to vse the phrase of the Scripture, *doth proceed from the face of some that doe generate*: there is another almost as bad among the common sort; it is noted, *Ier.* 5. 31. *The people delight therein*, or *are well pleased therewith*: so it is mostly.

Eccles. 10. 6.

Ier. 5. 31.

The men of this generation are not sensible of this misery, of hauing none among them but an vnseasoning and vnsufficient Minister: nay, many account it a part of their happinesse that they haue no other; and how apt are the most to plead for such? Alas (say they) poore man, hee doth his best, and would you haue more, he reads faire, and is of quiet behauiour, and carefull to keepe the good will of his Neighbours, and to fit his publike seruices to their contentment. Thus will they plead on the behalfe of such an one, that will yet crie loud against the painefull Teacher and lade him with imputations of businesse, of choleracknesse, of maliciousnesse, of pride, of causing diuision, and what not? Thus the vnsauory salt, they could be very willing to retaine, and crie, away with that, without the helpe whereof they are but rottennesse before the Lord. Who so are guilty this way, let them consider indifferently of this place: Who is the salt here spoken of, but the Minister? Who is the vnsauory salt, but he, who being called a Minister, is vnable to doe the dutie of a Minister? And what is the maine dutie of a Minister, but to diuide the Word of Truth aright? Is reading out of a booke such a stint of Scripture and Prayer as is limited, the whole required of him that must watch for soules? No, he doth not his duetie vnlesse he deale vnto the people the Gospell of God, and doe that for which the Apostles were called Salt, which, whether it were not preaching, or no, I referre my selfe to any iudgement. Hee then, who either for lacke of skill, or for want of conscience is defectiue this way, ought hee to bee esteemed; is it meet hee should bee depended vpon as the Minister of God, and as the Ambassadour of Iesus Christ? when as our Sauiour saith plainely, that casting out should bee their portion. Let the matter be duely thought vpon, it shall appeare that I straine nothing, but that this I teach is deriued kindly and naturally from this place. Let men beware then, how they trust their soules with such, by the wayting vpon whom onely, there can hardly be conueyed any Truth of Grace into

their

their duties. Rather it becomes the people of God every way to declare how they doe euermore in their soules abhorre such vnsufficient teachers. We should all earnestly begge of God to purge his Church of such, and to doe the Ministers authority with such zeale for his House, that they may cast them forth, as Christ did the Buyers and Sellers from the Temple. Thus shall we make the right vse of this Doctrine. Now we may thirdly vse this Vse further to aduise vs, not only to beware of vnsufficient Pastors and Teachers that preach not all, but euen of some that preach also: for so I made my Doctrine, to be touching such Ministers from whom commeth no true seasoning. Now it is possible for a man to take vpon him the worke of preaching, and yet there may be not a sauory salt. Euery mans preaching is not good salt. There be some *vaine talkers*, in whose preaching there is no more relish, then *in* cold broth in the *bite of an egge*; some *seeke out foolish things for the people*; some *follow their owne spirit*; some *vnderstand not what they speake*: and it is to be seene in experience, what vnsauory matter falleth from some mouthes. Such as argueth no paines, no faithfulnesse, no desire to doe good, no sincerity of heart, but rather sauours strongly of idlenesse, of vnconscionablenesse, of doing that which is done for forme, of spite against the best courses, and against those that follow them. Such are as meete to be cast out, and more also then they which haue no word of Doctrine in their mouthes; such, may be said, not to season, but rather to poyson, these build directly to hell; *their preaching spreades like a canker*, and *destroyes the faith of some*, and is as that *roote of bitternesse, by which many are defiled*. As then we must take heed of depending vpon those that cannot discharge the duties of a Minister, so they must be wise to iudge of Preachers, and consider whether that which they heare, be sauory and wholesome Doctrine, yea or no. Marke well whether it be the Word of Grace: whether it tends to mortification, to the abasement and killing of thy secret lusts, to the helping them forward to a conscionable fruitfulnesse in good workes. They which speake not according to this rule, they haue no salt within them. The Lords Husbandry is not like to prosper by their dressing. There may be a kind of tart saltnesse in a mans preaching, like that which accompanieth the powerfull reproouing of vngodlinesse, but let it be marked what that is which is layen by it: all some mens girding is against the best things, against forwardnesse, against profession, against zeale, against care to heare, &c. This is like Salt rubbed vpon the whole skin, so long till it frets and makes a wound where was none before. These brinish inuectiues are vnsauory, which yet are the glory of some mens Sermons. Where those grosse corruptions of formality in Religion, of *Laodicean* like warmenesse, of time seruing, of keeping a kind of stint in matters of godlinesse, which must not be exceeded, of prophaning of Gods Sabbath, of negligence in houshold duties, of vncleanenesse, pride, cruelty, &c. are powerfully reproued, and men continually prouoked to a walking worthy of the Lord, all countenance and encouragement being

Tit. 2. 10.
Iob 6. 6.
Lam. 2. 14.
Ezek. 13. 3.
1. *Tim.* 1. 7.

2. *Tim.* 2. 17, 18.

Heb. 12. 15.

giuen

giuen still to those, that desire to walke so, that may please him, there is a way and course of true seasoning, vpon which there may be safe dependance. Thus then is the first Vse.

2. Vse. Secondly, here is an admonition to be giuen vnto such (not to aduenture to prouoke the Lord by keeping that roome to which they can lay no clayme, and in which they are meere Vsurpers: it will be a fearefull challenge, when the Lord shall say to such; *Friend, how camest thou in hither?* or, *what makest thou here?* it will euen strike them speechlesse. I will say no more herein, then is to be seene by any man that will in the Preface of the new Bishop of *Worcester* to *Mylnes* Catechisme; to him, who (as he saith) thinks it a more easie life to say seruice in the Church, then to doe seruice in the house, he directs his speech thus. My friend, be not deceiued, awake out of sleepe and dreame no more. Thou art no Prophet, thou art an Husband-man, and taught to be an Herdman from thy youth vp. Get away therefore with speed from the Lords house, if thou be a Cleaner to the Wedge and an Axe, if an Hind to thy Masters Plough: but meddle not with Gods affaires, least he breake out vpon thee and destroy thee. And after when he hath shewne his hopelessnesse to perswade such whom he calleth Brasse and Iron, because he seeth them not to stagger a whit, but to runne on like hungry companions with an eye only to the flesh-pots, and so sell both themselues and their people for a morsell of bread, and a messe of pottage; to the Deuill, he turnes his speech to God, thus. Nay rather, O God, looke not vpon this drosse and filth wherewith thine holy House hath bene polluted, but sweep them out; and looke, O deare, with thy tender eyes of compassion vpon thy silly people, for what haue they done, and stirre them vp daily such Pastors and Prophets, wise and skilfull men, whose lips may keepe knowledge, and whose hands may breake vnto them the bread of Life: and let all the people say, *Amen*. This I note, that you may see that, that which is said in this case, proceeds not out of the priuate spirits of some few Humorists in the Countrey, but it is the thought and opinion of those who sit at the Helme, and are accounted Pillars.

3. Vse. Thirdly, here is also a iust admonishment to such of vs, if any such bee, who through dispositi and idlenesse, and otherwise through temporizing and embracing like *Demas*, this present world, haue lost their ancient strength of seasoning: and like Bees, whose sting is gone, are become Drones, either not teaching at all, or else so teaching that such as haue knowne them of old, are sensible of the change, there being no life nor power in their ministrie, no more then there is when a little child saith Grace: Let them in time be admonished of their danger. Me thinks their case draweth neere to that vnpardonable sinne against the holy Ghost: *Wherewith will you season that salt*, saith our Saviour, as if it were past recouerie. Let them yet while it is called to day, remember whence they are fallen, and repent, and doe their first workes. Let them not stand vpon what they haue beene, and so fret and fome, because they see they haue lost the hearts of the people, but let them seeke to strengthen that

which

which remaines, and is ready to die: ſo ſhall the little Flocke haue comfort in them, ſo ſhall the great Shepheard haue mercy on them.

Thus haue I brought you this day a bargaine of Salt, which, what it hath coſt me, I ſay not, onely I ſay with DAVID: *I would be loth to make an offering vnto God*, or preſent vnto his people, *that which coſt me nothing*: yet howſoeuer it be, it ſhall coſt you nothing. I ſhall thinke my ſelfe well paid, if that which is by me herein well meant, ſhall be by you well receiued. That which eſpecially moued mee, to driue my Meditations this way, was that which I heard to haue beene ſaid here the laſt day: the tydings whereof brought to my mind that which I read, *Act.28.15.* As *Paul* was going to *Rome*, certaine Bretheren at *Appij Forum*, came to meete him, whom when he ſaw, he thanked God and waxed bold: ſo, when I vnderſtood what was here ſaid, touching the neceſſitie and worth of preaching, as I could, I thanked GOD, and was emboldened to ſay that I haue. *Concluſion.*

FINIS.

FINIS.

A BARGAINE OF SALT.

The second Sermon.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST,

Mr. SAM. HIERON. late Pastor of Modbury in DEVON.

Being the last that euer this *Author Preached.*

Published since his death according to the perfect Copie which he left written with his owne hand.

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A BARGAINE OF SALT.

The second Sermon.

MARK. 9.50.

Haue salt in your selues, and haue peace one with another.

HOw this Text of Scripture diuides it selfe into a positiue speech, and a word of aduice giuen thereupon, I gaue you to know in my last Sermon. The positiue speech, as it declares the vsefulnesse of a preaching Ministrie, and the vselesse of the contrary vnder the borrowed termes of Salt, good, and salty vnsauorie; I then opened and pressed as I could. Now, next comes the word of aduice to bee considered of. This commends vnto Christs Disciples two things. The first, in respect of themselues, *Salt in your selues.* The second in regard of others, *Bee at peace, &c.* Of each of these as they lye. In speaking of the former, *Haue salt, &c.* I must make way to matter of instruction and Doctrine by clearing the sense, and for the manifestation thereof, I haue but one word to bestow labour on; and that is, *Salt.* In the positiue speech, the first part of my Text, *Salt*, did signifie a preaching ministrie, here not so. For what sense were this (haue in your selues a preaching ministrie?) But here it intends that which is wrought in a mans heart by such a ministrie when it is profitable; and that is inward seasoning. I doubt not, but I may say it is the very same which *Paul* calleth the *power of godlinesse. Haue, &c.* that is, see that you haue within you the effect and worke of sauing grace. Thus in briefe, if I haue not so your vnderstanding beene plaine enough, bee pleased to wait a while, and in the prosecution of the Doctrine, I hope, I shall satisfie you more at full. The Doctrine is this: 2.Tim.3.5.

The first Doctrine.

That an inward seasoning with Religion and Grace is such a thing, as all the Disciples of CHRIST IESVS *must endeuour for.* This charge was giuen to Disciples, and by all Disciples, considering the authoritie of him that gaue it, must bee reckoned of. In enlarging my selfe vpon this point, I must marshall Christs Disciples into two rankes: The first, I may call for this once, discipling Disciples, that is, such as haue a calling to call others vnto Christ, plainely, Ministers. The second, such Disciples as haue no place of right in *Moses* Chaire, but only sit in the learners Forme, in more expresse termes, Professors generally. The necessitie which lyeth vpon each to haue salt in themselues, in the sense now named, I will labour that you may see with the best diligence that I can. First teaching Disciples, Ministers must bee well seasoned within with the power of godlinesse. I haue here a large field before me to runne out into, and it were easie to make a Sermon in the Explication and Application of this one point. But I will indeuour shortnesse, that if it may be within the compasse of this houre, I may reach to the vtmost period of my Text. And therefore I will of that, which might be said herein, rather giue you onely a taste then a full draught. Thus therefore the inward seasoning of Gods Ministers with the salt of Grace, plaine Scripture requires it, good reasons grounded vpon Scripture doe inforce it:

Isa. 52. 11. plaine Scripture is, that a Minister should be holy. *Bee you cleane* or *holy, you that beare the Vessels of the Lord.* And Saint *Pauls* Bishops must bee

Tit. 1. 8. *holy.* Now, which is the true and proper seate of holinesse? is it the outward, or the inward man? Can a man be truely called holy, vnlesse,

1. Pet. 3. 4. as Saint *Peter* saith, *The hid man of the heart be vncorrupt.* Hee that must be holy must haue more then a superficiall outward varnish; if he be not *renewed in the spirit of his mind, and decked inwardly*; how demure soeuer his deportment bee without, he is but a counterfeit. This in a word for plaine Scripture, *Bee yee holy*, and *haue salt in your selues*, I say of them as *Ioseph* said of *Pharaohs* two dreames, *They both are one.*

Gen. 41. 25.

1. Reas. Now for reasons I will confine my selfe to two. A Teacher, who is himselfe well seasoned, is the most fit to season others. There is euer most life in that mans teaching who teacheth from experience. Experimentall Diuinitie is to a mans selfe the sweetest, and it makes his word in teaching to be the heartier. Of the three things specially necessary to the making of a good Diuine, Temptation is said to bee one: No man can euer teach so profitably as hee who hath felt in himselfe what adoe there is to make one good, and to turne him about towards heauen. When a man speakes of matters of piety only, as it were by rote; or as I may call it, contemplatiuely and by booke, I deny not, but by Gods blessing of his ordinance he may doe some good, but there is no comparison to that which a man deliuereth out of selfe-proofe. A man may discourse well that neuer saw the world but in a Map, and he may tell you of Riuers and Greeks, and Harbors, that hath onely beheld such descriptions in a Sea-card. But hee puts him downe quite who reports

touch-

teaching these things that which his owne trauaile hath informed him: He is best able to preach like a sonne of Thunder, who himselfe hath trembled for feare of God, and hath beene afraid of his iudgements, and whose heart hath been rent in twaine with the terror of the Lord. None so fit to be a sonne of Consolation, and to powre Oyle into a wounded spirit, as hee who hath himselfe beene buffeted with Satans messengers, and in that case hath found how the grace of God hath beene sufficient for him. He is best fitted to comfort others in affliction, that can tell of the comfort, *wherewith himselfe hath beene comforted of God.* *Si vis me flere dolendum est ante tibi*—said the Poet, *If thou wilt make me weepe, doe me see thee weepe first.* He that speakes of heauenly matters verbally, shall moue his hearers hearts but slightly. 2. Cor. 1. 4.

My second Reason. An vnseasoned Minister cannot choose but breake forth into some outward scandall. His inward rottennesse cannot possibly be so either smothered or tempered, but it will make his course to be vnsauory: Euen they which are best powdered within doe bite sometimes, shall not they much more that haue no grace? How can it goe well with a Minister when he doth not liue without reproofe, and as a light shining before men? shall he not preiudice that resolution and confidence, which hee ought to shew in the dispensation of the Word? How must not his face be filled with shame, and his thoughts with confusion, when his heart shall giue him a secret checke, in pressing those things on others, whereof himselfe makes little conscience; and in blaming those things in others, which himselfe ordinarily committeth? His secret guilt clips off the wings of the *holdfast* and *liberty in the Faith*, which Paul speaks of, and which a constant course of godlinesse doth beget. Secondly, Doth he not make his course ridiculous, when he directs his Hearer another way to Heauen, then that hee runnes himselfe? Thirdly, Doth he not put a weapon into the hands of euill men, wherewith to smite himselfe, when they shall haue some ground of saying to him in these words; *What, art thou become like one of vs?* And of twitting him with the prouerbe, Physitian, heale thy selfe. In a word, doth hee not by this meanes strengthen the hands of the wicked by his bad exemple, grieue and make sad the soules of such as feare the Lord, lay the honour of a worthy Calling in the dust, and cause the people (as it is said of *Elies* Sonnes) *euen to abhorre the offering of the Lord?* Oh, how glad is the Diuell when he can picke out somewhat from a Preachers course, by which to make both Doctrine and Calling to become abominable. He is wont to make matter where there is none ready made to his hand, he thought to lay an imputation vpon *Iohn Baptist* that he was too precise, and vpon *Christ* on the other side, that hee was too good a fellow. The Disciples either they doe not wash, or they doe not fast. 2. Reas. 1. Tim. 3. 3. 13. Iesa. 14. 10. 1. Sam. 2. 17.

Thus haue you my proofe briefly for this, that it is necessary for those that must teach others well, themselues to be first seasoned well.

Now the next is, that the same is to bee endeuoured for by euery Christian, that is, euery Christian must labour as to haue a name and a

shew of godlinesse without, so that hee feele the power of godlinesse within.

1 This is generall, God requires of euery one that would be his, *to giue him his heart*. Now, in all reason, what manner of heart shall he present him? His heart as it is in it selfe naturally *wicked and deceitfull*, hauing no imaginations nor thoughts, but such as are *only euill continually*, being the Source and Fountaine of *murthers, adulteries, fornications, thefts, false testimonies, slanders*, is no meete gift for him who is a God, as the Psalmist saith, *that doth not loue wickednesse*. It must be such a heart as *Dauid* termes *a cleane heart*, Christ, *a good and an honest heart*, before the Lord will so much as cast an eye thereon, and such an heart it can neuer be vntill it is mortified and powdered (as it were) with this holy Salt: vntill this hath fretted out the euill concupiscence which is in it and those lusts of the flesh which fight against the soule, and are enemies to God, the Soule of the Lord can haue no pleasure therein.

2 Vntill this it wrought within a man, hee is but as it was said of AGRIPPA, *almost a Christian*. Hee is but the out-side and carkasse and sheath, hee is no more a Christian indeed, then that Image was a man, which *Michol* put in the bed vpon a pillow, to beguile the messengers of *Saul*, which came to seize vpon her husband *Dauid* in his bed. As it is said of the Kingdome of God, that it is not *in word but in power*. So may it be said of the Subiects of that Kingdom, they are not triable by what they are in word and in shew, but by what they are in power. When the Gospell hath beene vnto a man, not in word onely but in power, so that hee hath attained to that which the Apostle calleth *the Spirit of power*, then may it be said of him, as Christ of NATHANIEL, *Behold indeed an Israelite*. This is in effect that *loue* which the Apostle speaks of so much, without which all other things, both are nothing, and profit nothing. For that is loue and charitie indeed, when as godlinesse hath that power vpon him, that whatsoeuer hee doth in Religion, hee doth it in sincerity more for the Commanders sake, and out of a due regard to him, then out of any other respect whatsoeuer. Let a man want this, whatsoeuer his shew bee, though he should seeme to bee so zealous for God, as to bee content to bee burnt to ashes for the testimonie of his Truth, and so charitable to men, as to cut his goods into parcels, and to giue them out to the poore, yet were he but as *a sounding Brasse, or tinckling Cymball*, like the Church of *Sardis, hauing a name to bee aliue, but dead indeed*, or as an vnpowdered masse of flesh, which howsoeuer it may appeare to him that standeth further off, yet when it comes neere vnto and stirred, it is enough no poyson with the stench. This is the substance then of the second Reason, without this salt in a mans selfe, all his Religion is but forme, he is as farre from goodnesse indeed, as shee was from honesty, of whom *Salomon* makes mention, who speaking of *Vowes and offerings*, as if shee had beene a woman of some speciall sanctitie, yet sought to defile her husbands bed.

3 Vntill this is come vnto, a man doth neuer truely know what Reli-

gion

1 *Pro.23.26.* *Ier.17.9.* *Gen.6.5.* *Matth.15.9.* *Psal.5.4.* *Psal.51.10.* *Luk.8.13.*

2 *Act.26.28.* *1.Sam.19.16.* *1.Thes.1.5.* *2.Tim.1.7.* *Ioh.1.47.* *1.Cor.13.* *Reuel.3.1.* *Pro.7.14.*

gion meanes, he ſpeakes of Religion but by gheſſe and at aduenture, till he hath felt the working thereof vpon his owne ſoule.

Certaine it is there is no point of Religion is good vnto man, none thorowly ſure vnto him, till he hath found it true in himſelfe, and is able to confirme it by an inſtance from himſelfe. Neuer doth a man know for certaine that the Scripture is the Word of God, though hee haue a whole cloud of outward inducements to encline him ſo to thinke, vntill his owne heart by ſome experiment of the power thereof, can witneſſe it. A man reports vnto mee that Salt is of an acrimonious and biting qualitie: haply, I am apt to thinke it ſo, becauſe of the good opinion of the honeſty and iudgement of him that doth report it ſo; but I am neuer ſure till I haue tryed it, my owne tongue and taſte ſhall bee better to me herein then a thouſand witneſſes. So for Scripture; what if I haue the great Popiſh argument for the proouing thereof, the authority of the Church, am I ſure it is the Word of God? neuer a whit: for how am I ſure it is the Church of God that tels me ſo? or how if I am? what know I but that the Church of God in ſome particular may miſtake? But when I haue felt the power of it vpon my inward man how it hath made my heart burne within mee, when it hath beene opened to mee. How it *hath entred thorow, and hath beene a Diſcerner of the thoughts and intents of my heart*: and like Chriſt to the woman of *Samaria*, *hath euen told me all that euer I did*: this is it, by which I am confirmed. I remember two ſayings of *Dauid*, worth the noting to this end both, *Pſal.* 119.140.152. *Thy Word is proued moſt pure, and thy ſeruant loueth it. I haue knowne long ſince by thy teſtimonies, that thou haſt eſtabliſhed them for euer.* DAVID knew and was well aſſured that they were the Teſtimonies of *Iehouah*: yet how came he to know ſo much? the Teſtimonies themſelues gaue him a ſufficient euidence; hee had found the working of them on himſelfe: hee had proued them to be true, his owne experience had confirmed him. This is the courſe thorowout: there is no certainety, no ſweetneſſe in Religion, till a man hath felt the ſalt within himſelfe. Take any point of Religion thou wilt, bring proofe for it what thou canſt, thou art neuer firme, till thou canſt fetch a proofe out of thy owne breſt. The Scripture ſaith, that man hath in him no goodneſſe by nature. If a man could alleage a Legion of Texts for that, yet he is apt to be at a ſtaule, till he can come in and ſay with DAVID. *Behold, I am conceiued in ſinne*: and PAVL; *I know that in my fleſh dwelleth no good thing*: PAVL was neuer ſo confident in ſaying, that there is *no condemnation to them that are in Chriſt Ieſus*, till hee could proue it by himſelfe: *For the Law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death.* Then hee cryed out, *This a true ſaying, and by all meanes worthy to bee receiued, that Chriſt Ieſus came into the World to ſaue ſinners*; when hee had himſelfe for example, *a chiefe Sinner, a Perſecutor, a Blaſphemer, and an Oppreſſor, but yet receiued to mercy, and made an example of Gods long ſuffering vnto others.* What is the reaſon that many things, for which in preaching wee bring much

Luk. 24. 32. *Heb.* 4. 12.

Pſal. 119. 140. 152.

Pſal. 51. 5. *Rom.* 7. 18.

Rom. 8. 1, 2. 1. *Tim.* 1. 13. 14, 15.

much proofe out of Scripture, yet are not regarded, ſurely, we cannot winne men to trie matters vpon themſelues. They are ſomewhat for the time conuinced, and ſtrucken with the authoritie and name of the Scripture, but it vaniſheth all, becauſe there is no impreſſion made through perſonall proofe. Faith iuſtifieth, the preaching of the Word ſtandeth, Hope ſuſtaineth, Prayer preuaileth, a good Conſcience makes bold: there be many ſuch gracious Maximes diſperſed thorowout the Volume of Gods ſacred Booke. The truth, the good, the certainety, the ſweet thereof is neuer knowne indeed, vntill a man is able to reflect vpon them out of his owne inward feeling, and to ſay with DAVID

Pſal.139.14. *Theſe things, Lord, are true indeed, and that my ſoule doth know right well.*

4 There can no conſtancie in Religion where this wants. I may fetch a ſimilitude from out of my Text, what is that requires ſalt can continue ſweet and good, without ſalt? eſpecially if the ſeaſon be very hot, it doth the ſooner putriſie and become vnwholſome and vnſauory. It is not poſſible for any man to hold out in a good Profeſſion, except hee bee well ſeaſoned, chiefly when the parching heat ariſeth of that fiery tryall,

1.Pet.4.12. whereof Saint *Peter*, 1. *Epiſt. cap.* 4. 12. How ſhall a man remaine ſtrong in the defence of that, the ſweetneſſe whereof hee hath neuer taſted in himſelfe. When he hath not felt the worth of Religion in his owne experience and heart, what ſhould moue him to engage himſelfe, and all that euer hee hath, for Religion? What is the cauſe that wee ſee daily ſo many to fall from their ſtedfaſtneſſe, and to make themſelues lothſome to all good men, by reuolts, and by returning backe to their old vomit, but this? they were neuer any more then ouerly and ſuperficially beſprinkled with this holy Salt, it neuer ſoked and pierced in ſo

Pſal.51.6. farre as that which *David* calleth, *the inward affection*, or *the ſecret of their hearts*. Euery ſmall blaſt driueth them from their ſtanding, and bloweth off that Salt from them, which was but ſlightly ſhaked on, and neuer went further then their vtter ſide.

5 Laſtly, thoſe duties required of each Chriſtian in his place of admoniſhing, comforting, confirming, exhorting, prouoking, vnto loue and to good workes, can neuer be practiſed aright, but by a man who is willing and able to doe them out of perſonall feeling. *David* then promiſed

Pſal.51.12.13. *to teach the way of God vnto ſinners, when God ſhould reſtore vnto him the ioy of his ſaluation*: then he called others *to come and harken vnto him*,

Pſal.34.2.11. with a promiſe, to *teach them the feare of the Lord, when his owne ſoule could glory in the Lord*. When hee was able to relate to others *what God hath done for his ſoule*, then hee was fit to draw others to him, to be directed by him. That which is in it ſelfe vnſauoury, can neuer make another thing to be ſweet.

And thus haue I proued this point, touching the neceſſity of ſpirituall ſeaſoning, lying vpon all the Diſciples of Chriſt Ieſus, both ſuch as ſit aboue in *Moſes Chaire*, and thoſe that haue their place below in the Learners forme.

The

The Vse is according to the course and order of the Doctrine, first to Teachers, then to all that haue giuen their names vnto Iesus Christ.

I Concerning Ministers.

First, Wee whose Ministry must bee salt to others, haue neede aboue others to haue salt in our selues; so much hauing before beene prooued, they are thereby to be reproued, which are herein defectiue. I should be thought my selfe to be ouer salt, if I should say the vtmost that I could concerning this. A Preacher is now adayes in a kind of strait; If hee bee silent touching ministerial defaults, these men (say the people) can winke at one another, and though they fall close vpon vs, yet they can baulke their owne enormities. If he deale faithfully and plainely, as one desiring the refining of the sonnes of *Leui*, and the purifying of them as gold and siluer, that the *Nazarites might be purer then the Snow, whiter then the Milke, and become like the polished Saphire.* This is held by those of his owne fether, a kind of vnkind defiling of his owne nest, almost as bad as *Chams* discouering his fathers nakednesse, and an opinion will bee had that that man seekes the raysing of his owne esteeme out of others blemishes, and the engrossing and monopolizing of all respect and reuerence to himselfe. I will walke, if I can, in a middle path, that I may neither be repued partiall by saying nothing, nor adiudged too bitter and censorious by saying too much. This then is all I say, well might it make a man of *Dauids* constitution to cast forth many a salt teare, to consider the want of salt in those who are to season others; I meane the little better then irreligion of some of those who ought to beget and plant Religion in the hearts of others. When in that deportment of ours, which is outward to the world, and in the view thereof there shall bee obserued pride, excesse, riot, couetousnesse, contention, vanitie, when there shall bee heard vsually to fall from our tongues oches, and scurrilous speeches, it will be hardly thought wee haue any salt within. Such things as these, I may say of them respectiuely to our Profession, as *Salomon* doth of honour for a foole, they are as vnmeete and as ill befitting *as is Snow in Summer*, or, *as is the raine in the time of Haruest.* Then againe, when our Ministeriall seruices shall be found (as woe is me that they should so be found) seldome, sparing, vnconstant, heartlesse, frothy, spiritlesse, such as by which the Hearers are not edified, shall it be said that wee are seasoned. If the poore hungry soules that would bee as glad to receiue some spirituall refreshing from vs, as the woman of *Canaan* was to receiue a crum of grace from our Sauiour, shall goe away vnsatisfied, and after our sermons shall find themselues as the Dreamer in the Prophet, who did imagine, that *he was eating, but when he awaked his soule was empty*; or else, shall bee turned off as men discomfited in the day of battell, galled and wounded as if they were the worst of all men; and men of corrupt minds shall receiue strength in their wickednesse, and bee as it were moued and clapped on the backs to goe on in their virulencie and spite, and scorne of good Profession, bee these the fruits of salt within. A word may suffice, and it will *enter more into a man of vnstanding then an hundred stripes into a foole.* Let vs labour, I beseech you,

Law. 4.7.

Psal. 29.8.

Prou. 17.10.

you, to haue our owne hearts well powdered, this ſhall be, a *comely ornament to our heads, and as a chaine vnto our necks.* It will make our preaching not to be in ſound only, but in ſoundneſſe alſo, our words like *Goads,* Eccl. 12. 11. our exhortations will bee the *faſtned Nailes* ſpoken of *Eccleſ.* 12. 11. The withſtander ſhall bee aſhamed, the ſoules of Gods people ſhall reioyce. Mee thinks that can neuer be too much taken notice of, which is ſaid of BARNABAS, *Act.* 11. 23. 24. Act. 11. 23. 24. *Who when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleaue vnto the Lord,* Verſ. 14. *For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord.* That ſame (*hee was a good man*) it lookes both wayes: Firſt, vpon this, *He exhorted, &c.* Secondly, vpon this, *Much people, &c.* Being a good man and hauing much ſalt in himſelfe, his care was great to bee diligent for a common good, and inaſmuch as he was a good man, of a gracious and holy carriage, hee did much good, the people were the more affected with his Miniſtry. This therefore which I commend vnto you, as it will cauſe diligence, ſo it will alſo bring ſucceſſe. A man well ſeaſoned, neither will he be idle, neither can he be vnprofitable. And ſo for the Vſe of the Doctrine, ſo farre as it concernes Teachers.

2 Concerning as Chriſtians.

Now for the Doctrine, as it reſpects all that haue giuen vp their names vnto Chriſt; Here is a matter worth the commending to vs all. The worth of it wee haue heard, and in regard of it, it doth deſerue our entertainement: But much more is it meete that this ſhould be euen preſſed vpon vs, conſidering how little of this ſeaſoning is amongſt vs. Certainely, though the numbers of thoſe that doe profeſſe Chriſtianitie bee very great, yet the true ſmacke and reliſh of godlineſſe is to be found but in a few. The power of godlineſſe is to bee iudged of by that which is to be ſeene without in mens moſt vſuall conuerſation: The maine ſeaſoning of the heart is *Faith* and *ſhew me thy faith out of thy workes,* ſaith the *Apoſtle*; and now if how we be ſeaſoned within, it muſt bee iudged by the ſtate of our outward courſe, there will be little reaſon to thinke that wee haue, as my Text is, any ſalt in our ſelues. That rotten communication which the Apoſtle ſpeakes of, and which is in a manner the *Rhetorique* of the times, when men belch blaſphemies againſt God, reproches againſt his Seruants, ſcoffes at his Religion, Atheiſticall *Maxims,* as if all piety were but fancy, vollies of othes, ſcurrilous and obſcene ieſts; when they which are more ciuill, and may be reputed vertuous in reſpect of the former haue ſeldome any other ſpeech, but of matters of profit, or vanitie, neuer any thing of Religion, or if any thing, coldly, harſhly, looſely, vnreuerently, is this the fruit of a ſeaſoned heart? This is none of that powdered ſpeech mentioned, *Col.* 4. 6. which being *gracious it ſelfe, may miniſter grace vnto the Hearers.* Col. 4. 6. Maruaile not, I inſiſt firſt on this, as a ſpeciall euidence of our want of this holy Salt. No ſurer marke to iudge a man by, then the ſtate of his common ſpeech. Saint *Iames* ſaith, that *a man ſeeming religious, and not refraining his tongue, deceiues himſelfe, and his Religion is vaine.* Iam. 1. 26. An vnſauory ſpeech

alwayes

alwayes argueth an vnsanctified heart. It shewes a man to haue gotten a great conquest ouer himselfe, and that he can well bridle his whole body, that hath gotten the mastery of his tongue. *I will take heede to my waies that I sinne not with my tongue.* DAVID knew, that if his wayes were vnreformed, his tongue would be the blab, and sooner or later would bewray it. I know there is many an hollow and ill hearted counterfeit, who hath dipped and ripped his tongue with some better phrase, such as giues a sound of some Religion, and vpon fits you shall haue them talke like Angels, and yet as Christ said of *Iudas*, are Deuils indeed. Yet certaine it is, that as *Peter*, in his protesting and swearing to the contrary, was descryed by his voyce and *Dialect* to bee a *Galilean*, and as a man shall neuer be able to shake off that first kind of speaking wherein he was first educated so, but that some touch of it will remaine by which it will be knowne to a diligent obseruer whence he is: so it is impossible for a man of an vnsalted heart, so to counterfait the language of *Canaan*, but that his inward naughtinesse will appeare euen in his talke. Hee that may come neare him in his right kind, when he speaks freely and according to his heart, not being aware of any by, through an awfull respect vnto whom he might be moued to compose himselfe, shall then see what he is, and that all his other was but a fained Language. And therefore till *the Law of Grace* be in mens Tongues: till their tongues bee *as fined siluer*, so that there is a constant and setled anoyding of prophane and graceless speaking, and an ableness to delight and vse to speake graciously, holily, profitably, and according to the *Apostles* termes, *as becometh Saints*, they must bee thought to haue no other but vnseasoned hearts. A mans conscionable obseruing of his speech, keeping his mouth with a bridle, knowing how apt that busie member is to exceede: yea, though God by the naturall situation of it, closed it in with a double hedge. A mans often lamenting betwixt God and his soule, his slips therein, praying for a watch to be set by his holy hand, for the keeping of the doore of his lips, is as sure a token of an honest, gracious, simple heart, as any is. And therefore the generall dissoluteness that is herein at this day, is iustly to be named as a chiefe euidence of our need, to be vrged to this of our Saniour, *Haue Salt in your selues.*

Many mens Religion, I know, lyeth all in their tongues, but certainly there is no Religion in him, that shewes no fruit of care for the well gouernement of his tongue. And now what if I either could not, or would not insist vpon any more euidences of our vnseasoned hearts, then this of our vnpowdered tongues, were it not enough? if our owne tongues be against vs, what can be for vs? and if it bee true which Saint *Iames* saith, *that the tongue is euen a very world of iniquitie, and defileth the whole body*; Is there not in this one particular enough laid to our charge? and what goodnesse can bee in vs when our tongues are euill? But the ill sauour of mens general conuersation, makes them euen stinke in the Nostrils of God, and it is mounted vp aloft like the smoake of *Sodome*, after it was burnt, which went vp as the smoake of a Furnace, and it

Iam 3.2.
Psal. 39. 1.
Mark. 14.70.
Pro. 31. 26.
Prou. 10.20.
Ephes. 5.3.
Iam. 3.6.
Gen. 19.28.

it is to be wondred, if like the vapours exhaled into the Aire from the Earth, it bring not downe vpon vs some raging storme of fearefull vengeance. What else can be thought of the whooredomes, the riots, Epicurious and Swinish drinkings, from which a man shall hardly finde a great house, a Taverne house, any house of meeting, scarcely any meeting to be free; are these the effects of seasoned hearts? When your Magistrates and men of authoritie are remisse and partiall in Iustice, so that euill doers looke you right in the face, and yet doe not goe away ashamed, but are encouraged rather; when you great men tyrannize, you rich men doe oppresse and eate vp the people like bread, you Ladies and Gentle-women, and such as haue abilitie, doe euen study pride and fashions, you Merchants deale cunningly, and you Tradesmen falsly, you common people deuoure each other by fraud, and beate your selues one against another, euen to pieces, by contentions, when the iust and vpright man is laughed to scorne, and hee that refraineth from euill makes himselfe a prey, is there any reason it should be said, you haue salt in your selues? These things strongly sauour of the dominion of sinne, they haue no taste at all of the power of godlinesse. This holy Salt would mortifie and kill the originall of these outragious courses. I pray thinke indifferently, whether this be not a fit time in which to crie out to you, *Haue salt in your selues.* And I beseech you (Beloued) haue it, and take it while you may. It is proclaymed in your streets, how long it will be so, who can tell? Oh that wee could make you to become greedy of this commodity, that you would presse to it, and catch after it, as men desirous to be seasoned. Bring you euery man his sacke, and that I may allude to the words of the *Psalme*, *Open the mouth of it wide, and the Lord will fill it.*

Psal. 81. 10.

Alas, that we should come as we vse to doe, some with sacks, before filled with other trash; some with broken sacks, some carelesly managing their sacks.

First, They which come with filled sacks, are they, who bring either hearts stuffed with preiudice, contempt of Gods ordinance, ambitious, couetous, worldly, vicious thoughts; what roome is here for the salt to be receiued in? we powre it in, but it runnes beside, there is no roome to enter, it is spilt like water on the ground. Oh shake your hearts, before you come, as you would your sacks, that there may be no soyle within, whereby this sacred Salt may receiue pollution.

Secondly, They haue broken sacks, who heare with loose affections, and with a kind of carelesnesse, the salt runnes out as fast as it is put in, a corne or two, it may be, here and there sticks to, but such whereof there can be made but little vse. *Wee ought diligently to take heede to the things which wee haue heard, lest at any time they should runne out*: so is the greeke.

Heb. 2.

Thirdly, They ill manage their sacks, who when they haue taken in some quantitie of this Salt, care not when they haue done to preserue it to their vse: like a man here at market that hath filled his sacke, and leaues

leaues it againſt a wall vntied, and goeth otherwhere, the next horſe or ſwine that comes ouerthroweth his ſacke, and ſpilleth and ſpoyleth his commoditie; thus is he that on ſuch a day (as this chiefly) heares a Sermon: it may be he takes in the ſalt of the Doctrine, with ſome indifferent care, but when he hath done, neuer knits vp the mouth of his ſacke neuer ſhuts vp his heart with any ſecret prayer to God, to giue bleſſing, neuer reflects and turnes backe his thoughts vpon that he hath receiued; the meane while, whiles he hath here and there to doe; ſaluting here, and complementing there, buſie about this and that, his ſacke is ouerturned, his ſalt is gone; a little as good as nothing tarrieth by, but to little purpoſe. Well, yet when you haue done well thus farre, and haue ſafely carried home your lading, what ſhall you doe with it then, not be careleſſe of it, but prouide for ſauing it? Salt requires dry keeping; a veſſell by the fire, in a warme place, to preuent melting, is vſuall. The warmeſt place I know, to put it in, that it may not melt and moulter into nothing, is that which *Salomon* calleth *the middeſt of the heart*. This was a piece of *Maries* good huſwifery, *ſhee kept all thoſe ſayings in her heart*. Therefore as thou turneſt thy ordinary ſalt from out of thy ſacke into thy tub, ſo ſhake this from out of the ſacke of thy memory, into the veſſell of thy heart by meditation. When thou haſt made it ſure by meditation, remember ſalt is for vſe; and ſo is this; vſe for thine owne particular, vſe for others.

Pro. 4. 21. Luk. 2. 51.

For thine owne particular, learne of the houſewife, if there be any thing in the houſe needs ſeaſoning, ſhee falls to worke with the ſalt forth-with. Looke into thy ſelfe, ſee what corrupt affections there be in thee, what careleſſe deſires, what inordinate motions, what crookednеſſe of will, what barrenneſſe of ſpirituall grace, a thouſand to one if the ſalt were good which thou broughteſt home, it will doe thee ſeruice for the bringing of thoſe corrupt humors to a better temper; chiefely take note of this. I am not aſhamed to vſe this houſhold kitchin ſimilitude ſtill. Shee that powdereth meate to keepe it ſweet, looke what places are moſt bloudy and moiſty, there ſhe euer puts in moſt ſalt, ſuch parts are moſt apt to putrifie: ſo doe thou, conſider with thy ſelfe what is thy chiefeſt ſinne, thy moſt preuailing fault, thy moſt ſtrong corruption, that which thou moyeſt call by *Davids* phraſe, *My wickednеſſe*; thou ſhalt ſoone know it by the ſtrength of the affection to it, and thy vnwillingneſſe to forgoe it. Oh clap in, put on ſtore of ſalt there, rub it in hard. If thou haſt heard of any Iudgement, or reproofe, thruſt it on cloſe, it may be it may ſmart a little, it is no matter, better ſo then euer ake, this will ſoke out the ranke humours, and make thee become a ſweet lumpe before the Lord. It is a fault many times, men ſprinkle a little ſalt of Doctrine vpon themſelues here and there ſuperficially, they conſider not what be their maſter, their bloudy, their raigning ſinnes, they ſearch not within and without to ſee where ſalt needs eſpecially; and ſo they become lothſome through the lacke of an effectuall powdering. Neither is this all required in the vſe of this ſalt for ones owne

Pſal. 18. 23.

particular,

particular, but there is also a more generall and an vniuersall vse to bee made thereof. What day is there in the family, wherein there is no vse of common salt. Truth is, there is neither day in the life of a Christian, nor action in that day, wherein this spirituall salt can iustly be thought superfluous. Euery sacrifice must be salted with salt, it was a rule of the ancient Law; and a man, not in some particulars, but in his whole course throughout, *must giue vp himselfe as a liuing sacrifice, holy and acceptable vnto God.* And howsoeuer it will be reputed an ouer precise Rule to bind a man, to season euery action of his whatsoeuer, with this heauenly salt, that is, to aduenture vpon nothing for which he hath not some rule of Doctrine to confirme it, yet certaine it is, that those particulars of a mans course, wherein this is left out, will like so many vnpowdered morsels mixed in with others, make the whole lumpe to become vnsauory. Thus much for applying this salt to our personall vse, both for the fretting and working out of vs our corruptions, and for the seasoning of our whole course, that as the *Apostle* saith, *In all things we may bee pleasing vnto God.*

*Leuit.*2. 13.

*Rom.*12, 1.

*Col.*1.10.

There is an Vse, it is to bee put to in respect of thers, and they are either of our owne houshold societie, or our Neigbours.

For this first, euery man knowes, that the Master furnisheth not himselfe with salt for himselfe onely, but for his houshold also. Hast thou stored thy selfe with this ministeriall salt, binde thy selfe to this, that such as are about thee, may bee the better for thy hauing it? well fare *Popery* for that, I haue heard old folks talke, that when in those dayes, they had holy Bread giuen them at Church, they would beare a part thereof to those that did abide at home. Good it were if Masters of families would thinke themselues bound to carry home some of this salt, and bestow it on those that are of their houshold charge. It were a strange thing if a man should keepe all such an vsefull commoditie to himselfe. Nay indeede, he doth but seeme seasoned to himselfe, that makes not conscience to make others partakers with him, of that salt of grace, himselfe hath tasted of.

And yet neither must a mans putting this salt to the vse of others, bee confined and couped vp within his owne wals, but it must stretch further then those bounds. *The lips of a righteous man must feede many.* When the Woman of *Samaria* had gotten some of this salt from our Sauiour at the Well, shee ranne home and made no dainties of it, all her Neighbours were the better for her store. This is a commoditie will increase by vse, and the more any man maketh it common vnto others, the more it will become plentifull in himselfe. A man can neuer admonish, exhort, comfort, and aduise another, but thereby there returnes an augmentation of good to his owne soule. And thus haue I laboured to presse the Vse of this point to all. I haue shewed the generall want that there is of this salt in our selues: Actions and speeches vnsauory are signes of hearts and soules vnseasoned. I haue exhorted to endeuour to be better furnished, and haue declared which way you may come by awai-

*Pro.*10. 21.

*Iob.*4.28, 29.

awaiting vpon Gods publicke Ordinance, to haue this ſalt in your ſelues.
It may be, that in handling this, I may ſeeme to ſome finer eares to haue beene ouer-homely, ſpeaking of Sacks and Tubs, and Powdering, and ſuch like; but the termes of my Text are my diſcharge: And for my owne part, I wil euer be of the Apoſtles mind, I had rather in the Church to ſpeake *fiue words, ſo as that I might alſo inſtruct others, then ten thouſand words, in a ſtrange tongue*; ſo doe I little care how plaine my termes may ſeeme to ſome, whom nothing can content, but matters more re-mote, in words more refined, ſo that they may be profitable to the ſoules of thoſe that feare the Lord. And I haue the rather fitted it ſo, as you haue heard, that this ordinary creature of Salt, and our vſefull courſe in buying and applying it to vſes, being bought, may ſtill bee a remembrancer vnto vs of the worth and neceſſity of a preaching Miniſtrie, and may put vs in mind of what wee ought to doe, both for the furniſhing our ſelues with this holy ſeaſoning which may be gotten by it, and for continuall making vſe thereof, both for our owne and others comfort. And indeed for my owne particular, I cannot but take occaſion by ſuch places as this and others, in which the Spirit of God comes home to vs in ſuch familiar termes, to admire the goodneſſe of God, that laboureth to put vs in mind of ſome ſpirituall matter by common things, that in the midſt of our ordinary occaſions, yet we might turne our thoughts to higher matters, and ſucke ſome hony out of all particulars. What a ſort of things could I muſter together, falling into common vſe, within our houſes and about, and in daily buſineſſes, which the Scripture ſome where or other directs vs, how wee may get good by it for our ſoules? It cannot be beſides my Text, to giue you a little taſte thereof, that you may perceiue how a wiſe Chriſtian is taught by a kind of heauenly Alcumiſtrie, to extract gold from out of the baſeſt metals. In our priuate houſes and domeſticall ordinarie affaires, wee ſee our Infants, as ſoone as they be borne, begin to ſucke and feele for the breſt, from hence Saint *Peter* teacheth vs, *as new borne babes to deſire the ſincere milke of the Word?* wee feele our ſelues, that are Fathers, ready to giue them things neceſſarie; if they aske bread, wee will not giue them a ſtone; *if Fiſh, not a Scorpion*; here our Sauiour would haue vs to conclude, that our heauenly Father will much more giue good things to them that aske him. We behold the Mother, what buſineſſe ſoeuer ſhee haue, yet ſhee will remember to attend her ſuckling, God would we ſhould note that he cannot *forget thoſe which are begotten to him by the Goſpell*. When we light vp Candles for our houſhold vſes, and then ſet them on a Table, that all which come into the houſe may ſee thereby: *Chriſt* will teach vs by it, not to hide the graces which God beſtowes, but to employ them to his glory in a common good. When Leauen is laid into the Meale to make it ſowre, *Chriſt* by the ſoone working of the Leauen, would haue vs conceiue how grace workes to the conuerting and changing of the heart. And *Paul* would thereby informe vs, how quickly a man is corrupted by the company of the vngodly. The Father lookes for ho-

1.Cor.14.19.

1.Pet.2.2.

Mat.7.9,10.11

Iſa.49.15.

Luk.2.26.

Matth 13.33.

1.Cor.5.6.

nour from his Sonne; for feare, from his seruant; what we are taught
Mal. 1. 6. to inferre vpon this, it may bee seene, *Mal.* 1. 6.

We lay vp in our Barnes, and Store-houses, and Chests, for the time
Luk. 12. 33. to come; are we not taught by this, to make vs bags which waxe not
old? We are loth in the house to haue the fire to goe out, it seemes to me
1. Thes. 5. 19. the Apostle thereupon doth ground his Exhortation, doe not quench
Rom. 12. 14. the Spirit. Wee put on our apparell, the Spirit of God alludes to it, *Put on the Lord Iesus.* A woman is tyring and dressing her selfe, and is loth
to leaue out any thing that may make her trim; May we learne nothing
Ier. 2. 32. thence? aske the Prophet: a shame for vs to forget our chiefest ornament. Thus things within house: Let vs step abroad a little. There is
the Oxe knoweth his owner, &c. What is that to mee; yea, saith the
Isa. 1. 3. Prophet, it tells thee, what a shame it is for thee, not to know him that
2. Pet. 2. 22. maintaines thee. Thou beholdest a Sow, that hath beene washed, lying
downe in the mire, learne thou to abhor the returning to thy old wont,
when thou hast begun a better course. In comes a Sheepe to be shorne,
there is occasion to remember the admirable patience of our Sauiour,
Isa. 53. 7. who, as *a sheepe before his Shearer is dumbe, so hee opened not his mouth*,
The very Hen calling her Chickens vnder her wings, may put thee in
Math. 23. 37. mind of Christs louing and gracious inuiting vs by the Gospell. Goe
yet further, out of the Yard into the Orchard. There thou lookest
about, this Tree thou prunest, the other thou cuttest downe; here thou
dungest, there thou appointest to the fire. What saith our Sauiour, *I am*
Ioh. 15. 1, 2. *the true Vine, and my Father is the Husbandman. Every branch in mee that beareth no fruit, he taketh away; and euery branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* From thence thou
goest out into thy Grounds. Here vnder foote thou beholdest the earth
bespred with grasse and flowers of diuers both kinds and colours, a-
boue thee and ouer thy head Birds of sundry qualities; who clothes the
one, who feedeth the other? is it not the Lord? They sow not, they
Math. 6. 30. spin not; art thou not now taught, that *thy heauenly Father will doe more for thee? O thou of little faith!* Thou viewest thy Horses, thou
Psal. 32. 9. seest they are vnruly and ready to breake out. *Bee not like Horse and Mule, which haue no vnderstanding, &c.* Note by it the necessity of af-
Hos. 2. 6. flictions, God must stop our way with Thornes, and make an Hedge
about vs, otherwise we shall be kept within no compasse. It may bee it
is time of the yeere for sowing, behold then, the preaching of the Word
it must bee before grace can grow in the heart: all the seed speeds not;
Math. 13. 19. much of our preaching, in respect of many of our Hearers, is in vaine.
Thy Corne groweth vp and weeds among it, thus grow the wicked in
the middest of Gods children, and no remedy, but some must bee for-
Math. 13. 30. borne vntill the Harueste. Thou wayteſt for the precious fruit of the
earth, and hast long patience; thou lookest not to reape as soone as thou
Jam. 5. 7. 8. hast sowne. Learne by this to be patient in spirituall things, though thy
hope bee delayed, an harueste will come, which shall recompence all.
When thy Corne is ripe, thou hast much to doe, and canst get no work-
men,

men, remember the Lords harueſt, great it is, and the labourers are few, pray the *Lord of the Harueſt that hee will ſend forth Labourers into his Harueſt.* When thy Corne is cut and ready for the houſe, that which is good is carried into the Barne, the reſt is caſt aſide. Here is a type of the end of the World. The Reapers bee the Angels, *they ſhall gather, &c.* Haply, after all this, thou haſt occaſion to go out vpon the Coaſt, and there beholding the Sea, thou ſeeſt it how it rageth and cannot reſt, but the Waters thereof doe caſt forth mire and dirt; here is the very picture of an euill conſcience. Euen it keepes within the bounds, and wilt thou haue *an vnfaithfull and rebellious heart?* Thou ſeeſt then a Ship vnder ſailes, cutting the waues, with almoſt an incredible ſwiftneſſe; remember thine owne dayes which paſſe as the moſt ſwift Ships. There be the great Fiſhes which liue vpon the leſſer, the very right reſemblance of the worlds oppreſſion. In the midſt of all a ſtorme ſuddenly ouertakes thee, and thou art forced to ſeeke ſhelter vnder a Hedge or a Tree, conſider now what it is to dwell in the ſecret of the moſt High, and to abide in the ſhadow of the Almightie.

Matth. 9. 38.

Matth. 13. 39.

Iſa. 57. 20.

Ier. 5. 22, 23.

Iob. 9. 26.

Hab. 1. 14.

Pſal. 91. 1.

I could yet goe further this way; ſurely, me thought, when I meditated vpon this plaine ſimilitude, which I find here in my Text; that I ſhould doe you wrong, if I ſhould not acquaint you with that which I had obſerued in my reading the Scriptures of this kind, that ſo wee might know how to vſe earthly things with ſpirituall minds, and might make the ordinary matters of the world to bee a Schole-maſter vnto godlineſſe. A man doing thus, may follow his buſineſſe in the world cloſe, and yet therewhile further himſelfe towards heauen. Were it not an excellent thing, if the ſight of Salt ſhould euer mind vs of this Doctrine. What hindrance to him that buyeth it, or to her, that vſeth it in her family, to remember what care muſt be to preſerue it, what diligence to apply it, how ſoone we ſhall rot and putrifie, if wee bee without it? Indeed herein lyeth a mayne difference betwixt the children of God, and the children of this World. The children of this world are like little children, who finding a picture in a booke gaze vpon and make ſport with it, but neuer conſider who it is. The children of God examine the ſtorie which the picture repreſents, they will picke ſome further matter out then that which is preſented to the eye. And it is a ſigne that men haue no mind, but on earthly things, when they take no occaſion by the beholding of earthly things, to ſtirre vp themſelues to heauenly thoughts.

And thus farre of the firſt Branch of the aduice to the Diſciples, in reſpect of themſelues, *Haue Salt in your ſelues.* You that are to ſeaſon others, ſee that you bee ſeaſoned your ſelues. You that come to ſeeke ſalt from others, ſee that you haue it in your ſelues.

Now of that part of the aduice, which is in regard of others: *And haue peace one with another:* This Doctrine thus ſtands.

That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace. In your ſelues, ſaith our Sauiour, let there be grace; *one towards another,* let there

The ſecond Doctrine.

Rom.15.33. Isa.9.6. Ephes.6.15. Rom.10.15. 1.Cor.7.15. Luk.10.6. Ephes.4.3. 2.Cor.13.11. Heb.12.14. Rom.12.18.

there be peace. Our God is the *God of Peace*. Our Sauiour is the Prince of Peace. The Gospell which is preached amongst vs, is the Gospell of Peace. The substance of it is glad tydings of Peace. Our calling is in Peace. They which are the Lords are called the sonnes of Peace: so we ought all to endeuour to keepe *the vnitie of the Spirit in the bond of peace*: and to liue in peace. Christians must follow peace with all men; and if it bee possible haue peace with all men; and therefore among themselues they must seeke it, and ensue it much more. I must open this as the former Doctrine, by distinguishing vpon Christs Disciples: some are Preachers of Peace; some are Professors of Peace: but neede shew you how this Doctrine reacheth vnto both.

The Teachers of Peace, must haue peace one towards another. Their agreement, their peace, their consent, is a great matter to the people to entertaine their Doctrine. Hereupon was that vse of *Paule*, to prefix the names of others with his owne, as PAVL, *and our brother* SOSTENES. PAVL, *and our brother* TIMOTHEVS. PAVL, *and all the brethren that are with me*. PAVL, *and* SILVANVS *and* TIMOTHEVS. Thus he, that the people to whom he wrote, obseruing this consent, might reuerence the writing so much the more. Thus went the *Canon* made at *Ierusalem*, with a Preface premised to declare consent. *The Apostles and the Elders and the brethren*. The mayne furtherance to the re-edifying of the Temple after the captiuitie was this: The builders had many enemies; and they consulted, and agreed together, to runne one course, and to assist each other and by the sound of the Trumpet, to meete at an instant, if there were any opposition. It was like *Ioabs* policie in fighting against the *Amalekites*, backed by the *Aramites*, hee agreed with *Abishai* his brother, to whose conduct a part of the Army was committed, *If the Aramites bee stronger then I, thou shalt helpe mee, and if the Children of Ammon be too strong for thee, I will come and succour thee*. Their agreement wanted not successe. The case stands in the building of the spirituall body, as it did in the Typicall body, in fighting the Lords battell, by those whose office it is to fight the good fight of Faith, as in the fighting for *Israel* against *Ammon*. The agreement of the builders, will aduance the building both with speed and beautie: the ioynt proceeding of the leaders, will vndoubtedly preuaile against the common enemie. SALOMONS *Temple was builded without noyse*; neither hammer, nor axe, nor any toole of Iron was heard in the house, while it was in building: a Type, I doubt not, of the stilnesse in respect of freedome from mutuall contentions, which ought to be amongst Pastors. Againe, the want of this agreement and peace, will bee a great preiudice to the growth of the truth. The meanes vsed in Gods Wisedome, to hinder *Babels* building, was *a strife of tongues among the builders*: so when those which are the builders of the spirituall House of God, the Church, are rent asunder in affection, the worke cannot goe forward as it should. The Shepheards being diuided, the Sheepe must needs bee scattered. This to proue, that the Teachers of peace must haue peace one towards another.

1.cor.1.1. 2.Cor.1.1.2. Gal.1.1,2. 2.Thes.1.1.

Act.15.23.

Neh.4.16.

2.Sam.10.11.

1.King.6.7.

Gen 11.7.

another. God hath sent vs *praedicare*, not *praliari*, to worke and not to wrangle, while we striue, the Deuill workes for himselfe: Atheisme, Poperie doe aduantage themselues by our dissentions.

There must be mutuall peace among the professors of peace: the places which I first named in the beginning of the Doctrine, doe enioyne it. This is the marke by which they are knowne, *By this shall all men know, that yee be my Disciples, if yee haue loue one to another*, to loue one another, and to haue peace one towards another, are all one. They are *none of Christs, if they haue not the Spirit of Christ*: and one *of the fruits of the spirit is peace*. If the truth be not caught in loue, it cannot prosper as it should, and if it should be not followed in loue, men cannot grow vp in all things vnto *Christ as they ought*. I doe rather striue to abridge this point, then study to enlarge it. The vse will require much to bee said, which yet I must shorten too, and therefore I will purposely be the briefer in the Doctrine, that in the Vse (as the time will giue leaue) I may be a little more enlarged.

Iob. 13. 35.

Rom 8. 9.

Gal. 5. 22.

Ephes. 4. 15.

And first, the Vse of this branch which concerneth the peace, which ought to be amongst vs Ministers, that are sent out like *Noahs Doue*, with a branch of Oliue in our mouthes, to preach peace and vnitie vnto others, makes mee that I could truely wish with Ieremie, *that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night*, for the wofull want of peace that is amongst vs: that *Gath* and *Ashkelon*, and the Daughters of the vncircumcised, should reioyce to see vs like the young men of *Helkath-hazzurim, euery one catching his fellow by the head, and thrusting his sword into his fellowes side*. The one grudging priuately one against another, and girding publikely one at another in Pulpit, one calls his *Fellow Puritane*, hee againe calls him *Formalist*! Oh what a reioycing is this to *Papists* abroad, what contentment doth it giue to the ill affected at home, how doth it make the prophane ones scoffe, the simple hearted to be at a stand, not knowing which way to goe, and the poore honest soule to mourne in his soule to see such distraction? Happy shall that man bee called, that shall make vp these breaches, and accord these strifes, and cry out to vs, Now, fie for shame, what meaneth this, are you not brethren? Haue you forgot the legacy which your Master left you, *My peace I leaue vnto you*: and the charge hee hath bound you with, *haue peace one towards another*. And surely, if any mans life and bloud might quench the heate of this vnkind strife, it were well bestowed. I am sure while the labourers are together by the eares, the worke goeth not forward, and while the husbandmen are at variance about bounds and limits, and who accounted the better workeman, all the while the Plough stands still, and the Diuell doubleth his diligence in the sowing of the Tares, some fall to *Brownisme*, some to *Poperie*, some are *Newters*, some euery thing, some nothing, and scarce any man what he should be. I would for my part the occasions of strife were vtterly cut off, but sith they be not, let vs diligently and ioyntly, and euery man according to his proportion and gift receiued, promote

Vse.

Gen. 8. 11.

Ier. 9. 1.

2. Sam. 2. 16.

Iohn 4. 17.

the

the things wherein we all agree, and although in some secondary things, wee dissent in opinion, yet let vs bee one in affection. Remember the
Rom. 14. 3. ground of *Pauls* saying. *Let not him that eateth despise him that eateth not: let not him that eateth not iudge him that eateth, for God hath receiued him.* But I am here necessarily to turne my selfe to the people, which looke vpon our strifes, and with whom it fares, as it doth sometimes with men, intentively looking vpon a fray in a Market, and therewhile their Purse is picked; so whiles they gaze at our follies and heede them too much, they lose themselues, they know not when.

1 Shall I counsell in the Lord, what yee ought to doe in this case. Know that your sinnes, especially your not valuing the Gospell of *Christ Iesus*, as you ought, hath brought this. I speake not to excuse vs, but to admonish you. I am perswaded, if the first breaking in of the light of the Gospell into this Land, had beene more esteemed, and walked in, it had neuer beene as it is. The Lord hath iustly troubled the water which men let runne along, not drinking so desirously of it as they should. Labour you to walke more worthy of the Gospell then you doe, and these things through the mercy of God will much be holpen.

2 Be wise and learne how to iudge, & what to thinke in this point of ministerial consent & peace, that you may not easily stumble through mistaking. Here therefore in order, I pray heartily obserue these particulars.

1 First, That consent and agreement of Teachers is no certaine marke of truth, in that wherein they consent, *Aron* and all other the Leuites consented to the *making of the golden Calfe*, foure hundred Prophets ioyned
Exod. 32. 1. King. 22. together to perswade good successe to *Ahab*, yet that was false which they perswaded. Our Sauiour was condemned by a common consent of
Reuel. 13. 16. *Elders* and *Priests*. Great consent and vnitie was propheſied to be in the Kingdome of *Antichrist*, which is to be noted against the *Papists*. They brag of their vnitie, which brag, (though it be without ground of Truth, the varietie of opinions and conceits, which is betwixt their greatest and most learned Writers, being infinite:) yet if it were true, it were of no force to proue them to be the true Church, because there may be a consent in falshood. SIMEON *and* LEVI *are brethren, instruments of cruelty*
Gen. 49. 5, 6. Prou. 11. 21. Isa. 8. 9. 10. *are in their habitations, &c.* The wicked doe ioyne hand in hand, and gather vpon heapes, &c.

2 Secondly, that it is possible for some dissention to fall out sometimes euen amongst the best men. A controuersie betwixt *Peter* and *Paul*, betwixt *Peter* and the other *Apostles* and Brethren at *Ierusalem*. The difGal. 2. 11. Act. 11. 2. Act. 15. 38. 1. Cor. 1. 11. ference betweene *Paul* and *Barnabas* was very eager. Dissentions in *Corinth*. Great and vehement quarrels betwixt *Austen* and *Hierome*, *Cyril* and *Theodoret*, *Chrysostome* and *Theophilus*, as Histories and their owne Writings testifie. It is so; first, by the cunning of the Deuill, who to stop the course of the Gospell, laboureth to sow the seeds of dissention. Secondly, by reason of the remainders of corruption which are in all: there is much ignorance and selfe-loue euen in the best, and these things cause differences, while men either see not the Truth straight,

ſtraight, or are too much deuoted to their owne fancies; fitly to this purpoſe is that ſimilitude, 1. *Cor.* 13. 12. men dimme ſighted, looking thorow Spectacles vpon the ſame thing farre off, will apprehend it diuerſly. Thirdly, by Gods prouidence, for the diſtinguiſhing of true Profeſſors from Hypocrites, and for the better boulting out of Truth. Truth commeth to light by nothing ſo much as by differences amongſt men. The queſtion amongſt the Diſciples, touching ſuperiority, gaue occaſion to our Sauiour to handle that point more fully. Sundry points Saint *Paul* taught and wrote of, more exactly, by reaſon of the diſſentions in *Corinth*, as of the *Reſurrection*, the *Sacrament*. This is to be noted, for their ſakes, who condemne the Church of *England* not to be true, becauſe of differences of opinion, in ſome things, among the Learned. And it is a conceit of ſome prophane wretches in the Countrie, O, ſay they, theſe Preachers agree not, you ſhall not find two of a mind, we will beleeue none of them all; which as it is a falſe accuſation, ſo were it more true then it is, we muſt know, that among the beſt there may be ſome diſſention and queſtion for a time, in ſome things without preiudice to the maine Truth. And therefore to take away this common ſcandall more fully, which is vſuall both among our ſeduced Papiſts, and among other corruptly minded, who would faine find a colour for their contempt of preaching, this is now thirdly to be conſidered, That among Profeſſors and Preachers of Religion, there is or may be a threefold conſent. Firſt, in one Faith and Doctrine; namely, a conſent of Iudgement. Secondly, in Affection. Thirdly, in Speech; namely, when their teaching and manner of holding and defending of points and Doctrines, is the ſame. Now albeit a conſent in euery one of theſe three were to be wiſhed, yet if there be but the firſt only, it ſufficeth for the iuſtifying of thoſe ſocieties where it is, to be the true Churches of Chriſt. And this kind of conſent in iudgement, is (bleſſed be God) in our Church, as appeareth by the Articles of Religion, to which euery Miniſter ſubſcribeth at his Ordination, which may bee a witneſſe, that in the fundamentall points of Religion, we are all of one mind. And how for the mayne grounds of Religion, all the Proteſtant reformed Churches of *Europe*, which haue diuided themſelues from Rome, doe agree; the booke called the *Harmony of Confeſſions*, is a ſufficient teſtimonie, where are ſet downe the particular determinations of euery ſeuerall Church and State, touching the chiefe points of godlineſſe; where any man may ſee how we all hold together in the foundation. Now among our ſelues, and betwixt vs and other Churches, there are ſome differences of opinions; as it cannot be choſen, ſo long as we carry with vs our naturall imperfections, but yet in the generall grounds of theſe differences we accord. Although the differences are not be reioyced in nor cheriſhed, but to be ſorrowed for and prayed againſt, yet this we may boaſt of to Gods glory, and to the ſtopping of the mouthes of *Papiſts* and *Atheiſts*, that all this while the foundation of Religion is not razed by vs, but it is kept firme and ſound among vs; and the Lord grant it may ſo bee ſtill. Now concerning

1. *Cor.* 13. 12.

1. *Cor.* 11, 19.

Act 4. 33.

1. *Cor.* 1. 10.

concerning the rent, which of later yeeres hath beene in our Church, which if any man might make vp with the losse of his life, it were a happy sacrifice, in which there hath beene, and continueth yet to be such warres about Ceremonies, and things of that nature: let me adde a word to take away that scandall, and to settle the minds of all, that feare God. Let it still bee remembred (as I said) that though mens minds are too much stirred in these things (yet God bee praysed) the foundation of Religion is on both sides held and taught sincerely. Some now and then that are either corrupt or ignorant, vent some vnsound opinions, but that is nothing to the impayring of a true being of a whole Church.

Now for the branch of the Doctrine of Peace, to be amongst all, you that are Hearers and Professors, as well as amongst vs, that are Ministers. Is not here also matter of complaint and sorrow, to see how men liue. What brawles, what brabbles, what dissentions, what fillings of all Courts with suits, sauouring onely of spleene, and tending onely to vexation. There is onely one roote of this, which if it could be killed, peace would grow. What is that? *Salomon* shall tell you; onely by *pride men make contention*; want of the Spirit of meeknesse, which should asswage in vs all swelling thoughts one towards another, and *make all our things to be done in loue*, is the onely thing which doth diuide vs. I say the lesse herein, both because of time, and because matter of this nature haue beene (as I vnderstand) taught and pressed hence, out of the Historie betwixt *Abraham* and *Lot*. Only this I adde, wee can neuer bee true preseruers of Peace, till we begin in the ground of Peace, which is Religion. We must first be *pure* before we can be *peaceable*. There is a peace which Christ came not to sound, neither doth he approue. A Minister, vnder a pretence of peace, to let euery man alone in his sinnes; a Christian, vnder a shew of peace, to conuerse with any. There is a peace in a sort, and a loue and league amongst the worst: your good Fellowes be all in loue and peace, and reioyce in the wickednesse one of another, vntill perhaps, as it oft falls out, the Pot doth breed a quarrell.

Pro. 13. 10.

1. Cor. 16. 14.

Iam. 3. 17. Matth. 10. 34.

Let vs labour to bee at peace with God, and to bee acquainted with the Rules of Peace, by the Word of Peace, then shall we know how to seeke Peace, how to maintayne Peace, and then I say with the Apostle.

The God of Loue and Peace shall bee with vs.

2. Cor. 13. 11.

FINIS.

A BRIEFE DIRECTION FOR THE COMMERS TO THE LORDS TABLE.

Question.

WHat is that God, whomade vs, and whom wee profeſſe to ſerue?

Anſwer.

He is One [a] *Almightie,* [b] *the Father, the Sonne, and the Holy* [c] *Ghoſt.*

a 1.Cor.8.6.
b Reuel.1.8.
c Mat.3.16,17

Queſt.

What ones did he create vs at the firſt?

Anſw.

Righteous [d], *after his owne* [e] *Image.*

d Eccleſ.7.31.
e Gen.1.27.

Queſt.

But what are we now in our ſelues?

Anſw.

By partaking with Adams *diſobedience* [f], *we are all the children of* [g] *wrath.*

f Rom.5.17.
1.Cor.15.22.
g Epheſ.2.3.

Queſt.

What is the alone remedie for this our miſerie?

Anſw.

The death of Ieſus Chriſt [h], *God* [i] *and* [k] *Man.*

h Acts 4.12.
Rom.4.25.
i Rom.9.5.
k 1.Tim.2.5.

Queſt.

How are we made partakers of the benefits of his death?

Anſw.

Only by Faith in his [l] *Name.*

l Iohn 1.12.

Queſt.

Whence is this Faith?

Anſw.

It is the gift of God [m], *wrought in the heart* [n], *by the Word* [o] *preached.*

m Phil.1.29.
n Acts 16.14.
o Rom.10.14.

Queſt.

Queſt.

What meanes amongſt other are appointed of God to confirme it?

Anſw.

The two p *Sacraments, Baptiſme* q *and the Lords* r *Supper.*

Queſt.

Why ſerueth Baptiſme?

Anſw.

To enter vs into the Church of s *God, and by the waſhing of* t *water to aſſure our conſciences of our new* u *birth, and of being purged by* x *Chriſts bloud.*

Queſt.

Wherefore ſerueth the Lords Supper?

Anſw.

By the reuerent vſe of the Creatures of Bread and Wine, y *to remember Chriſts death, and to be a pledge to our beleeuing hearts, that wee haue a part* z *therein.*

Queſt.

What is their dutie which heare the Word, and receiue theſe Sacraments?

Anſw.

To breake off their old * *ſinnes, and to liue ſoberly, righteouſly, and godly in the* a *World.*

Queſt.

What is the rule of a good life?

Anſw.

The will of God ſet downe at large in the b *Scripture, and more briefly in the ten* c *Commandements.*

Queſt.

How ſhall we haue grace to liue well?

Anſw.

If we aske it d *feruently* e *of God,* f *in Chriſts* g *Name.*

Queſt.

What will be the benefit thereof?

Anſw.

The bleſſing of God h *now; and hereafter life eternall, through Ieſus Chriſt our* i *Lord.*

p Rom.4.11.
q Mat.28.19.
r 1.Cor.11.23. &c.
s Ro. 6, v. 3. (Baptiſed into Chriſt) 5. (Grafted with him.)
t Ephes.5.26.
u Titus 3.5.
x Heb.9.14.
y 1.Cor.11.16.
z 1.Cor.10.16.
* Dan.4.24.
a Titus 2.12.
b Pſal.119. 105.
c Exod.34.28.
d Math.7.7.
e Iam.5.16.
f Iam.1.5.
g Iohn 14.14.
h 1.Tim.4.8.
i Rom.6.23.

1. Cor. 11. 28.

Let a man examine himſelfe, and ſo let him eat of this Bread and drinke of this Cup.

SAM. HIERON.

AN ALPHABETICALL

Table, containing all the principall matters mentioned in this whole Volume.

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